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THE

NATIONAL RESTORATION AND CONVERSION

OF THE

TWELVE TRIBES OF ISRAEL;

OR,

NOTES ON SOME PROPHECIES

BELIEVED TO RELATE TO THOSE TWO GREAT EVENTS; AND INTENDED TO SHOW THAT THE CONVERSION WILL TAKE PLACE AFTER THE RESTORATION; AND THAT THE OCCASION OF IT HAS BEEN UNIFORMLY PREDICTED.

COLLATED WITH THE HEBREW, AND THE WORKS OF MOST EMINENT COMMENTATORS; AND CONTAINING SOME REMARKS UPON THE THEORY OF PROFESSOR LEE.

"Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory."—Psalm cii.

BY WALTER CHAMBERLAIN, M.A.,

PERPETUAL CURATE OF THE NEW PARISH OF ST. JOHN, LITTLE BOLTON, LANCASHIRE.

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24, PATERNOSTER-ROW, LONDON.

TO THE

RIGHT REVEREND FATHER IN GOD,

JAMES PRINCE LEE, D.D.,

LORD BISHOP OF MANCHESTER.

My Lord,

A characteristic kindness has permitted me to inscribe this volume with your Lordship's name, and I cheerfully embrace the conclusion that, in giving this permission, your Lordship is actuated by a desire to promote an interest in God's people Israel (by whomsoever their cause be advocated), rather than by any confidence either in the abilities or the attainments of the writer.

The object of the work is to show that every sound principle of scriptural interpretation, and of the interpretation of the prophets especially, demand from the Christian Church the confident expectation of an approaching restoration and conversion of the twelve tribes of Israel; that such restoration will be a process *antecedent* to the conversion; and that such conversion will be essentially

national, i.e., wrought miraculously upon the unconverted national restoration of both houses at Jerusalem.

That no argument unsoundly advanced, no failure unwisely provoked, and (which will be of most importance in your Lordship's opinion) no sentiment *unscripturally* expressed, may incur your disapprobation, is the earnest hope of

YOUR LORDSHIP'S

Obedient, humble Servant,

WALTER CHAMBERLAIN.

OCTOBER 1, 1854.

PREFACE.

THESE chapters are designed to investigate the great question of a future national restoration and conversion of Israel. The treatment of this subject has sometimes been connected with an effort to determine the times and the seasons of its accomplishment, as well as to follow out its consequences into what is technically termed the millennium.

It is not to be denied that Holy Scripture contains certain chronological prophecies, which it seems reasonable to suppose are chronological only that believers may study the times which they indicate; it is also undeniably true that certain results of a purely spiritual character are predicted as immediately produced by the conversion of Israel; but I imagine that the investigation of these times, and such results, are two subjects perfectly distinct from the previous question—Is any national restoration and conversion of Israel foretold at all?

Similarly, it seems far from doubtful that great events of a mundane character, affecting most intimately the Church of Christ, are antecedently associated with the future destiny of the Hebrews; and it is open to any student of prophecy to consider the predictions of such events when directing his attention to the prospects of that people; but whether it be really *necessary* to do so may be questioned. Mr. Faber, who is high authority on the subject, has indeed asserted that "the restoration of Israel and the overthrow of Antichrist are so closely connected together that it will be found impos-

sible to treat of the one without likewise treating of the other" ("Restoration of Israel," p. 3); and accordingly his dissertation upon the first of these subjects is made but a supplement to his treatise on the other. This seems hard; for surely the interest which Christians may feel in the future history of Israel is in danger of depression if, before we can intelligently receive the prophecies relating to it, we must needs digest a certain number of octavos about "the 1260 years."

The mode of investigation to be adopted may well be determined by Holy Scripture itself; and, if so, since prophecies can be found asserting the coming restoration and conversion of Israel, but not of necessity involving an investigation of the events which lead to it, we are justified in treating the subject irrespectively of such events; although it may be perfectly true that, were certain other prophecies selected, we could not with propriety do so. We may select one class of prophecies, and leave alone the other. This plan it is proposed to pursue on the present occasion; for belief in a coming revival of the Jewish nation is yet in its infancy; that is eagerly anticipated for Greece which Christian hearts deny to Palestine! The great body of the Christian Church, not excepting some who are very eminent in piety, either denies or disregards it. Able commentators, by reason of a false and pernicious scheme of exposition, have overlooked it, and have also overlooked the damage they have done thereby, in some minds, to the Word of God. We have yet to convince; and it seems an unlikely and unreasonable way of attempting this, when we embarrass the inquiry with speculations about mysterious dates, and contradictory disquisitions upon the Book of Revelation.

In our first efforts to produce conviction, the subject should be placed before the mind in the simplest manner possible; stripped to the utmost of its adjuncts, however seductive they may be. Is, or is not, a future national restoration and conversion of Israel foretold? Is, or is not, such conversion (if foretold) to take place after the restoration? Is, or is not, the direct occasion of such conversion

predicted? These are three questions which suggest themselves at once to an inquiring mind, and the affirmative of each is advocated in these pages, in which they are examined with reference to the Hebrew Scriptures.

No one, it is believed, will object to the position that, upon a question concerning the Hebrew people in the first degree, we properly look for arguments and information to the Hebrew Scriptures; and, in point of fact, it is found that the great mass of predictions which foretel the redemption of the sons of Jacob, and the reconstitution of their nation, is contained in the writings of their own prophets. Accordingly, our argument is confined to certain selections from those prophets, and the New Testament of Christians is alluded to but occasionally, as being, to the hearts of Christians, an inspired expositor of various passages in the Old. But, in a concluding chapter, care has been taken to exhibit two facts, so often forgotten, viz., 1. That the New Testament does contain several passages not uncertainly predictive of the national restoration and conversion of all Israel; and, 2. That the spiritual interpretation, which the New Testament so frequently puts upon the Old, does by no means invalidate, or justify our disputing, that literal interpretation which is claimed by, and undoubtedly belongs to, the Jew.

Professor Lee, in a work to be more particularly alluded to, suggests certain elements, or principles, of criticism, by which he had himself been guided in his inquiry, which seem of a character to command immediate compliance: they are—1. A strict regard to the character of the Sacred Volume, and to the modes of thinking and acting, under which those who committed it to writing lived and died. 2. The grammar and rhetoric of the Hebrew language, for which he used respectively his own Grammar and the "Philologia Sacra" of Glassius. 3. A careful observance of the usages of Scripture. 4. To make Holy Scripture its own interpreter, as to which he thought he perceived that the *parallel places* were applicable to a much greater extent than usually supposed. 5. The

citations made in the New from the Old Testament. (Lee's "Inquiry into Prophecy," Introd., pp. 88—92; and p. 1.) All of which appear to be good and just conditions, with which, in this volume, a very humble attempt has been made to comply. But, such conditions accepted, especially as regards the language, there are, probably, many learned Hebrews who will be astonished to hear that he who propounded them has maintained that all prophecy, extending to Israel as a nation, has already been fulfilled.

Of the above principles of criticism I know not which is the most important, but all of them bear a close relation to the assumption upon which the present investigation is founded, viz., that all Scripture is given by inspiration of God; and that, therefore, so far as He intended man to understand it, whatever is necessary for its doctrinal elucidation may be found within itself; or, as it has been well expressed, "When the Maker of the world becomes an author, his word must be as perfect as his work." (Jones' "Fig. Language," p. 1.) Thus, just as we search into material creation alone for explanations of the phenomena of nature, so we dig deep into the Word of God alone for discoveries in the wonders of revelation.

In pursuing this inquiry, great respect has been cherished for the opinions of others, and if in any particular it is presumed to differ, an effort has been made to assign sound reasons for doing so. Of those writers who advocate the cause of Israel, I have consulted only the works of Mr. G. S. Faber, and of Mr. Bickersteth, but not until my own opinions had been formed. The manner in which Mr. Bickersteth has touched upon the leading features of the question is at times exceedingly happy; but his work was not intended to be of a demonstrative character: on the contrary, it consists of pulpit discourses delivered in different places at various intervals; and sometimes, therefore, assumes with all its excellence those positions which had yet to be established. They contain, of course, his own views of various Scriptures, delivered in an admirable spirit, with the object of present practical good before him,

but afford him scarcely opportunity of developing the arguments by which those views, however sound, were supported. His work, too, enters frequently upon the subject of millennian glory.

A similar observation applies in some degree to Mr. Faber's. For whoever looks into his "View of the Prophecies relative to the Conversion, Restoration, &c., of Judah and Israel," will perceive that to follow him satisfactorily it is necessary first to have read his "Dissertations upon the 1,260 Years," subsequently replaced by his "Sacred Calendar of Prophecy." The book consists of citation at length of several prophecies, with very concise comments upon them, which comments are referred to opinions he had already advanced in that distinct work upon the duration, history, and fall of Antichrist. It is, perhaps, owing to this fact, in accordance with the distinction between the prophecies foretelling Israel's restoration already noticed, that certain prophecies upon which Mr. Faber has advanced the least are those of which the fullest use has been made in the present investigation, *e.g.*, Isaiah xxix.—xxxiii.; Ezek. xvi. and xx.; Zech. ix. and x., &c., but with what advantage to the cause the reader alone can judge. There are also two particulars, in which, if I have ventured to offer conclusions different from those of Mr. Faber, it has not been altogether without reason nor unsupported by authority. They are, First. The opinion he has advanced upon Ezek. xxxviii. and xxxix., that they predict events which may be expected after the millennium, and are, in fact, predictive of the same events as Rev. xx. 8. I have been at some pains, not only by investigating the terms of the prophecy itself, but also by analyzing Mr. Faber's argument, and by harmonising this prophecy with Isaiah xxix.—xxxiii., Zech. ix. and x., and xii.—xiv., and with the Book of Joel, to show that Ezekiel in such chapters most accurately describes the very events which are to terminate in the conversion of the restored people, and that, therefore, such events are to be anticipated before the millennium, and are not the same as those foretold at Rev. xx., which succeed it. Second. Mr. Faber,

following Bishop Horsley, maintains that part of Judah, or the two tribes, and all of Israel, or the ten tribes, will be restored in a converted state; the rest of Judah unconverted. This is partly true in a sense, but in such a sense only as to confuse the subject. Inasmuch as the national conversion of Israel will be signalized within the Holy Land by the overthrow of his confederated enemies, through a personal epiphany of Messiah; and inasmuch as the report of this wonderful occurrence heralded throughout the world, will be the signal, the accredited signal, for the flocking of sons of Jacob, both of Judah and Israel, to their proper land, they will clearly in one sense reach that land believing—that is, believing the report that Messiah is come, and that the kingdom is restored to Israel. But whether that is a belief with the import of the word "conversion" may, I submit, be questioned.

I have endeavoured to exhibit the inconclusiveness of the argument advanced by Bishop Horsley, and adopted by Mr. Faber, to show that any part of that conversion which is the peculiar subject of prophecy will take place before the restoration, as also to point out the particular oversight which led the way to this misapprehension. And throughout this volume it will be seen that the predicted conversion is essentially a national conversion,—that is, a conversion nationally signalized of a partial but competent and national restoration of all Israel, united as a people within the Holy Land. This national representation of the people assailed by a multitudinous and confederated foe is delivered by Messiah at Jerusalem; and receiving then the outpoured Spirit of grace and supplications, becomes thus, in the truest sense of the word, converted unto Christ. This is the occurrence of that conversion which is the peculiar subject of the Divine predictions; this is that *national* conversion, commanding the assent of all the world, which the Word of God invites us everywhere to believe in; this is the event from which dates the fuller and complete ingathering of Israel, which the prophets are unanimous in foretelling; but this ingathering of scattered members of all the tribes towards the

glorious ensign on Mount Zion is the addition of individual members of those tribes, and must be regarded as individual conversions, even upon the assumption that they are, when they reach the land, in a converted state strictly speaking. For to hurry towards Zion expectant is one thing, to flow thither in enjoyment of grace which has already convinced, another. The conversion peculiarly foretold in Holy Scripture is a national conversion; but a national conversion implies the aggregation of individuals into one body at one place, which place, for this purpose, is the Holy Land, and the precise scene is Jerusalem; all subsequent conversions or additions of converted people should be regarded as *individual*, and cannot be held to constitute the peculiar conversion of Israel foretold by the prophets. It will indeed probably prove true, that, whenever Messiah shall be revealed, there will be many scattered individuals or families of the Hebrew nation already believing on Him; or the minds of that people in general may have been so prepared by previous events as instantly to acquiesce in the rumour of Messiah's presence. Observes Bishop Horsley: for "Are not the Jews in their present state a nation 'expecting, expecting, and trampled underfoot?' still without end expecting their Messiah, who came so many ages since, and everywhere trampled underfoot, held in subjection, and treated with contempt? And is not this likely to be their character and condition till their conversion takes place?" (Isaiah xviii. 2, on קוֹ קוֹ.) But this conversion of scattered people or addition of dispersed believers cannot properly be confounded with that great event which, according to prophecy, Messiah himself will inaugurate at Jerusalem; nor would it be strictly accurate to say that, because such scattered believing families, or such addition of dispersed expectants returned to Judea after Messiah's coming, that, therefore, a part of the *national* conversion took place before He came, and before the restoration. Israel's conversion is Messiah's own work; it is a national work, and it begins not nationally before He comes, nor elsewhere than whither He comes. He comes to

Jerusalem,—to his people struggling with an armed host there; there He commences the work, and there He cuts it short in righteousness. No previous conversion of individuals, nor subsequent arrival of any at Jerusalem must be confounded with this. Whatever conversions take place, and wherever, as the *result* of Messiah's appearance to certain of the people restored, cannot correctly be considered conversions before the restoration in the usual import of that passage, inasmuch as Messiah's appearing as the King of Israel in his glory is to a national embodiment of people *already restored,* and representing all Israel at Jerusalem.

I hope, however, that if in these or any other particulars, conclusions at variance with those of other and more able students of this subject have been expressed, it is not in a spirit opposed to theirs; but, on the contrary, that these pages, under Divine blessing, may be permitted to promote the good object they had in view, and to increase the interest which the Christian Church has already begun to feel in the future prospects of the Jew in consequence of their labours. I desire humbly to write in unity of spirit with those excellent men, and shall esteem the labour amply rewarded if only it be successful in arousing the attention of Christian brethren in my own sphere to the sacred cause which they so ably advocated, and of promoting the reception of any opinions they entertained rightly deducible from Holy Scripture.

It will also be observed, that commentators of high repute have been carefully consulted. Among these I shall mention only M. Henry, Lowth, and Scott. Henry—because he did not believe in a coming national restoration and conversion of Israel; because he is one of the ablest and sweetest advocates of the spiritual mode of interpretation; and because he is dear to the hearts of large bodies of Christian people, whose characters, as believers in Christ the King, would not be injured by stronger convictions as to the future national elevation of the sons of Israel. Lowth—because he did believe in a future national restoration and conversion of Israel; because he is one of the most learned of commentators, especially as a

Hebraist; and because, being of high authority in the Church of England, so notoriously competent by his peculiar attainments, and thus believing in a future glorious kingdom of Israel, he is calculated to intimate to some of us that it may not be quite uncanonical to entertain similar convictions ourselves. Scott—because, being the latest of widely-reputed commentators, and possessing a certain aptness and discrimination, he frequently extracts the honey from his predecessors, sometimes adjusts their differences, and generally adds some judicious observation of his own. The cause of Israel is not injured when such a commentator as Scott, deliberately reflecting on the opinions of his predecessors, is constrained to adopt the sentiments of Lowth in reference to the restoration and conversion of Israel.

Now, as regards the formal and, I fear, tedious manner in which arguments dependent on Hebrew criticism have been sustained, by references to authorities and by citation of numerous examples, I hope it will be some apology to state, that I felt deeply conscious no mere *ipse dixit* on such a subject could be permitted to any writer, far less to me. But when such men as Noldius, Glassius, Gesenius, Lee, and Henderson are found supporting certain points of critical construction without reference to the future of Israel, but only as matters of Hebrew interpretation, it becomes peculiarly important to observe that such points are precisely corroborative of certain deductions of great moment to those who believe in the future restoration and conversion of Israel. Instances of this kind will be found in various passages where Noldius has marked the force of ו, and in others where it was necessary to note the force of the verbal noun with ה, as well as in the interpretation of one or two separable particles. It was also peculiarly desirable sometimes to combat Lee with the authority of other Hebraists scarcely his inferiors, and to show that, if a Professor of Hebrew in one University denied the soundness of Israel's future expectations, some confidence in that future was not inconsistent with Hebrew learning, as exhibited by others of equal repute: not inconsistent

either with *his own* opinions when recorded peculiarly as a *Hebraist*. Besides which, it is no slight advantage to the cause to show that men so eminent in learning as Lowth, Horsley, and Henderson maintain it. My endeavour has been, on this part of the subject, to set out the authorities, and to cite examples, in such a manner that any one might be able to prosecute the argument.

Let me add, before committing these Notes to the public, that the chapter, "Thy sons, O Greece!" and the explanation (in the chapter "Many People with thee") of the nations comprised in the confederacy predicted by Ezekiel, were written long before the commencement of the present European crisis; and that, therefore, it would be unjust to suppose that the opinions contained in them were formed in the contemplation of existing facts. I may be singular in those opinions; but the fact remains the same. The chapters were written before present European events suggested their probability, and in consequence of impressions derived from Paxton's "Sacred Geography" some nine years ago. But lest a natural prejudice on this part of the subject should retard the chief design I have in view, let me observe, these two chapters may be unsound, or for any other reason rejected, and *yet* the great conclusions sought to be established remain altogether unimpaired. Let any who dislike them reject those chapters, correct though they be; the great subject before us cannot justly be prejudiced by their doing so. My object is not to depict a gloomy future for these or those nationalities, but to draw a glowing, truthful picture of a triumphant Israel.

Let me now solicit the Christian reader's patient attention, in hopes that, if not entirely successful in my object, somewhat may, nevertheless, be contributed to the desirable result of awakening in the minds of fellow-Christians an intelligent expectation of the approaching great events. If such be really to occur, all passing scenes appear to indicate their occurrence as close at hand. The eyes of Europe have long been anxiously directed towards the East. The Turkish Empire lies helpless at the feet of European powers;

and if they have not yet actively undertaken its dismemberment, it seems to be only because they cannot agree among themselves. But the land of Israel is an important part of that empire—important, necessarily, by its position, if not at this time for its riches and productions. In any question that contemplates the displacement of the Turkish power, a disposition of that country must be determined on; and who shall say to what great result, fulfilling prophecy, the settlement of such a question may lead?

Holy Scripture seems to justify the belief that Palestine will yet be the scene of warfare between sons of Israel and a combination of Heathen nations; but if so, a previous restoration of that people is implied; and what powers will form such confederacy against them, is a question which Christians may consider, even if they presume not to decide. At least, daily events seem to say that the time is not badly chosen for a systematic review of Scriptures upon the subject. Whether any such events are foretold, or not? In what degree such predictions (if there be any) admit of elucidation? With what clearness the course of their fulfilment appears to be defined? In what manner they are likely to affect the condition and prospects of Christianity? Will that religion derive increased authority from their accomplishment? Does a mightier development of her system and doctrines, full of richest blessings to the sons of men, depend upon them?

These are questions resulting from the subject, and respectfully committed to the consideration of the reader.

BOLTON-LE-MOORS, JULY 14, 1854.

TABLE OF CONTENTS.

INTRODUCTORY CHAPTER.

THE Ten not included in the Babylonian restoration, according to Ezra, Nehemiah, Haggai, Zechariah, Jeremiah, Daniel, Isaiah, and Hosea; also according to Josephus, 2; but this question not of the first importance to the subject, 8. —The fulfilment of prophecy always literal, 9.—Professor Lee's "Inquiry into Prophecy," 12.—Calvin's views, as the *spiritual* mode of exposition, 17.—Principles of prophetical exposition followed in this work, 20.—The mystical allegory, 24.—Conclusion.

CHAPTER II.

Ezek. xxxvi. includes all the tribes, and is still unfulfilled, 28.—Restoration, and subsequent conversion of all the tribes predicted, 33; this prophecy neither figurative nor conditional, 37.—Ezek. xi. peculiarly opposed to the theory of multitude and remnant, 39.—Ezek. xvi.: All the tribes included, prophecy unfulfilled, 41.—Restoration and subsequent conversion to Christianity predicted, 43.—Several territorial possessions promised to the tribes, 51.—Sodom and her daughters, 51; this prophecy neither conditional nor figurative, 53. —Ezek. xx. applies to all the tribes, 57; is unfulfilled, 58.—Restoration and conversion foretold, 59; and conversion after restoration, 62.—No figurative nor conditional interpretation can be sustained, 69.—Conclusion, 72.

CHAPTER III.

Zech. iii.: Joshua and his fellows typical men, 79.—Restoration foretold, and subsequent conversion, 81.—Zech. vi. 9—15: Identity with Zech. iii., 84; essentially *national*, and therefore unfulfilled, 86; and restoration and conversion foretold, 89—91.—Principle of interpretation; no figurative nor conditional exposition sustainable, 91.—Jerem. xxiii. 5—8 includes *all* Israel; and predicts restoration and subsequent conversion, 95.—Jerem. xxxiii.: Specifications of all Israel, prophecy unfulfilled, 97; unconditional, and literal character of the prophecy, 103.—Contradistinction by families, 106.—Resto-

ration and subsequent conversion, 108.—Isa. xi. unfulfilled, prophetical meaning of "remnant," 111; argument from Isaiah that the ten were not included in the Babylonian restoration, 113; ten tribes to come from the direction of their first captivity, 114; the Gentiles assisting, 117.—Isa. iv., 119.—Conclusion.

CHAPTER IV.

Hosea's distinction between Judah, Israel, &c., &c., and general predictions of restoration, 126.—Hosea i.—iii. an unfulfilled prophecy, predicting the restoration and conversion of Israel, 129.—Argument from Hosea that the ten tribes were not included in the Babylonian restoration, 132.—Ten tribes not merged among idolaters, nor up to this time converted, 136.—Conversion after the restoration, 140; prophecy literal and unconditional, 145.—Jerem. xxx., xxxi. includes all the tribes, and predicts, with many particulars, their restoration in the times of Christianity, 147; identity of prophecy with Hosea i.—iii., 160; conversion after the restoration, 162; literal and unconditional, 165.—Ezekiel xxxiv.: Prophecy of Christ, as Prince, 166; all tribes included; restoration, and subsequent conversion, by the breaking of "strangers' yoke," predicted, 167; also, chap. xxxvii. includes all tribes, and predicts the junction of Judah and Ephraim into one kingdom in Messiah's time, 171; conversion foretold after the restoration, 177.—The vision of the dry bones; foretels the restoration and subsequent conversion, 179; this prophecy neither figurative nor conditional, 183.—Conclusion.

CHAPTER V.

Professor Lee's interpretation of "the latter days," and "the end," 191; Mr. Faber's, 194.—Necessity of attending to the *Septuagintal* form, 196.—Passages in the New Testament, 198.—Septuagintal forms, 202; meaning of the phrase, from Gen. xlix. 1, and Numb. xxiv. 14, 204—209; in Deut. iv. 30, and xxxi. 29, 209; in Isa. ii. 2, Micah iv. 1, Jerem. xxiii. 20, and xxx. 22, and Hosea iii. 5, 220.—Important application of the parallelism between prophecies of Branch and King, 225.—Noldius' opinion, 227.

CHAPTER VI.

Ezek. xxxviii., xxxix.—Military Combination of Northern Powers foretold, 228.—They seize all the land of Israel, but to be there miraculously destroyed, 230.—Chiefly east of Tiberias, 232.—Certain Gentile Powers excepted from the Confederacy, 234.—Other Prophecies of the same events, 238.—This Prophecy unfulfilled, 241.—Comprises all Israel, and predicts Restoration and subsequent Conversion, 243.—The Gift of Canaan *perpetual:* Professor Lee's Opinion considered, 261.—The Perpetuity proved: from the limitation of it to *seed, generation*, &c., 266.—From David, in Ps. cv., 269.—From the

Repetitions of the Gift to Isaac and Jacob, 271.—From the blessing which accompanied it, 273.—Conclusion.

CHAPTER VII.

Zech. ix., x.—A Prophecy unfulfilled, 282; includes all the Tribes, and foretels their Restoration, 297; with precedence of Judah, 301; also their contention in war against Greece, and their Victory, 302.—Prophecy not fulfilled in Maccabean Times, 305.—The meaning of Javan *fixed*, 317.—Identity of Zechariah's Prophecy with Ezek. xxxviii. and xxxix., 319.—Israel's Conversion foretold, 321; and *after* the Restoration, 325.—No Figurative or Conditional Interpretation possible, 334.—Conclusion.

CHAPTER VIII.

Investigation of Names employed by Ezekiel to describe Gog's Confederacy: meaning of the phrase, "Isles of the Gentiles," 341.—Magog, Meshech, and Tubal, 343.—Gomer, 350.—Togarmah, 354.—Persia, Ethiopia, and Lybia, 355.—Sheba and Dedan, 360.—Tarshish, 364.—Conclusion.

CHAPTER IX.

Bishop Horsley's Reasons for expecting Conversion before Restoration, 386; Replied to, 387.—Parallelism between Isa. xviii., Ezek. xxxviii., xxxix., and Zeph. iii., 396.—Mr. Faber's Reasons, 399; Replied to, 401.—Other Scriptures supposed to favour Anterior Conversion referred to: Professor Lee on Rom. xi. 23, and 2 Cor. iii. 15, 16, 415.—Lev. xxvi. 40—45, &c., &c., do not justify our expecting Conversion before Restoration, 416.—The Books of Moses suggest some reasons to the contrary, 422.—Conclusion.

CHAPTER X.

The Book of Joel an unfulfilled Prophecy, 429; does not refer in chief either to the Assyrians or the Babylonians, 431; nor to the Romans, 433.—Unconditional Character of the Prophecy, 436.—Judah's Repentance at Jerusalem foretold, 438.—Argument from chap. ii. 21—32, 441.—The Connexion between chaps. ii. and iii., 447; Peculiar Predictions in chap. iii. 4—8, 452; Main Facts deducible from chap. iii., 454; also from chaps. ii. and iii., taken as correlative, 459.—Prophecy parallel with Ezekiel's Gog and Magog and Zechariah's "Sons of Greece."—Conclusion.

CHAPTER XI.

Isaiah's chaps. xxix.—xxxiii. one Prophecy, 465.—Explanation of chap. xxx. 33, 467.—The *literal* Assyrian not intended, 471.—Identity of Predictions in

chap. xxix. 1—8, xxx. 27—33, and xxxi. 4—9, 481.—Explanation of the Name *Ariel*, applied to Jerusalem, 484.—Mode of Destruction predicted shows that the literal Assyrian was not intended, 487.—Religious Blessings to Judah flow as a consequence from the overthrow predicted, 491.—Such Religious Blessings denote Judah's Conversion, for they are from the Lord, the King, Jesus Christ, 496.—Parallelism of Isa. xxix.—xxxiii. and Joel's Book, 504.—Conclusion.

CHAPTER XII.

Zech. xii. a Prediction of Blessing to Israel, 507; unfulfilled, 508; the Day or יוֹם of chaps. xii., xiii., one unbroken and consecutive, 509; Consequences which follow, 512.—Identity of Predictions: Zech., chaps. ix., x., and xii.—xiv.: and Conversion similarly foretold, 518.—The several predictions in these prophecies of Judah's deliverance from *idolatry* compared, 524.—The *Day* of chap. xiv. the same as that of chap. xii., 526.—Zech. xiv. marks the manner in which Israel's Conversion is identified with Jesus of Nazareth, 529.—Affirms a personal epiphany of Christ, 531.—Coincidences of Zech. xii.—xiv. with Isa. xxix.—xxxiii., 535.—Collation of Ezek. xxxviii., xxxix.; Zech. ix., x.; the Book of Joel; Isa. xxix.—xxxiii.; and Zech. xii.—xiv., 539.—Conclusion.

CONCLUDING CHAPTER.

The fathers and other ancient writers, and best biblical critics, encourage the belief in a coming national restoration and conversion of Israel, 547; as does also the New Testament, 551.—Remarks on the mode of quotation in the New Testament from the Old, 559.—The device that "Canaan" in prophecy spiritually means "the world," with reference to Rom. iv. 13, considered, 563.—Prophecy carefully distinguishes Christian Israel from Christian Gentiles, 565.—Some passages imagined to deny the future restoration of Israel, 566.—Matters not *essential* to the subject, which ought to be carefully separated from those which are, 568.—Conclusion.

ERRATA.

Preface, page viii, line 25, read "works of Bishop Horsley, Mr. G. S. Faber, and Mr. Bickersteth."

" " xv, " 11, " "northern" for "Heathen."

At page 27, " 8, " "positions" for "predictions."

" 36, " 17, " "Exod. 14, v. 18" for "Exod. 14."

" 98, " 14, " "His name whereby" for "the name wherewith."

" 234, " 13, " "North-west" for "West."

" 296, " 1, " "to bring" for "the king."

" 319, " 8, " "Tubal" for "Jubal."

" 325, " 34, " "where" for "which."

" 387, " 38, " "competent" for "compotent."

" 391, " 4, " "great whole *of* the remaining."

" 400, " 23, " after the word Faber, (upon *his* assumption that Gog's confederacy succeeds the millennium.)

" 488, " 12, " "Morier" for "Merier."

" 535, " 11, " "Didymus" for "the son of Didymus."

Also, page 105, line 1, read מְלָכִים; page 195, line 34, read קָצֵץ.

page 243, line 39, read מְנֻחָה; page 429, line 2, read הַמְנֻחָתִי;

page 250, line 2, read רָעָע: line 3, רָעַע.

page 257, line 9, read תֶּהֱלָאָה: also at line 15; and וְ for וֹ; also at line 16, הֶהֱדִיא.

page 312, line 37, read סַלְבֵי.

page 391, line 4, read מְנֻחָה: p. 449, line 19, הֶהֱפָּה: and line 20, גֶּמִים.

Also, page 108, line 39, read ג for נ: page 303, line 21, נ for ג: page 231, line 8, and page 537, line 23, ה for ח. Places where Dagesh has been omitted in the initial letter, which the reader will readily supply; chiefly in Chap. II.

Also, page 348, line 33, *omit* the words "and Lactantius."

NOTES ON THE RESTORATION AND CONVERSION OF THE JEWS.

INTRODUCTORY CHAPTER.

"WRITE THE VISION, AND MAKE IT PLAIN UPON TABLES."—
(HAB. II. 2.)

To form an opinion upon the question of a future national restoration and conversion of Israel, it is necessary we should be familiar with the circumstances of Judah's return from Babylon, and with his history between the time of that restoration and the ascendancy of Herod the Idumean. For that predictions exist of some recovery of captive Israelites is certain; but that all such predictions refer to the deliverance from Babylon is disputed. On the contrary, it is confidently maintained that many of such prophecies foretel a restoration of all Israel in such terms as can by no means find their accomplishment in the various arrivals of Israelites in Judea, which occurred under the decrees of the Persian monarchs. For instance, it is maintained that several prophecies foretel the settlement in Palestine of all the tribes; but that from Babylon came not more than two. It is asserted that some prophecies inseparably connect a change of religion with the repossession of the Holy Land; but that (as admitted) no such change of religion did or could occur at the Babylonian restoration. And it is evident that, if there be really prophecies which sustain these assertions, we have in such two facts, when proved, unanswerable reasons for believing in a re-gathering of all the tribes yet to be accomplished.

Besides the work of Josephus (whose use upon this subject is manifest), Holy Scripture itself contains four books especially calculated to impart correct information respecting the recovery of the tribes from Babylon. Ezra, Nehemiah, Haggai, and Zechariah were

personally engaged in offices of the first importance during that event. Is it not reasonable to expect that the historical and prophetical books of these inspired men would so coincide with the works of the prophets who preceded them, that, whenever predictions most momentous in the history of Israel were being fulfilled, they would take peculiar care to record their accomplishment? At least, such appears in the New Testament to have been the conduct of later contributors to Holy Writ. And was the recovery of the ten tribes, who had been so much longer in captivity than Judah, a fulfilment of prophecy so little singular or important that not one of these good inspired men judged it desirable specifically to announce the fact? Such are questions which may be well considered by those who assume that the ten formed part of the Babylonian restoration. And particularly as to the prophecy of Zechariah. If we find in it predictions of a restoration then yet to be accomplished after Zechariah's time, we are sure those predictions must refer to events even *now* future; for no other return of any part of Israel has taken place down to the present time since that in which Zechariah was himself engaged. It is true that about sixty-eight years after Zerubbabel's arrival in Judea, a small body of Israelites reached Jerusalem under Ezra; it is also true that a certain prediction contained in Zech. x. is by some supposed to have been fulfilled by a liberation of Jews in the reign of Ptolemy Philadelphus; but in the proper place I shall show that Zechariah's predictions are of far too august a character to be interpreted of the first of these events, and that as to the other, it is referred to in support of an hypothesis not justified by facts.

[1.] It has been intimated that certain prophecies foretel undeniably a return from captivity of all the tribes; but, admitting this, some maintain that portions of all the tribes did return from Babylon, and that, therefore (so far as this type goes), those prophecies may be considered as fulfilled. To this it is replied, that no *competent representation* of the ten which once constituted the kingdom of Israel returned, but only a few private and detached individuals; so that the restoration from Babylon must be limited to the two, Judah and Benjamin, while the real *tribal* body of the ten remained captives in Media. This is an important point; for if there be prophecies promising a restoration either of all the tribes or of the ten alone, but only two came back from Babylon, it is clear such prophecies have yet to be fulfilled.

The Christian Church has ever appreciated the authority of Josephus, who, speaking of the supplementary return under Ezra, observes, "So Ezra read the epistle at Babylon to those Jews that were there; but he kept the epistle itself, and sent a copy of it to all those of his own nation that are in Media; and when these Jews had understood what piety the king had towards God, and what kindness he had for Esdras, they were all greatly pleased; nay, many of them took their effects with them and came to Babylon, as very desirous of going to Jerusalem; but then the *entire body* of the people Israel remained in that country (Media); wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond Euphrates till now, and are an immense multitude, and not to be estimated by numbers." (B. 11, c. 5, s. 2, Antiq.) Thus, even allowing for his national pride, Josephus' testimony is decisive as to the fact that the great body, the tribal mass, of the ten did not return to Judea with the two. And it should be particularly noticed that, while he admits many of the ten joined the two at Jerusalem, he denies they were so many as could be justly considered an adequate representation of the several tribes to which they belonged, but, on the contrary, expressly declares that those ten remained in Media.

Christians, however, may differ in the degree of credit they attach to Josephus. Let us examine the books of Scripture, and we shall find them singularly decisive to show that the ten have never returned from captivity. For, first, if we refer to the accounts of Ezra and Nehemiah, both these writers employ the names Judah and Benjamin in such a manner as to imply that they considered the restoration from Babylon was limited to those tribes. "Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites." (Ezra i. 5.) "Now when the adversaries of Judah and Benjamin heard." (Chap. iv. 1.) "And Judah said, The strength of the bearers of burdens is decayed." (Nehem. iv. 10.) "And the rulers were behind all the house of Judah." (Ibid. ver. 16) "Moreover, in those days the nobles of Judah sent many letters." (Chap. vi. 17.) It is, however, undeniable that Ezra and Nehemiah often employ the words *Israel, children of Israel*, as though more than the representatives of two tribes were present; but admitting (as every one does) that some persons from other tribes were with the two, an examination of such passages will soon convince us that the titles *Israel, all Israel, children of Israel*, were given by Ezra and Nehemiah to the people of

Judah and Benjamin, thus restored from captivity, as being at that time the only ostensible representatives of their nation, of which the majority, viz., the ten tribes, were captives still. Thus, when enumerating the people who returned with Zerubbabel, the son of Shealtiel, Ezra says, "The number of the men of *the people of Israel*" (chap. ii. 2), and then proceeds to reckon those who, it is clear, belonged to the two, Judah and Benjamin, with their Levites; for he had already said, at ver. 1, they "came again unto *Jerusalem and Judah*, every one to his city." Again, when the temple is being consecrated, he says, "And *the children of Israel*, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy." (Chapter vi. 16.) Again, "And *the children of Israel* which were come again out of the captivity." (Ibid. ver. 21.) The events to which these passages refer took place before the return of some of the ten under Ezra himself, as is evident from the commencement of the seventh chapter—"Now after these things;" so that it is plain that Ezra, recording events which took place at Jerusalem before he arrived there himself with the Israelites who accompanied him, calls those *people of Israel* and *children of Israel* whom he had elsewhere (*e.g.*, chap. i. 5, and iv. 1) mentioned under the *tribal* names Judah and Benjamin alone. But further, after Ezra had reached Jerusalem, accompanied by certain members of the ten, "a very great congregation out of *Israel*" was held for the purpose recorded in his last chapter. Yet, although we know he had himself brought Israelites out of Media, Ezra calls that very congregation *all the men of Judah and Benjamin*. "Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days." (Chap. x. 9.) Here it is plain that, even after the addition of Israelites under his own leadership to the restoration, Ezra considered such restoration ought to be regarded a restoration only of the two; for when a very great congregation of *Israel* was held, it was still, in his opinion, writing by inspiration, only a gathering together of *Judah and Benjamin*. Similar arguments may be drawn from various passages in Nehemiah, *e.g.*, chap. vii. 7, 73; also xi. 3, 20; and xii. 47; and from them it becomes evident that both Ezra and Nehemiah imply that the restoration from Babylon was limited *tribally* to Judah and Benjamin, who so became for a time once more the ostensible representatives of their whole nation; and are, therefore, frequently called by both those writers *Israel*, the

children of Israel, or the *people of Israel*; although certain members of the ten were among them: titles which, as the New Testament continually shows, they still had in our Saviour's days.

Bochart, indeed, inferred the return of the ten from Ezra vi. 17, and viii. 35, in both which passages offerings are mentioned for *all Israel*, viz., twelve he-goats, and twelve bullocks, &c., "according to the number of the tribes of Israel;" but it may reasonably be questioned whether any such inference can be justified from those verses, for what could be more becoming, or what more likely from the nature of the case, than that Judah and Benjamin, with their companion Israelites, thus delivered from captivity, should offer up burnt offerings not only for themselves, but for their less pious brethren who chose still to remain in bondage, and who, therefore, were not in a place to do so for themselves. Professor Lee, upon Ezra vi. 17 (but without acknowledging Bochart), observes, "It must be evident, therefore, that some of every tribe were present, it being contrary to the law to offer by proxy. The chief of each tribe must have been present, and have laid his hands upon the head of his victim respectively." ("Inquiry," p. 74.) To which the reply is sufficient, that it is admitted some of every tribe were present, and therefore they did not offer by proxy, even granting the assertion that in no case it was lawful to do so, which might be questioned. But as to every *chief* being present, that is a very rapid assumption indeed, as well as the inference suggested from it; for it was necessary to show, first, that the presence of the chief constitutes or necessitates the presence of his tribe; second, that the chief persons among the members of the ten severally present might not act as chief for the time being; and third, that it was positively incompetent for the high priest and his fellows, legitimately constituted, to offer up intercessory sacrifices for absent brethren when such peculiar circumstances had put it out of their power to comply with Lev. iv. 15—the passage to which I imagine Professor Lee refers, for he mentions none. Contrary to his assumption, I submit the inference that, since Ezra specifically mentions certain "chief of the fathers," and since these chief of the fathers so mentioned are those only of Judah and Benjamin (Ezra i. 5), that, therefore, no other chiefs of tribes, save those of Judah and Benjamin, were with the restoration from Babylon. But surely this reasoning upon the sacrifices offered up for all involves a question of *ceremonial* observance which may well be decided by Jews themselves;

and if so, the reasoning is unsound; for the Jews are agreed that the ten did not return with the two from Babylon, but that their descendants yet remain in the neighbourhood of their original captivity.

To the above remarks upon the books of Ezra and Nehemiah it may be added generally, that the recovery of the ten from a captivity so much longer than that of the two would have been an event too momentous to be passed over without some specific record; yet both Ezra and Nehemiah, who so carefully mention Judah and Benjamin tribally, are alike silent concerning any one or more of the ten. To many this would be a sufficient reason for concluding that those inspired historians intended carefully to limit the Babylonian restoration to Judah and Benjamin.

The authorities of Jeremiah and Daniel are equally to the purpose. For the seventy years' captivity was predicted only of the two (Jerem. xxv. 11, and xxix. 10); it was completed therefore only of the two, the ten having been made captives long before; but this is that very captivity of which Daniel understood and prayed for the termination (Dan. ix. 2, 3); they, therefore, who extend the termination of the seventy years' captivity to more tribes than the two, perceive more than the Holy Ghost foretold through Jeremiah, and more than Daniel, "a man greatly beloved," was permitted to understand in vision. This was that very captivity, and this alone, which Zechariah came back with under Zerubbabel, and as to which "the angel of the Lord answered and said, O Lord of hosts! how long wilt thou not have mercy on *Jerusalem and the cities of Judah*, against which thou hast had indignation these threescore and ten years." (Zech. i. 12.) True, the Persian decree extended to all the tribes, but Almighty prescience had foreseen they would not avail themselves of it, and had indeed *predicted* that they should not. For it will be seen, when we treat of Isaiah xi. and Hosea i.—iii., that the very terms of those prophecies require the admission that the ten tribes did not return with the two from Babylon; so that not only is it matter of inference from other prophets that they did not, but with Isaiah and Hosea the subject of positive prediction that they should not.

Lastly, the nature of the case suggests a reason, which Ezekiel corroborates, for believing that the ten have never returned. For just as long after Shalmanezer's and Sennacherib's captivities many people of the ten became resident among the two, but still altogether

constituted, and were considered only two tribes; so after Cyrus's restoration many members of the ten became again residents among the two, but yet constituted, and ought to be considered, not twelve tribes, but two. Accordingly, Holy Scripture sanctions, through Ezekiel, this distinction between *the children of Israel*, Judah's companions, and *all the house of Israel*, Ephraim's companions. (See Ezek. xxxvii. 6.)

Whoever carefully weighs these reasons will, I think, conclude that the opinion that the ten tribes never returned is not to be wisely treated in the following off-hand manner: "A remnant of all did therefore return, and, consequently, the notion that ten of those tribes have been lost is a mere figment." (Lee's "Inquiry," p. 75.)

And yet there seems reason for thinking that the expression *lost tribes* has been unhappily adopted; for the same scenic prophecy by which Hosea tells us they did not return from Media with Zerubbabel and the two, tells us also that they should never become merged among the Gentiles, so as not to be recognised as God's people Israel. And the cause has suffered in the hands of those well-meaning men who have solemnly investigated the question whether the ten tribes are to be looked for among the Red Indians, and other equally remarkable people and their countries. (See Faber's "Restoration of Israel," vol. i., p. 42.) Wiser far, because in accordance with Scripture, is the assurance of our Jewish brethren, that the ten are yet known and recognised as the sons of Jacob, even yet resident, for the more part, in the immediate neighbourhood of their original captivity, from which very places Holy Scripture more than once asserts their restoration shall be effected.

Upon the whole we conclude, not only from the authority of Josephus and from the nature of the case, but more confidently from the inspired books of Ezra, Nehemiah, Daniel, Isaiah, Jeremiah, Ezekiel, and Hosea, that the restoration from Babylon was limited tribally to the two, and that the ten remained in Media. It is not denied that members of the ten were among Judah and Benjamin when they came out of Babylon, but so there were when those two tribes were carried captive. It is not to be doubted that many devout Israelites had incorporated themselves from time to time with their brethren of Judah and Benjamin, taking refuge from the idolatry of Samaria in the yet remaining purer worship of Jerusalem; for we have the authority of Scripture to this effect (2 Chron. xi. 16, and

xxxi. 6); and Kimchi, speaking of the descendants of some who were left in the land by Shalmanezer, says expressly, "These went into captivity with the tribe of Judah and Benjamin to Babylon, and returned with them when they returned." But these few Israelites thus among Judah and Benjamin were not considered a real, a fair, *i.e., a tribal*, representation of the ten, to which they belonged; these yet remained in Media. The decision of Prideaux is given to the same effect precisely in his "Connection of the Old and New Testaments." (See Part i., Books 1 and 3.)

But if only two tribes have yet been restored, and there are prophecies which distinctly predict the restoration of twelve, then such prophecies have yet to be fulfilled, *i.e.*, another restoration to Palestine, comprising all Israel, has yet to be expected.

[2.] The question whether the ten tribes were or were not adequately contained in the restoration from Babylon is, however, not of the first importance to the subject. It is true that if it be admitted they were not included in such restoration, the cause of Israel gains great advantage, for we have then one valuable type, a characteristic of unfulfilled prophecies relating to that chosen people; but this is all. And there may be any number of other types of such unfulfilled prophecies equally or more entirely and sufficiently conclusive. Thus, if we prove there are prophecies which predict a restoration to be followed by *tribal distinctions* of all the house of Israel, here is one type certainly unfulfilled; for even if the ten were included in the Babylonian restoration, it is matter of history they were not tribally contradistinguished. Judah and Benjamin were so, but no others; their names are never mentioned. Again, if we show that a restoration is foretold under which Israel will be governed by a *king*, or during which the *entire* land of promise will be possessed by them, or which will be accompanied by a *change of their religion*, all these are types or characteristics of prophecies which certainly had no fulfilment in the return under Darius, and are equally decisive, although it be supposed or granted that the ten were sufficiently comprised among that restoration of the Jews. In other words, if, by making such an admission, we lose one valuable type of prophecy unfulfilled, we have many others equally valuable remaining, by which we are able to prove a coming restoration of Israel. Besides, those who maintain (incorrectly, as we think) that the ten were included in the former restora-

tion, must, of course, admit that the descendants of the ten are merged in and included among the people now scattered throughout the world, and known as the remnant of the two. Hence, if it can be proved that any prophecies predict a *future* restoration of these, those prophecies must of necessity include the twelve tribes; because, upon the supposed admission, the descendants of the ten are incorporated with the descendants of the two. And this is true if we find any prophecies unfulfilled which are directed to *all Israel*, *Israel*, or even *Judah* alone. In fact, it will be seen that they who will have it that the ten have already been restored, do by no means dispose of the whole case we are prepared with for proving a coming restoration of all twelve tribes. Christians have injured the cause by a bad habit of speaking about the ten tribes, as if they must *needs* be kept distinct. Whereas, firmly believing that chief bodies of them may be found here or there living isolated from their brethren, still, reason seems to suggest that other parts would naturally, in the lapse of ages, become fused among the two. There is nothing in the requirements of the subject opposed to this idea of fusion; but, on the contrary, it rather seems to throw light upon one or two prophecies, if indeed it be not necessary to their consistent interpretation with the whole.

[3.] There are those who decline to expect the *literal* fulfilment of any prophecy, but they surely forget that the will of the Almighty in this particular has already been made manifest. Historical research shows that the accomplishment of prophecy hitherto has been literal to a wonderful degree, and that in this fact is reposed one of the clearest testimonies to the divine authenticity of revelation. In mercy to unbelievers, and to an extent scarcely demanded by the cause of truth, the minutest predictions are recorded in the pages of Holy Writ, and have been quite as minutely fulfilled. To establish this, we need only refer to the well-known works of Newton and of Keith, and add in his own words the Bishop's testimony when discoursing upon some predictions contained in the book of Daniel: "It may be proper to stop here and reflect a little how particular and circumstantial this prophecy is concerning the kingdoms of Egypt and Syria, from the death of Alexander to the time of Antiochus Epiphanes. There is not so complete and regular a series of their kings—there is not so comprehensive and concise an account of their affairs—to be found in any author of those times. The prophecy is really more perfect than any history. No one historian has related so many

circumstances and in such exact order of time as the prophet hath foretold them, so that it was necessary to have recourse to several authors, Greek and Roman, Jewish and Christian, and to collect here something from one, and there something from another, for the better explaining and illustrating the great variety of particulars contained in this prophecy." (Prophecies Dissert. 16.) But for proof that the fulfilment of prophecy was designed to be literal, we need not depend upon the testimony of man. Holy Scripture, an unanswerable witness, speaks to the same purpose in its record of the birth, life, and sufferings of the Redeemer; and on this occasion we claim, in an enlarged sense, to comply with one of Professor Lee's canons of criticism, and take the New Testament to assist us in the interpretation of the Old. If, then, history and Holy Scripture unite in showing that prophecies hitherto accomplished were delivered with the closest regard to literal particularity, why should it be thought difficult of belief that the same will be the case with any which yet remain to be fulfilled? The things concerning Egypt and Edom, Moab and Babylon, Gaza and Ashkelon, Jerusalem and Tyre, have happened to the letter; why should a less comprehensive development be anticipated for those prophecies which predict a coming restoration and conversion of Israel?

That there are many such prophecies will appear, we think, plainly in the course of these chapters; why should Christians yield to a (so-called) spiritual interpretation of them when profane history and inspired revelation assure us that the correct interpretation of others was the most literal? Generally, it appears that in times gone by, whenever a devout Jew would study the pages of his prophets, the most literal interpretation he could put upon them would be nearest the correct; when the Ethiopian eunuch was trying to understand that chapter of Isaiah, we know the more literally he took the words the closer he would approximate to the truth; may not the same prove to be the case in these days when Christians read the pages of Ezekiel? Indeed, it is worthy of remark that some of those who are slowest to acknowledge the destiny of God's ancient people, and who explain away their Scriptures to other purposes, are, notwithstanding, the very people who most stoutly object to *spiritualizing* upon other subjects. We, too, equally with themselves, condemn the wresting of Scripture to support eccentric doctrines; but then let this excellent principle be acted on consistently, and Scripture, even for Jews, be spared the torture of figurative expositions, unless there be somewhat in the context to

demonstrate that a literal interpretation could never have been designed. Truly, few are so plundered as the Israelites. We have received from them the oracles of God, yet persist in viciously explaining away whatever peculiar interest they may claim in them.

There are considerations of a very reasonable character, and peculiar to Christians, which, apart from all testimony to that effect, lead us to expect that the import of prophetic language must be far nearer the grasp of uncultivated minds than a highly-wrought and figurative exposition would permit it to be; or that, at least, whenever the grandeur of subject impels the sacred writer to such an elevation of language, there would be something in Scripture itself prepared for the rescue of untutored disciples, and that the difficulties of Scripture style would be found to a great extent self-interpreting. It is a conviction dear to every Protestant heart that the Holy Bible is written with equal adaptation to the most cultivated and most ignorant. This belief is entertained by us as to all truth necessary to salvation, and should scarcely be disputed as to those future purposes of the Deity (if there be such), the intelligent perception of which may be reckoned among the privileges which God showeth to his chosen. But if the glorious things which are spoken of Zion, city of our God, be intended of that literal Jerusalem where David dwelt, it scarcely needed the express assurance of inspiration, and certainly requires no argument here, to convince us that every Christian is deeply concerned in attaining some rational comprehension of their nature, and to live in earnest expectation of their fulfilment. There is blessing in such knowledge, both to the learned and the ignorant. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that are the Lord's remembrancers keep not silence, and give Him no rest till He establish, and till He make Jerusalem a praise in the earth." (Isaiah lxii. 6.) That the prophetical books of the Old Testament abound in certain great and precious promises directed, either literally or by figure of speech, to Jerusalem, to Mount Zion, to the mountains of Israel, the house of Israel, the houses of Israel and Judah, the whole house of Israel, &c., &c., any one may instantly perceive by a cursory inspection of those books. If these promises be addressed figuratively to the Christian Church, every Christian is interested in that fact, and the conclusion is natural that Scripture would furnish some means of conclusively establishing it; but if it be spoken literally to the sons of Jacob and their land, it is at least a Christian's duty, by a clear apprehension of

the case, to avoid the danger of erroneously applying whole chapters of God's Word which belong not, in their first and proper sense, to him or his brother Gentiles. The question arising is not (nor can it be) whether such prophetic promises exist, but whether or not they can be properly applied to the sons of Jacob, and to that very city Jerusalem, and that country which they once possessed by immediate gift of God, but which has now for ages been trodden underfoot of the Gentiles.

Our object is to show that those promises do belong of right to the descendants of Israel, and to no others; and that they are made literally with reference to that Holy Land in which those Israelites long resided, and that same spot of ground within it from which King David expelled the Jebusites: that they now await a marvellous fulfilment, in which the power of the Most High will be peculiarly displayed for the deliverance of his ancient people, and the condign punishment of their Gentile foes. To this application of such promises the Church at large appears either opposed or indifferent. How rarely indeed do we meet with any who can or will converse about a possible restoration of the Jew! And not only so, but a large, perhaps the greatest part of serious believers, are not convinced of its correctness, because several methods of misappropriating the Word of God have been ingeniously invented for them.

[4.] In 1849 the late Professor Lee published his "Inquiry into the Nature, Progress, and End of Prophecy,"—a work which one might more easily describe if any name less eminent adorned the title-page. The object of this work is to show that "the period for the fulfilment of all prophecy has long ago passed away" (p. 59); and the termination of this period he makes to be the seventieth week of Daniel, within which "both the city and its sanctuary should fall, and the power of the desolator should terminate with it." (P. 143.) In this he finds "the fall and complete end of the theocracy, of heathen domination, and of all prophecy; and of this he would give abundant proof in the sequel." (P. 144.) This work is divided into three books, the first of which, "On the Covenants," includes the question whether any return of the Jews to Canaan is to be expected; and it is with this alone we are concerned. This question he decides in the negative; and it will be felt by all, that if Professor Lee addresses himself to the subject in his peculiar character of a great Hebrew scholar, his condemnation of such opinions is very formidable indeed.

But in the 136 pages of which his book consists, and wherein he treats of this subject, there are, I believe, only *fourteen* specific Hebrew criticisms, and every one of these a friend of Israel may receive with that deference which is due to the Professor's great name and memory, and yet retain his opinions of the future prospects of that people unimpaired. It is not as the great Hebrew Professor that Dr. Lee speaks upon the subject.

Yet a prejudice will naturally affect some minds when informed that such a man has so recently condemned the sentiments we advocate; and to pass over the book unnoticed was impossible, especially when we are told it propounds a system the outline of which was conceived and published nineteen years ago. Such a fact is startling indeed; and it is only with a desire to combat the prejudice it must needs excite, that, before entering into the merits of the book, I ask permission to direct attention to the singular looseness with which it is composed, as is plain from the following erroneous assertions:—

First, Professor Lee entirely misconceives the nature of the subject. (See Introd., pp. 10, 29, 44, 93, 110, as follows:—"The consequence of this again necessarily is, that something better than we now have is expected to take place, and hence that Christianity, as we have it, is not the glorious system foretold by the prophets; in other words, the apostles taught a mere make-shift Christianity, and such is that we now possess;" .... "in other words, Christianity was given only as a sort of make-shift, until some second advent, a mere figment of the imagination, should be followed by a millennium," &c., &c.) These are sentiments imputed to those who expect a fuller development of Christianity when Israel shall have been restored and converted. But who does not see the fallacy? Did the Jew condemn his system as a mere make-shift when he expected a fuller development of it at the coming of Messiah? Was the patriarchal dispensation, such as Job lived under, a mere make-shift because, for the preservation of the Church, the way of reconciliation was to be afterwards defined in a different mode by the Mosaic? Is not the Christian religion under one aspect a further development of the Levitical? Has not the Almighty hitherto taught men by a *gradual* unfolding of his ways and purposes? And are we to be charged with disparaging the present state of Christianity because we expect it to be proved more glorious still, because we believe it possesses an intrinsic energy which its

author will yet marvellously sanctify to the *complete* redemption of the world?

Second, I extract the following from the "Inquiry" as seemingly very inconclusive statements indeed:—"Moderns have laboured in vain to show that Daniel's seventy weeks might be chronologically determined, without even considering that if this period was chronological in *any* sense, then must the positive declarations of our Lord, viz., that none but the Father could know the period of Jerusalem's fall, be false." (Introd., p. 104.) Surely this is unsound, for the period might be chronological in *some* sense; but what sense be mysteriously enveiled from man. Again, speaking of the fathers,—"For if these fathers actually held that the Antichrist was at hand, and the time short—whatever might have been their mistakes in applying this—they *must* have been in possession of the true and scriptural view of the subject." (P. 111.) This, again, by no means follows, although we might be content to answer, True; yet everything here depends upon what is to be considered *shortness of time;* a thousand years might be as a day. Again, "If they return at all, it must be to Christ, and then they will cease to be Jews!" (Book i., pp. 6, 41.) Did St. Paul cease to be a Jew after he had become a Christian? (See Acts xxi. 20—26.) And in the same page 6, "Besides, as a *nation* they are unknown to Holy Writ"!!—which needs no answer. Lastly, "Nor do the Gentiles hold Jerusalem in bondage; it is Satan who does so; and this bondage is sin." (P. 42.) This is indeed a gem of its kind; for if Satan holds Jerusalem in bondage, it must at least be admitted that Gentiles are his instruments. I have also noted several extraordinary misinterpretations of Scripture, of which, however, I shall only mention one: "And yet St. Paul says, Even so have these (*i.e.*, the Jews) also now not believed, that through your mercy (*i.e., in preaching the Gospel to them*) they also may obtain mercy (*i.e.*, just as the believers had by the preaching of the Gospel to them)." (Introd., p. 37.) The mercy mentioned is God's mercy, as he admits in the second use of the word; and the phrase *your mercy* implies "the mercy which God has extended to you." Yet Professor Lee makes it the Gentiles' mercy—the mercy of the Romans in preaching the Gospel to the Jews!

Such are some errors, not less than actual blunders, which may be skimmed off the surface of Lee's "Inquiry;" and many others may be found which enter more into the merits of the subject. My motive for

selecting them will not be misinterpreted. It is merely to remove from the reader's mind the prejudice which might naturally be excited against the cause of Israel when it is understood that Professor Lee opposed it. But surely, when it is discovered that he addresses himself to the subject not as the great Hebrew Professor, and that errors so glaring as the above can be picked up as we please, these are good reasons for not being discouraged by his opposition, as well as for examining the book a little more closely. This will be done in several details as we proceed with the subject; meanwhile, we endeavour to specify the principles upon which the "Inquiry" is founded. It is somewhat difficult to individualize them satisfactorily, but, unless I am mistaken, the following *five* positions honestly contain them all.

First, the distinction between the Mosaical and Christian covenants, from the purely spiritual character of which second covenant he infers that all which is peculiar to the Jew has ceased, and that henceforward when believers, they must be merged into the Christian Church at large. (See pp. 1—15.) "The true scriptural Jew is now the Jew who is one inwardly." (P. 7.) Admitting all that is said about the distinction between the covenants, it is unfortunate for this *first* principle of the "Inquiry," that one of the earliest prophecies we have to consider includes both Judah and Israel nationally under a covenant, specifically not the Mosaical, and, therefore, by necessity, the Christian. This first principle will be fully answered by making it clear that, in the prophecies of a restoration yet to come, the sons of Israel are always addressed *nationally*, and that the conversion predicted is national also. That conversion, which is the peculiar subject of prophecy, being the conversion of an assembled and united body of people, and not merely a conversion, as sometimes supposed, of scattered individuals. Second, closely allied to the above first principle of the "Inquiry" is the next, which he finds in the termination of the theocracy, only that it is less to the purpose; for nobody denies that the Jewish theocracy is determined, and no advocate of Israel is compelled to believe that it will ever be re-established. If the Professor could have shown this, it would then have been of some use to prove that it was terminated for ever, which everybody knows, and upon which Mr. Faber, one of the ablest pleaders for Israel, has written an able dissertation. (Faber's "Eight Dissert.," No. 3.) Third, it is maintained in the "Inquiry" that the gift of Canaan to Abraham and his seed was not a perpetual gift, but limited to the

times of the Mosaical dispensation; and that, therefore, there is no reason from such gift to expect that the children of Israel will ever receive it again. (See pp. 90—99.) This will be answered in its proper place, where we shall prove that the gift of Canaan was perpetual in this particular sense, that as long as seed survives to Abraham (which God has promised to preserve as long as time lasts) so long the land of Canaan is rightfully theirs by promise of the Most High. Fourth, which enters into the whole work, the time of the end, *the last days*, &c., &c., he makes to be the limitation of all prophecy, and to mean the time when the Jewish theocracy was determined, and heathen domination put an end to. (See pp. 106—144.) This also will be considered in the chapter headed "The Latter Days." Fifth, the last principle of the work is the distinction constantly drawn in Scripture between the multitude and the elect. (See pp. 31, 33, 49, &c.) Without dwelling upon the peculiar tendency of this distinction between *multitude* and *elect* as insisted on by the Professor, if carried out in its integrity, I would only observe, that no one cares to dispute the distinction; for Scripture itself assures us that of Israel only "a remnant will be saved." (Rom. ix. 27, 28.) The whole question is, in what sense the word *remnant* is to be taken? We shall show that Dr. Lee's sense is wrong, by adducing prophecies in which the promises of restoration and conversion are assured to the multitude *in contradistinction* to the few. Besides which, this principle, like the rest, will be fully met by showing that the predictions of restoration and conversion are peculiarly *national*. They who maintain that the conversion will be *prior to* the restoration, *i.e.*, a conversion of scattered individuals, seem hardly to perceive how much they damage the whole cause by asserting that opinion.

Such, it will be found, are the *five* principles upon which Lee's "Inquiry" is based; but the plain matter of fact is, that the mode of interpretation he has adopted is only the old form in a new dress,—the old spiritualizing system, which has a proper existence of its own, perfectly apart from the question of a future revival of the Jewish nation, and by no means necessarily antagonistic to it—the old system, not so clearly set out as by Calvin, nor nearly so harmoniously as by Henry. That this is really the Professor's meaning will be evident from the following passage:—"In like manner too, the Jerusalem and Zion of old established, defended, supported, made to triumph by

the immediate power of God during its times, seems to assure us as evidence that none but the Almighty could have been its founder and king, while the glories and consummate grace of the universal and never-ending empire of the new Jerusalem and Zion, under the Son of man, was intended to be the great object put forth, the unspeakably glorious consummation under which Jew and Gentile, Barbarian, Scythian, bond and free, should be made the sons and daughters of the Almighty." (P. 15, a passage to which several similar are in his book.)

[5.] Professor Lee's views are in effect the following, which are collated by the Vicar of Thrussington as those of Calvin, in the Preface to his translation of "The Minor Prophets." (Calv. Trans. Soc., 1846.) First, the history and institutions of the people Israel are regarded as typical of things under the Gospel. Their temporal blessings and their temporal adversities were intended to set forth the spiritual experience of the Christian Church. Thus the people's captivity in Babylon and restoration to their own land were symbolical (*i.e.*, typical) of things connected with the Church. Second, promises made to the Israelites had sometimes a twofold meaning, and had reference to two things, the one temporal, but the other spiritual, *e.g.*, the restoration from Babylon was a prelude of the restoration, or redemption by Christ; not only typical, but a kind of initiative process, which was to be completed in a sublimer sense by the Saviour of man. Third, it is admitted there are promises which, literally understood, evidently show there will be a second restoration; but, it is argued, that this literal sense cannot be taken, as that would be inconsistent with the general character of prophecy; for many prophecies which relate to the Church of the New Testament were conveyed in language suitable to that of the Old, and consistently with the notions then prevailing as to religion and Divine worship. Hence Mount Zion, the temple, offerings, priests, &c., &c., as well as the restoration of the people and their perpetual establishment in their own land, are often mentioned in promises which incontestably refer to the Gospel dispensation. Fourth, promises made by the prophets as to the future prosperity of the people Israel and the perpetuity of their institutions and privileges are considered in some instances *conditional*, even when no condition is expressed. Such instances, it is asserted, are to be found in the writings of Moses and the earlier prophets. Promises of perpetuity are made (*e.g.*, of the priesthood), often unaccompanied by

any conditions, and yet they were conditional, as the event proved, in accordance with the first covenant.

These four propositions concisely express the principles upon which the spiritualizing mode of exposition is based. They are given with approbation by the translator of Calvin's "Minor Prophets," and appear to be a fair statement of the views which guide such interpreters generally. And I would observe that *the first three* admirably express in effect the opinions of Lee's "Inquiry," which, therefore, as opinions, are not new, though certainly endeavoured to be sustained in a novel and ingenious way. But the fourth is founded upon error, and this none knew better than the Professor, who, accordingly, delivers no sentiment approaching to it; but, on the contrary, reminds us that prophecy, *properly so called*, knows no *conditions*. The language thus used is essentially unconditional. But it is to prophecy, properly so called, that we shall refer for the restoration and conversion of Israel; hence the fourth proposition falls entirely useless; but still, for the sake of the general reader, we shall on every prophecy quoted exhibit its *unconditional* character, irrespective of that important argument which depends alone upon the nature of the prophetical language. And again, I would add upon those *four* propositions, that they naturally resolve themselves into *two*. For the first *three* do, in fact, assert a figurative exposition of Scripture, which implied figure, it should be noticed, is referred in each case to the Christian Church; but the *fourth* and last a conditional; hence, if under each prophecy we show the impossibility, 1. Of a *conditional*, and 2, of a *figurative* interpretation, the four propositions upon which the spiritual mode is based are under each prophecy replied to; and, if successfully replied to, they fall to the ground.

I imagine it will not be disputed that the view of Professor Lee above given, and these collated, with approbation, from so eminent an expositor as Calvin, may reasonably be taken as a fair and sufficient exponent of the principles of spiritual exposition, so far as it affects the inquiry concerning a future restoration and conversion of Israel. To these, therefore, we shall continually seek to reply in various details; meanwhile, as to these four propositions, the following brief answers are suggested:—

First, we admit that the history and institutions of Israel were typical of things under the Gospel, as shown chiefly in the Epistle to the Hebrews; but is it not manifest that the restoration of Israel to their

land is necessary to the completeness of the type? Perhaps it is not needful that a type should be applicable in all its parts for exhibiting the thing typified; but surely it should be so in its chief and conclusive features. Now, in the history of the natural Israel, as in that of the spiritual, its end or consummation is the grandest division of all, and to trace a parallel between the history of Israel and that of the Christian Church, and yet to find nothing in the first to symbolize the certain glorious victory of the second, seems not to exhibit a type, but to mutilate it. Second, admitting for the present that promises made to Israel carried a twofold interpretation, then we maintain that *both* interpretations belonged to the Jew, to whom such promises were made, unless there be anything in the context plainly to the contrary. Be there no dispute about the type nor the typified, the real question is, Who were to enjoy the things typified? This, we maintain, must be settled from further considerations, for to exclude the Jew is to *assume* the point required to be proved; and they who exclude him have no more reason for doing so than we who include him nationally; nor, indeed, so much; for no one can deny that the language employed was addressed directly to that nation, of which he was a subject. Third, grant that many prophecies relating to the Christian Church were delivered in language suitable to the Jewish, is this a reason for excluding Israel nationally from that Christian Church? Surely not. The Christian dispensation might well be foretold in language suitable to the institutions of the Jews when the restoration and conversion of that people is an essential part, perhaps the chiefest part, of that Christian dispensation. It is so foretold advisedly enough when the success and extension, the very triumph of that dispensation, is synonymous and synchronical with the restoration and conversion of Israel. This is a grand particular in which the most literal interpretation of prophecy may eventually prove to be the most spiritual. Fourth, as to the fourth and conditional principle of this mode of interpretation it is based, as we have already said, upon misconception. But, however, it is a vague and dangerous manner of treating Scripture, to say that a certain characteristic may be attached to any part of it, when the words or style of speech necessary to impart that characteristic are absent. The Holy Bible is an inspired volume, and the meaning of any part of it can be properly determined only by considering the language in which that part has been delivered. However, the position is positively overturned if we

show that certain promises of restoration and conversion are made to Israel with especial guarantees of *unconditional* fulfilment. This we shall do.

I shall only add that this fourth principle is virtually opposed to the other three, for it asserts a literal but conditional interpretation of Scripture, while those maintain a figurative. How are we to know which Scriptures to assign to either? For they who suggest this mode of treating Scripture supply us with no means of doing so. On the contrary, it is asserted that, in the conditional promises, the language employed does not always contain a condition.

[6.] Let me now submit some general principles of prophetical exposition, the first *three* of which are adopted from Professor Lee.

First, "prophecy, properly so called, must be precise; it must mean some one event or thing on which its reader can seize, and of which it must be in his power to obtain assurance that he is not mistaken. Isaiah, for example, foretells the fall of Babylon, and so does Jeremiah. Believers living at that time must, I say, have seen and felt that the event so foretold would at some future time come to pass." (Lee's "Inquiry," p. 18, where it will also be seen, line 26, that he does not by this principle intend to deny a mystical re-accomplishment of the same prophecies, although, at p. 90, 91 of the Introduction, he in effect contradicts himself. See lines 22, 19 of those pages respectively.) The principle, however, is sound; when a prophet predicted a fall of Babylon, his hearers identified that Babylon which was to fall. Similarly, when he foretold *an Israel to rise*, they identified that Israel which was *to be raised*. Second, prophecy, properly so called, is to be carefully distinguished from prophecy doctrinally delivered. One has reference to future events absolutely, the other to religious sentiments associated with such predictions or events. ("Inquiry," p. 37.) "It is incumbent on us carefully to bear this in mind, otherwise we shall be apt to substitute prophecy for doctrine, and doctrine for prophecy." (See pp. 18, 19.) Third, "Prophecy cannot in the nature of things be opposed to prophecy, or, to use a familiar expression, prophecy cannot blow hot and cold out of the same mouth." ("Inquiry," pp. 26 and 47.) Thus when, after close investigation, we are convinced that certain prophecies cannot be interpreted consistently with reason, otherwise than of a future restoration and conversion of Israel, we may be assured that other

correct interpretations of these prophecies or correct interpretations of others are not opposed to, but do harmonize with, those we have been considering. The mistake of the Professor and those who hold his sentiments lies here,—that they are not careful to remember that *the spiritual exposition* of certain prophecies for the edification of the Church is perfectly permissible, and harmonises with *the literal interpretation* of the same for the benefit of Israel. Fourth, the literal meaning of scriptural language is always to be accepted when it does not involve absurdity to do so; but this literal meaning must be sought for consistently with the original language and according to the grammatical and critical principles of that language. This is that grand principle of exposition without which the Holy Bible is no longer a book for the general reader. It is that principle which no member of a reformed Church can safely refuse to acknowledge; and it is particularly useful in determining the occurrence of figures of speech. Thus such expressions as the following: "Israel is an empty vine," "the moon shall be turned into blood," "they build up Zion with blood," "the hills melt," "the stone shall cry out of the wall," "her judges are evening wolves," "filled the bow with Ephraim," "all that do wickedly shall be stubble," to interpret any one of these literally involves an absurdity opposed to the nature of things, of which Protestants know how to make a very important use. But "the Mount of Olives shall cleave in the midst thereof," interpreted literally, involves no absurdity, since an earthquake like one of those of which common history records a multitude may fulfil the conditions. Fifth, prophecy must be interpreted *consistently*, each in its several parts. Thus if we set out with a spiritual meaning, we must carry it through the whole prophecy; or similarly of a literal. But to commence with either a literal or spiritual, and suddenly to interpose its contrary, is not permissible. Neglect of this rule is the great mistake of spiritual commentators, though, indeed, they have fallen into it naturally enough, for there are many prophecies throughout which it is not possible to persevere in an exposition *entirely* spiritual. Take, for instance Matthew Henry. We are being beautifully edified with "improvements" of historical or prophetical declarations concerning Jerusalem and the Jews, when suddenly, down go these, like Korah and all his company, and we are being equally edified about the Church! Upon examination you will generally find that the commentator has come to some assurances of blessing; these he dots down

complacently to the credit of the Christian Church; the curses he leaves submissively to the Jews. But these two lines of exposition are perfectly *agreeable* and perfectly *distinct*. Just as to Jewish history there appertains a literal meaning for their nation, a spiritual for us, so to Jewish prophecy, which is only prospective history, there belongs a spiritual meaning for us, a literal for them. Sixth, which is clearly allied to Professor Lee's first. The attributes of Deity require that the exposition of prophecy must be literal to a great extent, and especially so in regard to specific designations or names employed. Under *one* aspect the whole question of a future restoration and conversion of Israel may be said to be a question of correct interpretation of *names*; for it cannot be denied that certain prophecies which seem to foretel a future restoration and conversion of the nation Israel were addressed to them, sometimes in answer to specific inquiries, as in Ezek xx., sometimes when the prophet professed to be engaged in a public capacity for them exclusively, as in Zech. iii. and vi. On these occasions the words, or specific designations, *Judah*, *Israel*, *Ephraim*, *Jerusalem*, &c., &c., were employed, and the Jews could not possibly doubt but that they and their cities, &c., were alluded to. They understood such to be the intention of the prophet when he spake, and this impression the prophet, inspired by the Holy Ghost, knew he had produced and sought to produce. Did the Holy Ghost teach the prophet to produce a *false* impression? If not, then the names or designations were used in their *literal* sense as understood by the hearers, and such prophecies, even though yet unfulfilled, belong to Israel, Jerusalem, &c., &c., *literally*. The reader will observe that this is very different from saying that the hearers always understood the prophecy delivered. The very contrary is affirmed. "Ah, Lord God! they say unto me, Doth he not speak in parables?" (Ezek. xx. 49.) Seventh, another principle of prophetic interpretation is that usually described as the *primary* and *secondary* application (sometimes unhappily termed the *double* sense), where either, 1, predictions delivered with reference to one and an earlier order of events are afterwards proved applicable in a more extensive and closer sense to another and later; or, again, 2, where judgments foretold against a *literal* city or state are found symbolical of those to be in later days inflicted upon a spiritual state, which it typified. Thus prophecies of the literal David and his kingdom had eventual reference to the times and kingdom of Messiah; and thus prophecies against the literal

Babylon or Edom had in fact a further application to the Anti-christian Edom or Babylon of which they were types. Professor Lee denies and admits this principle in the same breath. "No double, triple, &c., interpretation of the Divine word, in the usual acceptation of those terms, has anywhere been adopted; nothing beyond the application of a *spiritual* sense to things enounced under the Old Testament, and as done by the writers of the New, and taught by the best writers on its grammar and rhetoric, has been had recourse to." ("Inquiry," Preface, p. 90.) This admitted *spiritual* sense of prophecy becomes, in other words, its *secondary* application. Lee and Horsley may be quoted as defining this in both its branches. Says Professor Lee, "In all such instances the *case* so put, *or the event, person, place, or circumstance* so stated, prophetically or otherwise, may be considered as the *theme* or *substratum* of such discourse, and as introduced, not indeed to claim our principal or main attention, but rather to direct us to some other thing so intended to be taught and urged. . . . . The same may be said of the fall of Egypt, Assyria, Moab, Ammon, Idumea, and other places. The main thing intended was the Divine Institution of the Christian Church, and of this the actual and literal fall of those powers and places was given as a voucher." ("Inquiry," p. 14.) In other words, the fall of *literal* Edom, &c., vouched for the fall of the *enemies* of the Christian Church, viz., the *typical* Edom. And Horsley, speaking of the prophecies foretelling our blessed Saviour's first and second advent, says, "Few comparatively relate to the first advent by itself without reference to the second. And of those that have been supposed to be accomplished in the first, many had in that only an *inchoate* accomplishment, and have yet to receive their full completion." (Letter on 18 Isa., p. 3.) Bickersteth asserts it at p. 107, Introd. "Restoration of the Jews," and aptly quotes Jude 14, as showing that Enoch prophesied of the flood in language applicable to the future coming of the Son of man. Under this principle will come the prophecies of Branch and King, treated of below, and, perhaps (but I doubt this) also, those of Isaiah xxix. and Zech. ix. and x. And to the explanations of this principle, above extracted from Lee and Horsley, I would venture to add this suggestion—that the real ground of it is shown to us by our Lord in Matt. xxiv., where he delivers a mixed prophecy of the fall of Jerusalem, and of events to occur at his second coming which that fall typified. I would take the New Testament in this respect also to explain the Old, and consider the mode or form of our Saviour's

prophecy in Matt. xxiv. to be the *model* of the forms of many prophecies in the Old Testament. Such prophecies are, in fact, mixed prophecies, containing predictions applicable to an early order of events long ago fulfilled, and certain other predictions, often found in lonely verses, carrying clear evidence of prophecy unaccomplished, and arousing the expectation of greater events yet to come, antitypical to those which have already taken place. Eighth, I ask permission to add one more. The genius and construction of the Hebrew language makes its criticism a criticism peculiarly of words and phrases, and this character of the language concurs with the method of Divine revelation itself; so that, if we require to ascertain the real force of a word or phrase in a later writer, it may sometimes be necessary to trace it back to the times of Moses. The criticism of that language must be peculiarly *verbal* where many words of various shades of meaning are derived from a common root by the prefix or suffix of solitary letters. This feature in the Hebrew Language, it has sometimes occurred to me, may be made powerful use of to show that the inspiration of that part of holy Scripture at least is not less than *verbal*. That this is the inspiration claimed by the sacred writers of the Old Testament I believe; and therefore add, as the last principle of prophetic exposition, that the inspiration assumed for the prophets in this book is *verbal*. The use of parallel places alluded to by Lee may come (if I mistake not) under this head, for parallel places are but the resumption of words or phrases which have already been *rivetted* in force by inspiration of the Holy Ghost.

[7.] The form of figurative exposition adopted by Lee, Calvin, and others, and comprised in the three propositions given at p. 17 *suprà*, appears to be that method of interpreting the prophets styled by Lowth "The Mystical Allegory," and of which he says, "In the sacred rites of the Hebrews, things, places, times, offices, and such like, sustain, as it were, a double character; the one proper or literal; the other allegorical." (Heb. Poet, Lect. xi.) Now, if there be any soundness in the objections urged against belief in a future restoration of Israel, and based upon this mode of exposition, it does seem remarkable that the great Hebrew critic and commentator, who was to Oxford what Lee afterwards became to Cambridge, who defines and illustrates this mode of interpretation, and actually invents a name for it,—it does seem remarkable that he himself should have been a strenuous believer in, and most able advocate for, a future restoration

and conversion of Israel. I infer, therefore, upon the authority of that great Hebrew scholar, Lowth, that there is *no soundness* in the objections based upon that method of interpreting the Hebrew Scriptures. And, upon the same authority, I add generally as to the poetic and metaphorical character of the prophetic books, that we ought to remember the object of metaphor, which was not to obscure, but to enlighten, the pages of those who used them, and that such object can never have been attained if those who read those prophetic books are positively unable to determine the real purpose of the figures used, or to attach to them any consistent or rational ideas. The difficulties arising from the metaphorical character of some parts of prophecy were not, in Lowth's opinion, of such a kind as to prevent our perceiving satisfactorily that a future restoration and conversion of Israel was foretold.

[8.] But if the times and circumstances we expect be certainly foretold, it is not therefore necessary that we be able to trace the course and method of Israel's redemption in its minutest process. It may be sufficient for the Divine purposes that believers are able to conclude with certainty that the eventual fact will be such and such; as for instance, that every one of the twelve tribes will be gathered into their own land; that Jerusalem shall be re-occupied as their chief city, and by consequence be rebuilt; that the nation Israel shall outlive and overcome all animosity, and continue in that land, never to be removed again; and that they shall be converted to Christianity. These and similar grand results being graciously revealed, no wonder if their exact era, or the many intricacies of their accomplishment be gracefully veiled in the sublimity of language adopted by men who never spake on this subject otherwise than as moved by the Holy Ghost. Not that the case is entirely so, but that it might have been so to a much greater extent, and still a revelation sufficient for conviction be made of the only part in which we have an immediate concern, viz., *the eventual fact.* "For some degree of obscurity is the necessary attendant upon prophecy; not that indeed which confuses the diction and darkens the style, but that which results from the necessity of expressing a part of the future, and from the impropriety of making a complete revelation of every circumstance connected with the prediction. The event itself, therefore, is often clearly indicated, but the manner and the circumstances are generally involved in

obscurity." (Heb. Poet, Lect. 9.) The fact concerns the believer; the method of its accomplishment Him alone whose truth is pledged for it. And to this we perceive a parallel in other subjects of revelation. The doctrines that "in Adam all died," that "God was in Christ," that we "must be born again," that "there shall be a resurrection of the dead," and "after that the judgment," all these are revealed plainly in the fact, but kept shrouded in deep mystery as to process. So may it be as to the restoration of Israel, and yet the fact of such restoration be convincingly foretold. Who shall say what amount of infidelity the Almighty reckons the denying it? Indeed, if the certainty of Scripture doctrine depended upon the extent of its *repetition*, not one of the vital doctrines above mentioned is so often repeated with such explicitness, and in so many varieties of form, as the doctrine of a coming restoration and conversion of God's people Israel. But the Christian needs not to be reminded that a doctrine or prophetic promise once distinctly announced in his Word gains no intrinsic strength by iteration. If only once proclaimed it stands recorded for ever, no matter how concisely, still in the majesty of eternal truth, "Yea, and amen in Christ Jesus."

Let me conclude this introduction by explaining the manner in which I propose to treat the subject. With such a mass of Scripture distinctly to the purpose, it is difficult to arrange it so that conviction may neither be oppressed nor retarded by the confusion which arises from multiplicity and diversity of evidence. A lover of art is conscious of distraction as he moves amid the brilliant productions of its masters. Such confusion overspreads the soul when we contemplate the crowd of prophecies which proclaim the coming redemption of Israel. Large sections of whole books, detached chapters, isolated paragraphs abruptly introduced, and solitary verses cast loosely like gems upon the leaves of inspiration, all these unite in asserting the will of a faithful Creator towards his first-chosen and still providentially-protected people. We shall, therefore, take the prophecies in clusters, but each dependent upon some connecting stem will be separately considered. Thus simplicity of arrangement and perspicuity will be secured. Still, let it be remembered, we are exhibiting not the word of man, "but as it is in truth, the word of the living God," and that, therefore, what in one sense is but part, remains notwithstanding a *whole* truth in reality, and demands to be considered perfect in itself. So that, selecting, as we do, certain whole prophecies and

analyzing the contents of each, the reader can refuse us nothing less than belief of every part made clear to his understanding; for to whatever extent any prophecy proceeds, it requires to be treated as *an unity in itself*, and as an unanswerable deponent to whatever purposes it affirms. For illustration, if belief in the restoration and conversion of the twelve tribes of Jacob depended upon the establishment of *twelve* positions, and we could adduce only *twelve* prophecies, each distinctly answering to each of these predictions, then the whole case of that restoration and conversion would be proved. The weakness of human faith might crave for more, but the demonstration of the subject would be complete.

CHAPTER II.

"BUT NOT BY THY COVENANT."—EZEK. XVI. 61.

LET us first endeavour, by selecting four detached prophecies from Ezekiel, to lay a foundation for the subject, and to set forth some of the principal topics to the establishment of which our efforts will be directed.

I. Ezekiel was carried from Jerusalem with Jehoiachin's captivity, and that event is the era by which he reckons his prophecies, accepting Prideaux's opinion. (Connect. An. 598 B.C.) His thirty-sixth chapter contains a beautiful and complete prophecy addressed to the mountains of Israel. It appears to be one of a series commencing with chap. xxxii., the whole of which was delivered in the twelfth year of his captivity. (Chap. xxxii. 1.) Mr. Faber, indeed, considered chaps. xxxiv.—xxxix. inclusive as one continued prophecy, but assigns no reason for doing so; he only asks, "Where are we to draw the line?" which seems easily answered, for in chap. xxxiv. the shepherds are addressed; in xxxv., Mount Zion; in xxxvi., the mountains of Israel; while xxxvii. is a peculiar and distinct vision. These alone seem sufficient divisions, although, in fact, the question of division is not important. Taking the series of prophecies, of which chap. xxxvi. forms part, to commence at chap. xxxii., then chap. xxxvi. was delivered *one year* after Jerusalem was finally devastated by Nebuzaradan. (2 Kings xxv. 8.) One year, then, after the complete overthrow of the Jewish capital, he utters this prediction: "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God." (Vers. 27, 28.) Selecting this as indicative of the character of the whole, the questions to be asked are, To what people does the prophecy belong? and, Has it yet been fulfilled or not?

[1.] It is directed "to the mountains, and to the hills, and to the

rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about. Ye mountains of Israel, hear the word of the Lord; thus saith the Lord God, Because the enemy hath said against you, Aha! even the ancient high places are ours in possession." (Vers. 1—4.) What mountains, and hills, and valleys are these which, in Ezekiel's time, had thus become desolate and waste? What cities were thus forsaken and become a prey to the heathen? What were the ancient high places, ancient in those days, and known to the heathen in those days, of which they were then glorying in having recovered the possession? Is *the whole land* included in this description or only part of it? the territory of Judah alone, or that of Israel, peculiarly so called, also? Because to the same territory, whatever that be, it is promised at ver. 8: "Ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people Israel." Thus, of whatever extent of country the prophet speaks, that country is to be again possessed by the people Israel. But at the time Ezekiel spake, the whole land in all its length and breadth, the land not of the two only, but of the twelve, was devastated, its cities destroyed, and all of it in possession of the heathen; and there is not a word in the chapter limiting the description. Judah and Israel alike were now entirely in captivity, and their whole country possessed by the enemy. Of this *whole country*, therefore, in one and the same condition, Ezekiel gives one and the same description, and then delivers in contrast one and the same promise, which has never yet been fulfilled, viz., that it shall yield its fruit to God's people Israel. That whole country they have never yet possessed; but Samaritans and mixed people of Galilee held large divisions of it from the times of the first captivities to those of its entire subjugation by the Romans. Observe, too, that in a prophecy which, as we shall most fully show, is yet unfulfilled, and, therefore, has reference to times *yet to come*, the Holy Ghost terms them "my people Israel,"—God's people Israel. Even now, then, notwithstanding all their impenitence, the tribes are God's own people, contrary to Professor Lee's assertion that "Divine authority has also affirmed that they have ceased to be a people." ("Inquiry," p. 16.) Observe, that they are a *people*, and that this prophecy, like all the others, is addressed to them in a corporate capacity.

[2.] For the description of the people is as comprehensive and general as that of the land: "Son of man, when the house of Israel dwelt in their own land they defiled it by their own ways, and by their doings . . . . . wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it. And I scattered them among the heathen, and they were dispersed through the countries;" and the corresponding promise is, "I will take you from among the heathen, and gather you out of all the countries, and bring you into your own land." This description is as comprehensive as it can be of all the people Israel; the whole land appertained to all; they all dwelt in it; they all defiled it; they were all carried captive; therefore the corresponding promise is, they shall all be restored,—that is, not all individuals, but all tribes, the *national* body. To this entire people the promise is made, "I will bring you into your own land." Professor Lee, however, informs us that this promise means only "the true seed or holy remnant," forgetting that if so, then vers. 21—23 must refer to the same "true seed or holy remnant," and that, therefore, it was "the true seed or holy remnant" which, long before Ezekiel's time, viz., in the days of Moses, "profaned God's name among the heathen whither they went;" and upon whom he had already "had pity." Far from being addressed to a remnant or election, in this sense, it is addressed to the *house of Israel* in a national sense: the nation it was upon whom God had pity; it was the nation that profaned God's name; it is the nation He promises to restore.

The above are two just reasons for concluding that Ezekiel speaks of all the land of Israel and of all the twelve tribes; and the inference immediately follows, this prophecy is *unfulfilled*, for, 1. The whole land has never been repossessed; and, 2. The twelve tribes have never been restored.

[3.] If there be yet any doubt of the prophecy's extending to all the tribes, the tenth verse should dispel it: "I will multiply upon you all the house of Israel, *even all of it;* and the cities shall be inhabited, and the wastes shall be builded;" where the emphatic repetition of כֻּלָּהּ *all of it*, can be understood in no other way than as an extension of the predictions not to all individuals, but certainly to all tribes. A similar emphatic mode of speech we have at Jerem. xlviii. 31:

"Therefore will I howl for Moab, and will cry out for all Moab; mine heart shall mourn for the men of Kir-heres." But just as extended as the prophecy may be to the *people*, so extended it must be to the *land*; so that, if all the people, all of them, be prophesied for, all the land, all of it, is prophesied to. The phrase *house of Israel* occurs six times in this chapter, and in each place requires to be similarly interpreted. But at vers. 17, 21, 32, it clearly means the twelve tribes, for their national sins are in those verses alluded to; therefore the promises in vers. 10, 22, 37, belong nationally to the same twelve tribes. But if the application of the prophecy to *all Israel* be not yet clear, let us note the characteristic description of the land. A land that "devoured and bereaved its nations,"—such a scene of famine, pestilence, and sword, that its inhabitants were sure to be destroyed. This had even become proverbial among the neighbouring nations: "Because they say unto you, Thou, land, devourest up men and bereavest thy nations." (Ver. 13.) As M. Henry says, "Canaan was got into a bad name. It had of old spued out the inhabitants (Lev. xviii. 28), the natives, the aborigines, which was turned to its reproach by those that should have put another construction upon it. (Num. xiii. 32.) It had of late devoured the Israelites and spued them out too." But now the promise is, "Thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God." (Ver. 14.) "Yea, I will cause men to walk over you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men." (Ver. 12.) Not only should the land never more bereave its nations, whoever they might be, but especially it should not bereave *the people of Israel* any more. Has this in either sense ever been fulfilled? The pages of Josephus make us familiar with the history of the land of Israel from the Babylonian restoration to the overthrow of Jerusalem by the Romans; the works of later writers with its history from that time to the present; has there ever been a period since Ezekiel spake, when the land of Israel did not devour its inhabitants, whether Jews or Gentiles? Let the wars of the Maccabees, the contentions between the Egyptian and Syrian kings, let their own intestine discords, let their wars with the Romans, let the ruinous irruptions of infidels and of Christians, let all these reply. Since the prophet spake the time has never yet been when "the desolate land has been tilled, whereas it lay desolate in the sight of all that passed

by;" when Gentile travellers said, "This land that was desolate is become like the garden of Eden, and the waste, and desolate, and ruined cities are become fenced and inhabited." (Vers. 34, 35.) Such promises of the land's future peacefulness and security yield another argument that this prophecy is *yet unfulfilled.*

[4.] But supposing we admit that *all* the tribes were included in the restoration from Babylon (which, however, was not the case), the prophet uses a remarkable expression to show that this prophecy had no fulfilment *then:* "I will multiply upon you man and beast; and they shall increase and bring fruit; and I will settle you after *your old estates*, and will do better unto you than at your beginnings; and ye shall know that I am the Lord." (Ver. 11.) Of course the people intended to experience this were those who already had had "the beginnings;" but their latter end was to be better than their beginning;—it must mean the twelve tribes of Israel. However, that expression, *after your old estates*, is peculiar, and serves plainly in the English version to particularize the territorial settlement and condition of the Israelites, and the promised territorial condition is to be the same in kind as of old, but better in enjoyment and degree. This force of the expression *old estates* is justified by the Hebrew כְּקַדְמוֹתֵיכֶם, of which Lee in his Lexicon gives the meaning *former condition;* and Noldius, in his "Concordance of Hebrew Particles" (quoting the parallel passage, Ezek. xvi. 55), *status pristinus;* both Hebraists being agreed. If, then, this be the meaning of the word, Ezekiel foretels a time when all the house of Israel, even all of it, will dwell under their pristine condition of estate, and flourish more than they did when Joshua first arranged them. This interpretation is also confirmed by the use of the word *settle:* הוֹשַׁבְתִּי *I will cause you to dwell*, which implies *territorial* settlement, and is precisely the word used at ver. 33: "I will also cause you to dwell in the cities." Such expressions not only foretel restoration, but territorial restoration, which, according to the *old estates and beginnings*, will be in divisions of tribes. Nothing of this kind took place upon the return from Babylon, and the people were far from thriving then more than they had before. It remains to be fulfilled.

Thus the proof that this prophecy has never been fulfilled is a threefold cord. First, all the house of Israel, all of it, is included in

its blessings and promises, as also in its rebukes and reminiscences; but all Israel has not been so blessed since Tiglath Pileser's invasion. (2 Kings xv. 29.) Second, all the land is described as repossessed in security; but the restoration from Babylon was not followed by the repossession of all the land, and what was acquired was never held in peace. Third, all the tribes are described as settled according to their ancient territorial condition, and more prosperous than ever; and all the land as beautiful and fertile as of old, which has never been the case from the days of the Assyrians to our own.

[5.] It is manifest enough that the prophecy was not accomplished at the restoration from Babylon; but there is one expression which might mislead the unreflecting. It is said in ver. 8, "For they (Israel) are at hand to come." Let Lowth reply to it: "This may have an immediate aspect upon the Jews' return from Babylon, when they were restored to the possession of their own country. If we suppose the words to relate to the general restoration of the nation, the longest distance of time that the things of this world can extend to is but as a moment in respect of eternity." In St. Peter's words, "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." (2 Pet. iii. 8.) Professor Lee condescends to consider formally four prophecies supposed to relate to the restoration and conversion of Israel, and this is one of them; but, it is an important fact, he never attempts to explain it of the restoration from Babylon. On the contrary, even as regards his own mode of exposition he admits, "It must be confessed the context of these (Ezek. xxxvi., xxxvii.), is by no means so precise and clear as those which we have been considering;" and he allows that it belongs exclusively to the Christian dispensation. There is but one way of explaining the chapter which makes its context *precise and clear.*

[6.] We have concluded that this prophecy is unfulfilled, and that restoration of all the tribes is foretold; and we now proceed to show that the conversion of the restored people to Christianity is predicted. And I beg at once to call attention to the fact, that since, all through the prophecy, the house or body of people is addressed, so restoration is foretold for the people as a body, and the conversion also foretold in the same sense as the restoration, viz., of Israel as a separate

people. And this conversion *after* the restoration. For it may be advanced upon all these prophecies when proved to be yet unfulfilled, and, therefore, pertaining to the age of Christianity, that whenever Israel is described as brought under repentance and *reconciled to God*, their conversion to Christ is necessarily foretold. For Christ being "the way, the truth, and the life," no man nor people cometh unto the Father unless professing faith in Him. That the present chapter of Ezekiel does contain such predictions of repentance and reconciliation to God is clear from the context. (Vers. 25—28.) A new heart and a new spirit is to be given them; the stony heart is to be taken away; all filthiness removed; He is once more to become their God, and they again to be his people; and (two peculiar predictions which characterize most of these prophecies) all *idols* to be removed, and God's own *spirit* to be given them. Upon the first of which peculiar predictions we observe that *idolatry* is not unmentioned even in the New Testament as significant of the state of those who fail to worship God acceptably by not receiving Christ Jesus as revealed: "Little children, keep yourselves from idols" (1 John v. 21); and upon the second, that the promise of the Holy Spirit in Messiah's days must always be equivalent to a prediction of conversion to Christ. If, then, it is proved, as we believe, that this whole prophecy is yet unfulfilled, the citation of such promises is sufficient to show that their conversion to Christianity is also predicted.

[7.] But further, this conversion is foretold as subsequent to the restoration. It may be noticed that all the promises of the chapter are comprised in vers. 31—38, and that these are divided into two paragraphs in the English Bible, which begin at vers. 21 and 25 respectively. But the arrangement of the Hebrew Bible is better. There the first of these paragraphs begins at ver. 22, but another not until ver. 33. The reason seems obvious, for the whole context (vers. 22—32) is a continuous promise connected, verse after verse, by the particle ו, whose essence is conjunctive; but at ver. 32 the English version itself commences no paragraph at all, the whole remaining context being manifestly connected. In the course of these verses our translators have twice rendered ו so as to place the conversion of Israel after their restoration; for, after promises of restoration, they have translated it *then*: "I will take you from among the heathen and gather you out of the countries, and will bring you into your own

land: *then* will I sprinkle clean water upon you," &c., &c. Again, "I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen: *then* shall ye remember your own evil ways and your doings," &c., &c. (Vers. 30, 31.) This, according to our English Bible, places the repentance and conversion of Israel *after* the return to the Holy Land, and after the recovery of its fruitfulness. I perceive that Mr. Bickersteth notices, and makes use of, this fact ("Rest. of Israel," p. 208); but it was first necessary to show that the Hebrew conjunction, as here used, meant *then*. The correctness of the Authorized Version is (thanks be to God) not wisely to be disputed; and it is true that ו often has the force of marking a result in the order of time as an effect following its cause; but upon the present occasion the argument derived from this fact shall not be insisted on, because the high authority of Noldius does not specify this verse among those in which ו may be so translated. Although, therefore, not doubting the correctness of the English version in this place, we will for the present admit that, between vers. 21—32 Ezekiel gives us no means of concluding which of the two events is antecedent, the restoration or conversion.

But at ver. 33 the case is altered. "Thus saith the Lord God, In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded." Here *time* is distinctly the subject of specification; and taking the words of the English Bible in their literal import, Ezekiel declares that when Israel shall again reside in his own land, he will have been cleansed from his old iniquities. This no one denies. The question is, Will this cleansing commence in the land or out of it? The Hebrew is clear enough, בְּיוֹם טַהֲרִי *in the day of my* cleansing (Lee refers to this passage, and so renders it), that is, "in the day when I do cleanse you from all your iniquities I will also cause you to dwell," &c., &c., where the firm settlement of Israel in his cities is made synchronical with the cleansing and conversion of Israel. This, it will be seen, is in complete accordance with prophecies yet to be considered, and with the rendering of the Authorized Version elsewhere. Of one truth, therefore, we are already assured—the national restoration and conversion of Israel will be *close together*. But an immediate effect is close to its cause, and in this sense synchronical with it; yet, being an *effect*, it must needs be *subsequent* to it. This may be the relation between the restoration and conversion of Israel, yet Ezekiel

be not less correct in describing them synchronically. Now I shall show, by collating the expression בְּיוֹם מֵחָרִי with kindred expressions elsewhere, that the construction of the verbal noun exhibited in them has the force of designating a time that is present to the events being recorded or foretold by the writer, and also of indicating the *cause* by which a result referred to is produced. This I shall sustain by abundant examples in another place; at present I quote one example from the chapter before us, "And the heathen shall know that I am the Lord when I shall be sanctified in you before their eyes." (Ver. 23.) בְּהִקָּדְשִׁי *at and by my being sanctified* in you before their eyes, where, being predictive, it has necessarily the force of a future, and is so rendered in the English Bible. And two examples from Moses: "And the Egyptians shall know that I am the Lord when I stretch forth my hand upon Egypt" (Exod. vii. 5); בְּנִטֹּתִי *at and by my stretching out* my hand upon Egypt; and Exod. xiv.: "And the Egyptians shall know that I am the Lord when I have gotten me honour upon Pharaoh;" בְּהִכָּבְדִי *at and by my getting* honour to myself. The Egyptian judgments are described as the causes of certain effects. So Ezekiel says (ver. 23), a certain effect shall be produced upon the heathen by God's dealings with Israel at the time he fulfils that prediction. Now as designations of time, בְּיוֹם מֵחָרִי and בְּמֵחָרִי may be considered equivalent, as may be seen by comparing Ezekiel xxxiii. 12 and 18; and by collating many examples I shall show that, although in ver. 33 before us, taken strictly, the restoration and conversion are made *merely* synchronical, yet that the force of the mode of speech adopted in kindred passages to be cited, is to make the conversion synchronical indeed, but in this sense, that it follows immediately upon the restoration, and is, therefore, not prior, but *subsequent*, to that event. Ezekiel maintains that at and by God's converting Israel, their abiding settlement as a people will be effected in that land, to which a competent representation of them will already have been restored.

Another argument to show that the conversion will be after the restoration, which also we have to develope more fully, is derived from ver. 11: "I will settle you after your old estates, and will do better unto you than at your beginnings, *and* ye shall know that I am the Lord;" where the force of וְ, translated *and*, is *so*, or *thus*, and marks a consequence or effect. By God's doing so, viz., settling them after their old estates, Israel shall "know that he is the Lord;"

which phrase, used of Israel in reference to Christian times, and connected with such promises as those of *a new heart* and *new spirit*, and the gift of the Holy Ghost (ver. 27), must necessarily mean conversion to Christianity. I shall only add that both the restoration and conversion are foretold in terms which lead us to expect they will be effected by peculiar interposition of the Most High. "I am for you —I will turn unto you—I will multiply you—I will settle you— I, the Lord, have spoken it—I will do it," &c., &c.

[8.] This prophecy is delivered in terms peculiarly *unconditional*, irrespectively of the fact that it is prophecy, in the peculiar sense of that word, and, therefore, knows no conditions. "Therefore thus saith the Lord God, I have lifted up my hand, surely אִם־לֹא." (Ver. 7.) God swears by himself. His unalterable truth is pledged for the fulfilment of these predictions, unless a subsequent revision can be shown in Holy Scripture. And this oath is made with express disregard of the merits, present or future, of the people: "Thus saith the Lord, I do not this for your sakes, O house of Israel, but for my holy name's sake, which ye have profaned among the heathen whither ye went." (Ver. 22.) "Not for your sakes do I do this, saith the Lord, be it known unto you; be ashamed and confounded, for your own ways, O house of Israel." (Ver. 32.) Thus in full recognition of Israel's unworthiness, God swears he will do these things for the glory of his name. Are those terms conditional?

This, as already observed, is one of four prophecies which Professor Lee condescends to consider as having some appearance of foretelling a future restoration and conversion of Israel. Of course he soon dismisses it; and in proceeding to show the impossibility of any *figurative* exposition to the exclusion of the literal Israel, we shall explain to the reader how.

He applies most unfortunately the theory of "multitude and remnant;" the promises are made to "the true seed, the holy remnant," "the spiritual Zion," "true Israelites," &c., &c. ("Inquiry," pp. 68—73.) But "the whole house of Israel, all of it," is addressed: those who, when they dwelt in their own land, "did defile it by their own way and by their doings;" who did profane God's holy name among the heathen "whither they went;" were these "the true seed, the holy remnant?" Are we to understand that "*whole* house of Israel, all of it," means a remnant as a *part*? The promises are made to those

who are to be taken "from among the heathen," and gathered "out of all the countries," and to be brought back "into their own land;" are we to understand that this means they are, as believers, to be merged among the Gentiles, and to remain in those countries? Did Israel, who heard Ezekiel speak, understand him so? Would Glassius understand him so? "Sin verò homines ab aliis intelligi volunt necessarium est, ut *eandem* verbis vim tribuant, quæ *consuetudine et usu* recepta est, et cuique voci unam tantùm significationem adjungant." ("Philolog. Sacra Hermeneut.," p. 15.) In fact, it is manifest that by prophesying to Israel of events not to happen for these many hundreds of years, as though they to whom the prophets spake were the same persons who had lived and acted many hundreds of years before, it is manifest that Israel is addressed on such occasions *nationally*, and in no other sense. Further, as regards the national character of the prophecy, and the hopelessness of this theory of multitude and remnant, I would observe that the title Israel is peculiarly national. In his first thirty-nine chapters Ezekiel uses this title one hundred and forty-nine times in various combinations:—God of Israel, land of Israel, house of Israel, children of Israel, mountains of Israel, people of Israel, shepherds of Israel; sometimes, but seldom, he uses it of the ten as distinct from the two, generally, as the phrases show, in such a manner as to include all the tribes. Now such phrases are peculiarly national, and are singularly unfortunate for the theory of "multitude and remnant;" for it can never be denied that those to whom the mountains, and land, and hills, and valleys peculiarly belonged, and by whom they were enjoyed, were the *many* in contradistinction to the *few*. The multitude in the widest, worse sense; the remnant in no sense at all. But then I would observe that, although Professor Lee's scheme cannot be sustained, we must be carefully consistent ourselves; and that, therefore, both as to restoration and conversion, we must interpret the word *Israel* collectively. So that, just as we recognise no restoration until the part or divisions of it are brought together into Palestine, so we can scripturally recognise no conversion until the parts or divisions of it are similarly united. The restoration of prophecy is a collected body of people representing their ancient nation; the conversion of prophecy is the same, and it recognises no other.

Let it also be observed as a general rule, that whenever commentators apply any prophecy to the restoration from Babylon, although

they may err in doing so, they forego the claim of a merely figurative interpretation—that is, so far as it would exclude a literal—because they have already endeavoured to establish a *literal* themselves. It should be acknowledged that Dr. Lee makes no attempt to apply this prophecy to that restoration; he applies it exclusively to Christian times, but knew not that Israel restored was to become an essential, integral, and distinguished addition to the Christian Church.

[II.] Ezek. xi. contains a prophecy of which the above was probably a repetition. I shall not detain the reader long upon it, but, having referred him to vers. 14—21, remind him that this is precisely one of those passages in which the doctrine of *parallel places*, considered so important by Lee, peculiarly applies. No wonder, then, that in Glassius' list of parallels, Ezek. xi. 18—20 and Ezek. xxxvi. 25—28 are paired ("Philolog. Crit. Sac.," p. 438); and accepting the canon of Glassius ("Hermeneut.," p. 165), the clearer and fuller chapter, viz., the thirty-sixth, must be taken to explain and illustrate the shorter and more obscure. It is seen in a moment that they are parallel prophecies of the new heart and new spirit, the heart of flesh, the converted heart, to be given to the people Israel. What we have advanced on chap. xxxvi. may be adduced in explanation of the present prophecy. They both predict a restoration and religious reformation of the people Israel in the days of Christianity. Nor is the prediction of the new heart and new spirit the only parallelism they contain. The phrase "all the house of Israel, wholly," though varied in the English, is precisely the same in the Hebrew, and in the eleventh chapter is used with singular effect. The *inhabitants of Jerusalem* are placed in contrast with "all the house of Israel, wholly" (ver. 15); hence this phrase meant, in Ezekiel's sense, at that time, all who were *not* inhabitants of Jerusalem. Now, this prophecy was delivered in the sixth year of Jehoiachin's captivity, to which Ezekiel belonged, and Jerusalem had not been yet depopulated by Nebuzaradan. All the best of the people had been carried away,—but a wretched few were left behind. The multitude of all the people was in captivity, a remnant left at Jerusalem. But to the multitude in captivity, contrasted with *the inhabitants of Jerusalem* by Ezekiel, he addresses this promise of a new heart and new spirit as to be fully explained, upon the principles of parallelism, by

chap. xxxvi. They were national promises addressed to those in captivity as the nation; or, in other words, "all the house of Israel, wholly." All these promises of restoration and conversion belonged to the multitude or mass; the wretched remnant left behind was not included. The promise in Ezek. xi., like this, Ezek. xxxvi., are national promises, to be fulfilled in the recovery of the nation. I merely instance this little prophecy as peculiarly irreconcilable with the theory of multitude and remnant adopted by Professor Lee, who informs us ("Inquiry," p. 48) that "all the house of Israel wholly" is "opposed to the inhabitants of Jerusalem generally; which latter must necessarily designate the reprobate part of the Jews, the former the elect." This was after the captivity by Nebuchadnezzar, although before the overthrow of Jerusalem by Nebuzaradan: so the twelve tribes in captivity become the elect; the miserable remnant left by Nebuchadnezzar at Jerusalem, by consequence, the multitude. Usually, Professor Lee's principle makes the multitude reprobate, the few elect; here fair reasoning reverses it; the few are reprobate, the multitude elect. Let it be noticed, I say, that those whom Professor Lee here makes the elect are the captivity, whom in subsequent prophecies Ezekiel always addressed, and whom Professor Lee elsewhere always considers the multitude: and yet the prophecies (chaps. xxxvi. and xi.) are parallel! That the phrase, "all the house of Israel wholly," means the twelve tribes is evident not only from the arguments upon the parallel place in chap. xxxvi., but also from the fact that the gross number carried captive by Nebuchadnezzar and his lieutenant Nebuzaradan would not amount to more than thirty thousand (Prideaux, Connec., B.C. 598—584), who were of Judah and Benjamin. Are we then to suppose that the phrase "all the house of Israel wholly," importing, as it did, the *captivity* as opposed to *the inhabitants of Jerusalem*, included only those thirty thousand, when ten tribes more lay captive at their side? This would not be reasonable. The phrase includes the twelve tribes, as was clearly proved in the parallel prophecy, chap. xxxvi. Lowth and Scott agree in considering this prophecy unfulfilled, and as foretelling a restoration and conversion of Israel.

[III.] "Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish with thee an everlasting cove-

nant. Then thou shalt remember thy ways and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger, and I will give them unto thee for daughters, but not by thy covenant." (Ezek. xvi. 60, 61.) The chapter from which these verses are taken, contains a very remarkable prophecy of the greatest importance to our subject, for its conclusiveness in many particulars seems indisputable. If any doubts remain (which we should hardly think) that the two previous prophecies had reference to *all the tribes*, the chapter we are now engaged on permits no ambiguity at all. It is clear and decisive as to including both the kingdom of Judah and also that of Israel; and even more, some other national combination is represented under the description of "Sodom and her daughters." Our object is, of course, first to identify the people spoken of, and then to show that the prophecy is yet unfulfilled; and further, that it predicts literally and unconditionally of Judah and Israel, *i.e.*, of *all the tribes*, their gathering into the Holy Land, and subsequent conversion to Christianity.

[1.] That Judah and Benjamin, the two, are addressed is clear, for they are included by personification in the name of their capital city. "Son of man, cause Jerusalem to know her abominations." (Ver. 2.) "Thus saith the Lord God unto Jerusalem." (Ver. 3.) Jerusalem is spoken of as a virgin espoused in her youth: "Yea, I sware unto thee, and entered into covenant with thee, and thou becamest mine, saith the Lord God." (Ver. 8.) Then follows a description of the graciousness of God towards the kingdom of Judah, by allusion to the splendour of Levitical institutions figured in the appariture and maintenance of an Eastern lady (vers. 10—14); and this is followed by a lengthened account of her various infidelities towards God, under the character of spiritual adultery (vers. 15—34); and, as a punishment for these, her then approaching desolation is predicted. (Vers. 35—43.) Thus we know certainly that the kingdom of Judah, viz., the two tribes, is specifically addressed. If there could be any doubt of this or of that other fact, viz., that the ten are also included in the promises of this chapter, it would certainly be removed by ver. 45: "Thou art the sister of thy sisters, which loathed their husbands and their children . . . . . thine elder sister is *Samaria*, she and her daughters that dwell at thy left hand; and thy younger sister, that dwelleth at thy right hand, is *Sodom* and her daughters." (Ver. 46.) "When I shall bring again their captivity, the captivity of Sodom

and her daughters, and the captivity of Samaria and her daughters, then the captivity of thy captives in the midst of them." (Ver. 53.) It is plain that three distinct divisions of people or nationalities are mentioned by the prophet—Jerusalem, Samaria, and Sodom. Jerusalem representing, as chief city, the kingdom of the two; Samaria, similarly, that of the ten; and Sodom being the chief of the cities of the plain. Whatever, then, be meant by Sodom (which, strictly speaking, is no part of our subject), the prophet manifestly comprehends in this prediction all the twelve tribes of Jacob, which was the first thing we had to prove. Samaria, the elder, is placed on the left hand, or north; and Sodom, the younger, on the right hand, or south; because the Hebrews determined the cardinal points looking towards the east, and not to the north, like the Gentiles. And the expression, "her daughters," means the smaller cities and villages under the dominion of the capital cities mentioned. This scriptural usage may be established by reference to Num. xxi. 25—32, Josh. xv. 45—47, and Judg. xi. 26, where בְּנוֹת *daughters*, is used metaphorically for smaller cities as derived from larger. "Jerusalem and her daughters" means, therefore, Jerusalem and the smaller cities of the kingdom of Judah; "Samaria and her daughters," Samaria and the smaller cities of the kingdom of Israel.

[2.] Let us now show that this prophecy is *unfulfilled*. The restoration is thus foretold:—"When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them." (Ver. 53.) Plainly the restoration of the ten is here promised with that of the two; this did not take place at the Babylonian restoration. But if any suppose it did, observe, that the recovery of "Sodom and her daughters" is promised *at the same time*. This is quite a new and distinct type. Give up, then, the question of the ten, and make use of "Sodom and her daughters." Either this phrase is literal or figurative: if literal, Sodom's recovery imports the restitution of the site of the cities of the plain; if figurative, it imports *in some sense* the restoration of Gentiles (of which interpretations we shall speak presently); meanwhile, we observe that, in neither sense was the promise of this restoration of Sodom and her daughters fulfilled at the Babylonian restoration, neither was the site of Sodom recovered, nor Gentiles in any sense associated in that restoration. Thus, if the type "Samaria and her daughters" be

disputed, that of "Sodom and her daughters" cannot be; the prophecy is, therefore, unfulfilled. Take another type: "When thou (Jerusalem) shalt receive thy sisters, thine elder and thy younger, I will give them unto thee *for daughters, but not by thy covenant.*" (Ver. 61.) It appears that when the captivities of Samaria and Sodom are recovered to Jerusalem, they are to be given to Jerusalem as daughters or *subservient cities*, but by a different covenant than Judah's. But Judah's covenant is the Mosaical; hence they are to be given to Judah by a covenant *not* Mosaical. There is to be a change of covenant or religion; but at the Babylonian restoration no change of covenant took place; therefore, again, this prophecy is unfulfilled. These are unanswerable proofs that the prophecy is not yet accomplished; but if not, then a restoration of Judah and Samaria, viz., all the tribes, is yet to be expected. A restoration of the two houses to the land of their several occupations, the proof of which lies in the *personification* of Jerusalem and Samaria, their respective chief cities.

[3.] The conversion to Christianity is also foretold, and that after the restoration. For general terms of repentance and reconciliation to God are employed, and these must needs imply their conversion; because, as we have proved, the prophecy is awaiting fulfilment during the times of Christianity. "That thou mayest be confounded in all that thou hast done;" "I will remember my covenant with thee in the days of thy youth;" "Thou shalt remember thy ways, and be ashamed;" "I will establish my covenant with thee, and thou shalt know that I am the Lord .... when I am pacified towards thee." Again, the change of covenant is not only mentioned, but the new covenant defined. For in ver. 60, God promises he will remember a certain covenant made with Jerusalem in her youth, but which she had despised. The covenant here intended is not to be mistaken; it was the Levitical covenant, the Mosaical laws and ordinances. But with that covenant another is contrasted: "I will establish unto thee an *everlasting covenant.*" (Ver. 60.) And well we know what that covenant is. The Almighty has never made but two covenants of *reconciliation*, the Mosaical and the Christian: he has never made but one covenant since the Levitical, and that is *the everlasting covenant* referred to. "Incline your ear, and come unto me; hear, and your soul shall live; and I will make *an everlasting covenant*

with you, even the sure mercies of David," *i.e.*, Jesus Messiah. (Isaiah lv. 3) Ezekiel contrasts the Christian or Messianic covenant with the Levitical, and predicts it shall be established with ***all Israel.*** "He taketh away the first that he may establish the second." (Heb. x. 9.) Thus the conversion is distinctly foretold, not only of the two, but also of the ten; for ver. 61 expressly says, "I will give them unto thee for daughters, but not by thy covenant." One use of the word daughters has been already explained; it means ***subordinate*** cities. But is that its meaning here? If so, then the prophecy declares that Samaria and the other cities of the ten shall be subordinate to Jerusalem, and thus all Israel form one state, of which Jerusalem shall be the capital, and this ***under a covenant***, not the Mosaical, but the Christian. So that Ezekiel predicts the reconstruction of the twelve tribes into one ***Christian kingdom***, and thus foretels the conversion of all. Again, I call attention to the fact that the whole force and implication of this prophecy is ***national.*** National in restoration, as against all who maintain that Israel is not to be recognised as a separate nation under the Christian covenant; national in conversion, as against any who would embarrass the subject by looking aside to discover disconnected parts or separate divisions. But, further, retaining the meaning of בְּנוֹת, as suburban or municipal daughters, there seems reason also for including that of covenantial daughters. The ten are to be in their cities daughters in the faith to Judah. The conversion of the two will, in some sense, precede and lead to that of the ten, although that of both, with Sodom or the Gentiles, will in another sense be so synchronical, that the captivity of Jerusalem is represented as coming "in the midst" of the captivities of Samaria and Sodom. Lowth and Scott agree in thinking that Jerusalem is here described as *spiritual* mother of the Churches. Where *two* meanings of a word, as here of בְּנוֹת, seem equally admissible, the fulness of scriptural inspiration ***demands them both***—an observation which I shall presently justify. This idea of covenantial daughters, or daughters in the faith, seems further justified by the expressions, "I will give them unto thee" (ver. 61); "when thou shalt receive" (ver. 61); "in that thou art a comfort unto them" (ver. 54); each of which implies ***precedence*** on the part of Judah, as will be more clearly seen.

Moreover, this conversion is particularly placed *after* the restoration, as appears from several considerations, not adverse either to the

Authorized Version. "I will bring again the captivity of thy captives in the midst of them, *that* thou mayest bear thy shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them." (Vers. 53, 54.) "And I will establish my covenant with thee, and thou shalt know that I am the Lord, *that* thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame when I am pacified toward thee for all that thou hast done, saith the Lord God." (Vers. 62, 63.) He who acknowledges the verbal inspiration of the Hebrew Scriptures will not be startled when informed that my first argument depends entirely upon the conjunction *that* לְמַעַן. But, reasoning first from the English conjunction, it is seen that the second of these quotations makes Judah's confusion and shame at the past, *i.e.*, his sincere repentance, the *effect* of the Lord's *establishing the new covenant* with him; but the first makes the confusion of Judah and his shame at the past, *i.e.*, his sincere repentance, the effect of the Lord's *bringing back his captivity*. From which we may infer two things: 1. That the Lord's bringing back Judah's captivity and the Lord's establishing the new covenant with Judah, producing precisely *the same effect*, are parts of *the same cause;* and that, therefore, the restoration of Judah and the establishment of the new covenant with him, *i.e.*, his conversion, will take place *very near each other*. 2. That since an effect must be subsequent to its cause, the sincere repentance of Judah is subsequent to the Lord's bringing back his captivity, *i.e.*, his restoration. But Judah's sincere repentance is also subsequent, as an effect, to the Lord's establishing the new covenant with him. Now we can conceive no *interval* between the Lord's establishing the new covenant with Judah and his repenting; they are, in fact, convertible terms for *conversion:* hence Judah's conversion will be *after* his restoration—in some sense, an *effect* of it. The *national* conversion —no other is recognised—the prophecy all through treats the people *nationally*. The conversion will be effected by the establishment of the new covenant through an overt act, with restored Judah in the Holy Land.

The reasoning is based upon the English version, and depends upon the conjunction *that*, which appears to me of peculiar force in the Hebrew, לְמַעַן. As this is of importance, I shall take some pains to prove it, though probably at the risk of being tedious.

Noldius, in his Concordance, p. 442, refers to the two passages

before us, under the head of this particle, rendering it by *ut*; and, among other examples, gives Amos ii. 7, Isaiah xli. 20, Deut. iv. 1, Exod. iv. 5, and Gen. xxvii. 25. Glassius, ("Philolog. Sacra," p. 538,) defines it thus: "Causalis conjunctio; ἵνα, ut, et æquepollentes; non semper notant causam rei finalem; sed sæpius eventum;" and among other illustrations gives Amos ii. 7. Lee, in his Lexicon, gives it two classes of meaning—retrospectively and prospectively; where the first seems to include its power to denote the "causam rei finalem;" the second, the "eventum" of Glassius. The second is our meaning, *in order that, because that*, or the like; and he refers to the same places as Noldius. Gesenius ("Thesaurus," p. 1051) puts its meaning also into two classes: 1. De causâ, quâ quis movetur; the final cause of Glassius, the retrospective force of Lee; under this come all the expressions, *for thy name's sake, for thy mercies' sake, for Zion's sake;* where *for the sake of* is the force of לְמַעַן. 2. "De concilio, et fine, quem quis spectat."

This *second* meaning is that which the particle has in the passages (Ezek. xvi. 54 and 63) under consideration; and I maintain, agreeably to the authorities here quoted, that in all such passages the essential force of the particle is to mark the *eventus* (the effect not always designed, nor always produced; but still an effect either designed, or produced, or both); and it may be well rendered, *to the end that.* I add a few examples, selected to illustrate my argument, where I so render it.

Isaiah: "I will set in the desert the fir tree, the pine, and the box tree—to the end that—they may see, and know, and consider." (xli. 20.) "Ye are my witnesses, saith the Lord, and my servant whom I have chosen—to the end that—ye may know and believe me, and understand that I am he." (xliii. 10.) Jeremiah: "For they prophesy a lie unto you, to remove you far from the land, and—to the end that—I should drive you out, and ye should perish." . . . . "They prophesy a lie in my name—to the end that—I may drive you out" (xxvii. 10 and 15): where the effect is mentioned that would follow, though *undesigned.* Ezekiel: "They brought him into holes—to the end that—his voice should no more be heard." (xix. 9.) "I have set the point of the sword against all their gates—to the end that—their heart may faint." (xxi. 15.) "Then set it upon the coals thereof—to the end that—the brass of it may be hot." (xxiv. 11.)

From the English version the last example: "All the beasts of the field shall be upon her branches—*to the end that*—none of all the trees by the waters should exalt themselves." (xxxi. 14.)

Thus our rendering is justified by the English version; and I maintain that, in these examples, which may be multiplied to any extent, the clause following the second *hyphen* marks the *effect* of that which precedes the first. Let Ezek. xvi. 53 be brought to the same test: "I will bring again the captivity of thy captives in the midst of them—to the end that—thou mayest bear thine own shame, and mayest be confounded in all that thou hast done." Judah's repentance is the *effect* of his captivity's being brought back: therefore his conversion is *after* the restoration.

But further, I maintain, both meanings given by the Hebraists to לְמַעַן are reducible to the same *idea;* so that in effect this particle has but one meaning, and that invariable; for take Gesenius' examples: "But do unto me, O God the Lord, *for thy name's sake.*" (Ps. cix. 21.) "Quicken me, O Lord, *for thy name's sake; for thy righteousness' sake* bring my soul out of trouble." (Ps. cxliii. 11.) Or Noldius: "*For Zion's* sake will I not hold my peace, and for *Jerusalem's sake* will I not rest." (Isaiah lxii. 1.) "And cause thy face to shine upon thy sanctuary that is desolate *for the Lord's sake.*" (Dan. ix. 17.) In all these passages our particle receives its first meaning, but in all such passages the idea is *the same* as under the second, viz., *to the end that* "thy name" may be glorified, or "thy righteousness" magnified, or "Zion" delivered. In each passage *an effect* contemplated is denoted. And this, I would add, is the force of the particle as indicated by its root. It is derived from עָנָה *to answer*, and formed of מַעַן *an answer*, and the prefix לְ; its literal force, therefore, is *for an answer to* anything; for *a corresponding effect, i.e.*, an answer to anything; for *a corresponding effect, i.e.*, an answer to anything previously denoted. Take the following from Horsley's "Hosea," p. 63: "I will perform my part—אֶעֱנֶה; the primary and most proper meaning of the word עָנָה I take to be to *react*, when B reacts upon A *in consequence* of a prior action of A upon B. But more largely it predicates reciprocal, correspondent, or correlative action." A force exactly according to its root I would give לְמַעַן. And this its compound character is very important to the argument. Fürst gives, I see, one hundred and sixty examples of the use of this word,—an examination of each of which will, I believe,

justify the observations above made. I select two more examples. "And thy mighty men, O Teman, shall be dismayed, to the end that (לְמַעַן) every one of the Mount of Esau may be cut off by slaughter." (Obad. 9.) And, perhaps, the most curious instance of the use of this particle contained in the Scriptures: "Therefore (לְמַעַן *for the sake of this, to this end*) was he hired, that (לְמַעַן *to the end that*) I should be afraid, and do so, and sin, and they might have for an evil report, that (לְמַעַן *to the end that*) they might reproach me." (Nehem. vi. 13.)

If I have been tedious, I trust the reader will pardon me. But the point is important, and, I submit, is demonstrated. Here is a particle which in the Hebrew Bible has an uniform force, in the meaning of which four illustrious Hebraists are agreed. We have no idea of its force except from the Hebrew Bible, the verbal inspiration of which we profess to believe. That force is to denote *an effect*, sometimes designed and produced, sometimes not so; that force it has, as in other passages uniformly, so in Ezek. xvi. 54 and 63, where it marks the repentance of Judah, *i.e.*, his conversion, as the *effect* of the Lord's bringing back his captivity. Judah's conversion is, therefore, after his restoration.

But ver. 61 yields another proof that the conversion of Judah will be subsequent to his restoration. "Then shalt thou remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger; and I will give them unto thee for daughters, but not by thy covenant." Hence it is plain that Judah's repentance or conversion is said to take place when he receives again the captivity of Samaria; in other words, when Israel, or the ten, is united to Judah, the two. But it would be absurd and against the plain meaning of the context to suppose that this junction of Israel with Judah, this giving of Israel for a *daughter* to Judah, can take place anywhere but in the Holy Land, where the daughter cities are; for the personifications of Jerusalem and Samaria fix *the scene* of the event. If, then, the conversion takes place with the junction, it takes place in the Holy Land, *i.e.*, after the restoration. This is according to the English Version, which is strictly justified by the Hebrew. Literally translated, the passage runs thus:—"And thou shalt remember thy ways, and be ashamed, at thy receiving (בְּקַחְתֵּךְ *when thou dost receive*) thy sisters." But being spoken of a future event, the English version is better. It is the use mentioned at p. 36 *supra* of

the verbal noun, which has yet to be more fully explained. Thus both Hebrew and English describe Judah's conversion as synchronical with his receiving the tribal masses of the ten in the Holy Land.

Scott, who closely follows Lowth (and, like him, places the conversion before the restoration), has the following curious remark on vers. 60—63:—"All these events would *concur* in humbling the Jews for their sins, and they would then remember all their shameful behaviour to their merciful God, which would cover them with confusion," &c., &c. If Judah's remembrance of his way and repentance imply his conversion (as they must), this language goes far to admit that the circumstances of the restoration are what *concur* to the conversion. The consequence of such an admission is plain.

But there is another argument to show that the conversion is after the restoration. To the end that "thou mayest bear thine own shame, and mayest be confounded in all that thou hast done in that thou art a comfort unto them." (Ver. 54.) The argument is precisely similar to that at ver. 61. The verbal noun is employed בְּנַחֲמָךְ, *by thy being a comfort unto them, i.e.*, by the fact, and, therefore, at the time, that thou art a comfort unto them, at the time of which the prophet is speaking. More accurately rendered of a future, *at the time that thou shalt be.* This time is that when the captivity of Samaria and her daughters is recovered to Jerusalem and her daughters. Ezekiel is delivering a prophecy in the strict sense of the term, and describing (as before carefully explained) the end or effect of God's bringing back the captivities. And this verbal noun must be translated with a present force, as to the time of which Ezekiel is prophesying: בְּנַחֲמָךְ "in that thou art a comfort unto them," *at the time of which I speak.* But the time is future; therefore it is in effect, "in that thou shalt be a comfort unto them" at the time of which I speak. Which force is fully given by the more literal translation, "in thy being a comfort unto them" at the time which I am foretelling. All these passages involving the use of the verbal noun will be collated and examined in the next prophecy at p. 63. Meanwhile, let it be noted, Jerusalem at that time will be a comfort to Samaria and her daughters, and, even in that fact, will find additional cause of confusion and repentance. Thus Judah's conversion is fixed for a time when he is to be a comfort to his brethren *in the Holy Land*, and, therefore, after the restoration. The strict meaning of the phrase "comfort unto them" is not essential to the validity of this argument.

Still we may observe that there is no reason for rejecting the conclusion that the comfort intended is a *spiritual* comfort, wherein Judah's repentance and conversion contributes to, and confirms Israel's. I take the meaning of the word נָחַם in the sense in which Isaiah employs it (chap. xli. 1): "Comfort ye, comfort ye, my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Judah heralding this precious truth to Israel is the "comfort unto them" which Ezekiel predicts. A prediction which, combined with the others,—"I will give them unto thee for daughters, but not by thy covenant" (ver. 61); and "when thou shalt receive thy sisters, thine elder and thy younger," tends to convince us that precedence *in conversion as in restoration*, will be in some sense and degree the privilege of Judah.

It is, however, but right to admit that this interpretation is not justified by Lowth nor Scott. Lowth says, speaking of Samaria and Sodom, "In the meantime, thou, Jerusalem, shalt bear the shame and punishment due to thy sins, and shalt be some sort of comfort to thy neighbours in being a companion with them in punishment as thou hast been in iniquity." Scott says, speaking of the same, "As they had kept the inhabitants of Sodom and Samaria in countenance by their crimes, and thus been a comfort unto them, so Jerusalem should never be reinstated in her former glory, nor the Jews be wholly restored from their captivity, until Sodom and Samaria are restored likewise." Without presuming to contradict the commentators, I shall merely observe that it seems difficult to understand how Jerusalem's backslidings and punishments could be a comfort to Sodom, or keep her in countenance, when she was at the bottom of the Dead Sea. Surely this is one of those occasions when commentators need the services of a "figure of speech." Besides which, Ezekiel is *prophesying*, and the expression בְּנַחֲמֹךְ is not to be taken present to the time *at* which he speaks, but *of* which he is speaking. And if Sodom be understood figuratively to represent Gentiles, the comfort they are described as receiving is not from Judah's sins and penalties, but from his recovery and conversion, at the time when they, too, are being recovered and converted.

[4.] Such are the arguments with which this prophecy supplies us to justify a belief that the conversion of Israel will take place after

the restoration. But there remains yet to be considered one verse of a very important character, as descriptive of some features in that restoration. "When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to thy former estate." (Ver. 55.) This, of course, places the recovery and settlement in Palestine of all the tribes at about the same time—a prediction very important on that account; but now I wish to mark particularly the expression קַדְמָה *former estate.* It has been used before, and briefly commented on (p. 32), but it is not unworthy of further attention. In the passage chap. xxxvi., it was used in a most general sense: "And I will settle you after your old estates" (Ezek. xxxvi. 11); but here its application is *several.* Jerusalem and her daughters are to return to their former estate, *status pristinus,* Noldius, p. 585, city with city; and Samaria and her daughters to their former estate also, city with city. This seems so minute and several a description of territorial possession, that we can hardly escape the inference that the twelve tribes will not only be restored to their own land, but also to distinct and peculiar lots in it. "Set thee up way-marks, make thee high heaps; set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again *to these thy cities*" (Jerem. xxxi. 21), said especially of the ten. But the expression קַדְמָה implies even more; their *status pristinus* will import not only their territorial possession, but the social conditions under which they lived—those cities with their political and social institutions; in short, the Mosaical polity directed for their national reconstitution; perhaps even—but I forbear. I would rather establish the fact of the restoration than arouse customary prejudices by enlarging upon its details. Only let us observe, the restoration of a nation involves a national constitution, and also that this verse 55 yields another type for proving this prophecy yet unfulfilled.

[5.] "Sodom and her daughters" have been mentioned; and, irrespective of any specific interpretation of the phrase (which, perhaps, is not, strictly speaking, a part of our subject), there are other reasons why it should not be passed over unnoticed. If I mistake not, a turn has been given to the use of this expression by commentators, ancient and modern, as though the recovery of Sodom and her

daughters here denoted an impossibility. "Sooner shall the Sodomites arise out of the salt sea," &c., &c. (M. Henry; see also "Critici Sacri.") But this is an error. The prophet is foretelling affirmatively events which certainly shall take place. It is prophecy in the peculiar meaning of the word, and this is made evident at ver. 61: "*Nevertheless* I will remember .... I will establish unto thee ..... thou shalt remember .... I will give them unto thee." .... Whatever, therefore, may be the precise meaning of "Sodom and her daughters," we are at least convinced of this, that when Ezekiel predicts "bringing back the captivity of Sodom and her daughters," he foretells affirmatively something which *will certainly take place.*

What is that something? What is meant by "Sodom and her daughters?" Now it is clear that as the captivity of "Jerusalem and her daughters," and "Samaria and her daughters," necessarily imply *people*, and not territory alone; so the captivity of "Sodom and her daughters" must mean *people* also. But when Ezekiel spake, the original *literal* people of Sodom were extinct; they had no descendants; hence the people of the *literal* Sodom could not be meant, and *that Ezekiel's hearers knew.* Some other nationalities are therefore meant by "Sodom and her daughters." What nationalities? Now the Sodomites were Gentiles; the Sodomites were Gentiles of the patriarchal age, and, therefore, in the covenant of God; for from Adam to Abraham circumcised, that is, throughout the antediluvian and patriarchal ages, the covenant of God was with the Gentiles. The Sodomites were Gentiles in covenant with God, but backslidden, or apostatized. The Sodomites were the worst of backslidden or apostatized Gentiles. From these considerations it follows, that "Sodom and her daughters," as used by Ezekiel to represent *people*, must mean the worst of backslidden or apostatized Gentiles included in the covenant of God. This in a prophecy not yet fulfilled, *i.e.*, at a time when the only covenant is the Christian. When backslidden or apostate Christian Churches shall be restored to their former estate, then Jerusalem and Samaria, the two and the ten, shall be restored to their former estate. The recovery of the twelve tribes of Jacob, and the overthrow of *all* apostasy from Christ are synchronized by Ezekiel. "Under the name of 'Sodom and her daughters' the whole body of the Gentiles is mystically designated. Their conversion to the faith of Christ is here foretold; and this conversion,

agreeably to various other prophecies, is immediately connected with the conversion and restoration both of Israel and Judah." (Faber's "Rest. of Israel," Vol. ii., p. 7.) This is not quite accurate, but nearly so. Not Gentiles at large, but backslidden, apostate Churches of Gentiles actually embraced in the covenant of Christ are here intended, whose recovery to their former pure estate, as well as the conversion of heathen Gentiles, is immediately connected with the restoration and conversion of Israel. And Samaria is called *the elder* sister because she was elder than Judah in *apostasy;* and the Gentile fallen Churches, or Sodom, the younger, because they are younger than Judah in *apostasy.*

But it may be said, this interpretation of "Sodom and her daughters" makes that captivity *spiritual;* therefore the captivities of Jerusalem and Samaria are only *spiritual,* and are only to be *spiritually* brought back. Not so: the prediction concerning "Sodom and her daughters," as intending people, was one which Ezekiel's hearers might not indeed correctly understand, but certainly could not (people being intended) *mis*-understand; and therein lies an important distinction. "Sodom and her daughters," intending people, might be dark to them; what people were meant they might not know; but that the people of *literal* Sodom could not be meant they did know—for they were extinct. Otherwise, however, of Jerusalem and Samaria. It was impossible for Ezekiel's hearers to give a literal meaning to "Sodom and her daughters" as intending people, and equally impossible for them to give a figurative meaning to Jerusalem and Samaria as intending people. Ezekiel's prediction amounted to this: "When the captivities of your literal Jerusalem and Samaria shall be brought back, then the captivity of that represented by Sodom shall be brought back too."

Not that I care to exclude even a literal territorial meaning (the only literal meaning possible) for "Sodom and her daughters," the recovery of the site of the cities of the plain, accepting Mr. Bickersteth's opinion: "Just as the law not to muzzle the ox that treadeth out the corn was a real law of the Jewish jurisprudence, though emblematically intended to instruct men in the maintenance of ministers. Thus there is a reality and truth in the promises to Israel, and let us yield our minds to this first without reserve, and without attempting to set aside express and plain predictions by hard, and uncertain, and difficult solutions. God's wisdom is indeed very deep and beyond all our thoughts; but the foolishness of God is wiser than man. He is more

spiritual in that which they may deem carnal than they are in greatest fancied spirituality." ("Rest. of Jews," p. 103, Introd.)

[6.] In disproving attempts to explain away this prophecy, we shall give the first place to Professor Lee; not that he notices this particular chapter, but that it replies absolutely to that principle of his theory which we have placed first (Introd. ch., p. 15 *suprà*), viz., that which is based upon the distinction between the covenants. He maintains in his first book that, under the Christian dispensation, the Jew has no longer a national or distinctive character, but is merged into the Gentile Church as a member of it when converted. "Canaan also is the whole world when it shall have become the spiritual heritage of Abraham's seed." (P. 11.) Jerusalem is the Church. The Jew is the spiritual-minded, converted man, &c., &c. But in the prophecy before us, nationalities are the precise and specific object of prediction, and this is conducted with peculiar power by the prosopopeia of chief cities; Jerusalem, Samaria, and Sodom must be significant of peoples, of embodied people, of people distinct in nationalities from each other; whatever, therefore, each imports, it imports it *politically*, using such word in a strict sense. Collected peoples of cities or states are intended. But if so, Jerusalem must mean the two, according to its national sense; and Samaria the ten, similarly. To say the Church is meant is absurd, for here are three: which of those three is the Church? That they mean the same thing is impossible; but if they mean two or more things, which of those two or more things is the Church? for they cannot all and each besides be the Church. The fact is, each represents part of the Church—parts contradistinguished; Jerusalem and Samaria, the two and the ten, the twelve tribes, embodied into the Church; and Sodom, the Church embodied of the Gentiles. But if so, then Israel is addressed as distinct from the Gentiles—addressed in his two grand national divisions; and this on that occasion when in prophecy, properly so called, Samaria is added to Jerusalem, not by the former covenant, but another, confessedly the Christian. It is therefore directly contrary to Scripture to assert that under the Christian covenant, Israel is not in Holy Scripture *nationally* distinguished from the Gentiles. The very reverse is the case. Ezekiel carefully predicts that in Christian times, recovered Israel shall be nationally distinguished, *within* the Christian Church from that part of the same Church which will consist of Gentiles.

These observations not only refute the erroneous principle of Professor Lee as to the real position of a literal Israel, according to Scripture, under the new covenant, but also avail to show the impossibility of excluding the literal interpretation of this prophecy by a figurative. For the figurative mode of interpretation, as already shown, refers itself entirely to the Church; but here are three distinct bodies of people, each of them prophetically placed under the same conditions of reconciliation to the Almighty. To say that each of them is the Church would be absurd; but if each of them be a part of the Church, then they must be three different parts; and no reason can be shown for denying to Jerusalem and Samaria the individual characteristics belonging to them in Scripture, viz., as the two divisions of the Hebrew people. This reason is further confirmed by the fact that Sodom seems especially intended to designate the part of the Church which is composed of the Gentiles. For an argument which tells with peculiar force upon the present occasion to establish the literal meaning of the prophecy, is that which is based upon the *consistent* interpretation of the chapter. What Jerusalem means, or is taken to represent, at the commencement of the chapter, it must be held to mean or represent throughout. But it is indisputable that the first fifty verses (the whole chapter contains but sixty-three) do describe conduct, narrate facts, and contain threats which were perfectly true and applicable in regard to the literal Jerusalem and her people, but were not, could not, and cannot have been predicted of the Church among the Gentiles. But the remaining thirteen verses correspond as exactly with these fifty as punishment can accord with transgression, repentance with a consciousness of guilt, and recovered mercy contrast with spiritual desertion; are we, then, abruptly to turn away and give these, the repentance and mercy, to others by figure when the iniquity and punishment, it is admitted, belonged literally to the Jew? A method of interpretation so perverse cannot rationally be sustained.

Neither can a *conditional* interpretation be adopted; for, besides the important fact so particularly noted by Lee, that prophecy, properly so called (to which Ezek. xvi. belongs), knows no condition, that which is palpable in the English version is also justified by the Hebrew, viz., that the language all through the chapter is of the most affirmative kind. Facts of offence notoriously real are asserted, punishments as real foretold, and when we arrive at promises of future favour, no change can be detected in Ezekiel's style. The just con-

clusion is, that those promises are as certainly affirmative as the narrative of facts and predictions of punishment. This affirmative character of the prophecy is marked by our translation in two cases, where, although the rendering is not literally accurate, the affirmative character of the prophecy is singularly maintained. "In that thou art a comfort unto them" (ver 54), "when I am pacified towards thee." (Ver. 63.) Where, I say, although the predictive force of the verbal noun is not accurately expressed, its certain and affirmative character is. *At the time that thou shalt be* a comfort—*At the time that I will be pacified.* Again, the prophecy is not conditional—which means dependant upon the good conduct of the Jews themselves—because one blessing promised is *repentance* itself; and this repentance is represented as the final result of the Almighty's voluntary favour in bringing back their captivity and establishing his new covenant with them, so that they will be restored and drawn into especial covenant in a state of impenitence; and the promises are, therefore, unconditional. Further, this unconditional character is distinctly expressed in the English version, and accurately so at ver. 60: "*Nevertheless* I will remember my covenant with thee;" where the force of וְ is manifestly to contrast the blessings of ver. 60—63 with the serious predictions of chastisement at ver. 59: "For thus saith the Lord God, I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant. Nevertheless (וְ *but, still,* or *yet,* the wickedness thou hast done notwithstanding) I will remember thee," &c., &c. Let M. Henry's gloss be taken: "Nevertheless, though they have been so provoking, and God has been so provoked to that degree that one would think they could never be reconciled again, yet 'I will remember my covenant,' &c., and will revive it again." Thus the promises are clearly made, notwithstanding the sins of Israel, and are, therefore, necessarily unconditional.

[IV.] The next prophecy I shall consider is contained in Ezek. xx., and it is not inferior to either of the foregoing in perspicuity or importance; it is, morever, connected with them by the phrases it employs. It should be noticed that, according to the division of the Hebrew Bible, a fresh chapter commences at ver. 45—not that the fact is important; the parable of the forest of the south field be-

ginning with that verse, being evidently unconnected with the rest of the chapter.

[1.] The first question is, To whom does this prophecy apply? We are told at ver. 1 that certain "elders of Israel came to inquire of the Lord, and sat before Ezekiel." The prophet is commanded to speak unto them and cause them to know the abominations "of their fathers." (Ver. 4.) He immediately proceeds to recount the rebellious history of the twelve tribes from the day that God chose them. The natural conclusion seems that these elders of Israel represented the twelve tribes, *erant ex deportatis* (Poole), and that the answer given concerned all the tribes, as well as the inquiry submitted to the prophet. "In the day when I chose *Israel*, and lifted up mine hand unto the seed of *the house of Jacob*, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them saying, I am the Lord your God." (Ver. 5.) "Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness, and gave them my statutes." (Ver. 10; see also vers. 13, 27, 31, &c.) Such verses contain statements of historical facts pervading the chapter from vers. 5—22, which clearly apply, and were intended by the prophet to apply, to all the twelve tribes of Jacob; and, therefore, it follows that the words *Israel, house of Jacob, house of Israel*, include all the tribes, and such expressions must be uniformly interpreted throughout the chapter. It is clear that the elders inquiring represented, and inquired for, all the house of Israel; for Ezekiel, speaking in the Most High Name, says, "Shall I be inquired of by you, O house of Israel?" To them, therefore, who thus inquired, viz., to the house of Israel collectively, to all the twelve tribes, the prophecy now to be considered was delivered. No doubt this conclusion is manifest from the expression employed ver. 40: "All the house of Israel, all of them." But on this occasion the application of the prophecy to all the tribes is so indisputable, that I would make another use of this phrase. It is the same precisely as we had before (chaps. xi. 15, and xxxvi. 10); in the English version slightly modified in each case, but in the Hebrew the same exactly. If, then, it be manifest, as it is, that in the present chapter this phrase כָּל־בֵּית יִשְׂרָאֵל כֻּלּוֹ includes the twelve tribes, it cannot be reasonably denied that the same phrase employed elsewhere carries entirely the same meaning; and thus it not only serves the purpose of con-

necting these prophecies together, but also of showing that the promises in each of them belong to the twelve tribes as a body or nation; and that, therefore, Lee's theory of *multitude and remnant* is inapplicable to them.

[2.] It is clear the prophecy belongs to all the tribes; but has it been fulfilled? Apparently not; for it will be seen (vers. 33—38) that the prophet draws a picture of their future history and deliverance by alluding to that from Egypt, and says, "As I live, saith the Lord, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you; and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered with a mighty hand, and with a stretched out arm, and with fury poured out." But we know that when Ezekiel delivered this prediction, all the ten tribes, and the heads and chiefest part of the other two were captives in Media and Babylonia, and their residence in captivity (excepting Haman's brief persecution) was peaceful and prosperous; so much so, that a large, perhaps the larger, part even of the two had no desire to return to Judea (Prid. Con., B.C. 536); and they who did return came there by permission with peace and honour. This being so, these verses are plainly unfulfilled. Whether we suppose the fury and judgments here predicted to be poured out upon Israel, or (which preserves the parallel with the deliverance from Egypt more closely) upon the heathen who enslaved them, or both, the prediction is not fulfilled. So, too, whether we conceive the time of such judgments to be during the captivity, or at its termination, in each case the prediction still remains unfulfilled; for no such judgments, but the contrary, were inflicted during, or at the termination of, the Babylonian captivity, either upon Israel or the heathen who accelerated their return. Another argument that the prophecy is unfulfilled is derived from vers. 38—40: "I will purge out from among you the rebels and them that transgress against me; I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel." Certain rebels to be purged out from the Israelites themselves, brought out from the country where they sojourn, but not permitted to enter into the land of Israel. This is so remarkable a prediction that we cannot doubt Ezra or Nehemiah would have recorded its fulfilment, had that taken place at the Babylonian restoration. On the contrary, the safe arrival of the respective

bodies is carefully narrated; and their accounts show that, upon the whole, all was order, readiness, and submission on the part of the people. Scott observes on this passage, "These events are accommodated to the history of Israel's being brought out of Egypt and purified in the wilderness before they entered Canaan, though we do not find *anything in history* which seems literally to answer the prediction." Thus he admits the prediction applies to all Israel, and has never been fulfilled. It is clear enough from the above observations that this prophecy has never been accomplished; but we need not on that account omit to note that other argument which results from the context of the chapter, viz., that all the tribes are included, and all the land promised to be repossessed; but that from Babylon two tribes alone returned, who never so re-acquired the entire country of their people; for this argument by itself is to many perfectly convincing.

[3.] The restoration of all the tribes is promised with some remarkable particulars. "I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out." In this passage (vers. 33—38) the prophet draws a parallel between the deliverance from Egypt and that restoration yet to be accomplished; God will bring Israel "into the wilderness of the peoples." But, if so, then strictly the fury here predicted should be understood of judgments upon the Gentiles—those Gentiles opposing Israel's return; just as at Exod. vi. 6 we have, "Wherefore say unto the children of Israel, I am the Lord; and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments." As at the deliverance from Egypt, so from their present wanderings in the wilderness of nations the manifest judgments of the Almighty will be poured out upon Gentiles, who will endeavour to withstand their restoration. *This other prophecies abundantly confirm.* But not only so; some Israelites themselves will also be included in those judgments: "I will purge out from among you the rebels, and them that transgress against me; and I will bring them forth out of *the country* (מֵאֶרֶץ *singr.*) where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord." (Ver. 38.) It is remarkable that, whereas the prophet uses plural nouns before *peoples, countries,* here, when predicting that Israelites

themselves will have to be purged out from their brethren as rebels; he adopts the singular. Will some particular Gentile country produce these rebels and opponents of their people's restoration? Let me not be suspected of refining; for Scripture does draw these small distinctions between *singulars and plurals*, on occasions of eternal moment to the soul. "He saith not, And to *seeds*, as of many; but as of one, And to thy *seed*, which is Christ." (Gal. iii. 16.) The reference is to Gen. xii. 7, and xvii. 7, where the distinction between *singular and plural* may be minutely noticed; in the Hebrew, as in the English, not a distinction, be it observed (for the benefit of those who question the *verbal* inspiration of Holy Scripture), not a distinction of verses or of words, but of *mere letters*, and that in a prophecy relating to Christ himself. The inspired apostle draws this distinction; and shall we be thought to trifle when we suggest that the inspired prophet, thus changing from *lands* to *land*, or *countries* to *country*, may intimate to us that some one particular country will produce these Israelitish rebels against the restoration? Lowth notices the change of number, and, by noticing it, *marks its singularity;* but adds, "The word *country*, in the singular number, may be equivalent to countries in the plural:" it may be equivalent, and so might *seed* have been equivalent to *seeds* in Genesis, for aught that appears on the face of history; but then we are sure, from inspiration itself, that it was not so, and, therefore, are not ashamed to conclude that a similar distinction *may* be drawn by Ezekiel here. The inference I wish to suggest is, that, when the time of Israel's restoration arrives, certain of them residing in some one country, *i.e.*, under some one government, will be, either from Infidel or political motives, or both, opposed to the restoration of their people, and will assist in the opposition exerted against it by the people under whose political institutions they dwell.

And there is another remarkable prediction which ought not to be passed over in silence: "And I will cause you to pass under the rod, and will bring you *into the bond of the covenant.*" (Ver. 37.) The word מָסֹרֶת *bond*, derived from אָסַר; but Lowth properly informs us that אָסַר to *bend*, and יָסַר to *chasten*, are cognate; and, therefore, he would translate the expression, "And I will bring you into the *discipline* of the covenant;" in which case, he observes, the sense would be, "I will avenge upon you the quarrel of my covenant;" (which refers to Levit. xxvi. 25), "and assert my authority over you by bringing you under chastisement, in order to your correction."

This interpretation I have no wish to dispute, only that it makes the word *covenant* to mean Levitical covenant: "I will avenge upon you the quarrel of my Levitical covenant, which ye have broken." And I cannot but observe that the passage before us and Levit. xxvi. 25 are by no means of a kindred character. Lowth's suggestion may be good; but another interpretation, supported by high authority, be given to show that the covenant intended is the Christian covenant, and that, consequently, the passage foretells the conversion of the whole people Israel.

First, "I will bring you into the wilderness of the people," says the prophet. (Ver. 35.) As your fathers wandered about from Shur to Kadesh-barnea, so shall ye wander many years among the nations. Second, "Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you" (ver. 36); As your fathers felt my wrath in the Arabian deserts, so shall ye experience it among the peoples. Third. "I will cause you to pass under the rod, and bring you into the bond of the covenant" (ver. 37); I will nevertheless prevent your perishing; I will number you like sheep, as a shepherd the flock with his rod, and shut you within the fold of the last—my everlasting—covenant; where *covenant* means Christian covenant. This involves no interpretation of *bond* repugnant to Lowth's, but it suggests that the *discipline* of the covenant alluded to is that of the Christian covenant. Then the whole context amounts to this: "I will lead you through the wilderness of the peoples; I will plead with you among them by continual judgments; I will lead you, ages through, onward to the land which I gave unto your fathers; and as ye are escaping for ever from the bondage of the nations, as your restoration is in very progress, I will announce to you, even amidst chastisement, the everlasting covenant; I will bring you into its privileges, and subject you to its bonds and penalties; and all the rebels among you who oppose this new dispensation for their people I will purge out from you, and they shall not enter into the land of Israel." The covenant meant is the Christian covenant; and to this Kimchi's explanation agrees, Fürst approving: "מָסֹרֶת adstrictio, vinculum; hinc מָסֹרֶת הַבְּרִית. Benè Kimchi בְּרִית שֶׁלֹּא תֵצְאוּ מִמֶּנָּה לְעוֹלָם *a covenant from which they shall never depart.*" (Fürst's Concordance, p. 112.) Thus, therefore, my interpretation is not fanciful, but in accordance with the authority of

Kimchi, and approved by Fürst. The everlasting covenant is meant, and, by consequence, the *conversion* is predicted.

Two observations may be added. 1. Such a prediction is peculiarly national; it reaches and takes in the body of the people; it addresses them in a collective capacity entirely, and utterly shuts out the theory of multitude and remnant, as Lee propounds it; the few are to be purged out as rebels, the mass restored. And, 2. Such a prediction makes the conversion synchronical, in some sense, with the restoration, which we shall see quite accords with other prophecies. The conversion taking place after a partial but national restoration of the two houses, not of Judah alone; and this national conversion, marvellously signalized at Jerusalem, being the attracting cause by which the restoration is completed.

[4.] For, of course, if it has been proved that the prophecy is unfulfilled, the conversion of all the tribes (to whom the prophecy belongs) is implied in the following expressions:—"There will I accept them .... I will accept you with your sweet savour .... Ye shall loathe yourselves in your own sight ..... Ye shall know that I am the Lord." In the age of Christianity, to which the prophecy if unfulfilled must be referred, all such expressions as these must imply conversion to Christianity. But this argument need not be further insisted on. Let us rather inquire whether this conversion is here foretold with any fresh particulars regarding its time or circumstances.

The time of this conversion is distinctly fixed as *subsequent* to the restoration; for "In mine holy mountain .... there shall all the house of Israel, all of them, in the land serve me; there will I accept them, and there will I require your offerings." (Ver. 40.) And again (ver. 43), "There shall ye remember your ways, and all your doings, and loathe yourselves," &c., &c. This repetition of the word *there*, as emphatic in the Hebrew as in the English, not only clearly defines the place of acceptance, and thereby asserts the restoration, but also fixes the time of acceptance as being subsequent to the restoration; for surely it would make the prophet speak in an extremely unmeaning and *jejune* manner to say that this prediction would be true although the conversion should take place *before* the restoration. Of course it would be true, but not equally so; it would then be a truth stated with unnecessary

emphasis. But not so if the prophet be understood to say, "There, and there only, shall ye for the first time in the era when this prophecy is fulfilled remember your ways, *i.e.*, *repent;* there, and there only, shall ye find for the first time acceptance with the Almighty in the days of your Messiah; there, and there only, shall your *national* conversion commence; there, and there only shall it be consummated." The emphasis thus thrown upon the word שָׁם *there*, belongs to what Glassius terms *temporary emphasis*, and concerning which he gives the following Canon:—"Egregiè Ernesti præcepit; Emphases temporariæ ab affectu loquentis, aut aliâ causâ, agnoscuntur hâc notâ—si ordinaria verbi significatio est longè inferior manifestâ affectus magnitudine, aut re ipsâ. Nam ità sine emphasi frigida foret oratio, quod est a scriptoribus divinis alienissimum." (Hermeneut. Sacr., p. 240.) Now in the passage before us, to give שָׁם *there*, only its ordinary force, repeated, as it is, four times; and occupying the leading and most important place ("Lee's Grammar," p. 274) in the sentence it precedes, would, indeed, be to make Ezekiel frigid in the extreme, and to interpret him—one of the most vivid, energetic, and dramatic of the sacred writers—in a manner most foreign and repugnant to them all. I should conclude, even from vers. 40—43, in consequence of this emphatic repetition of *there*, that Israel's, all Israel's, repentance and acceptance with the Almighty, *i.e.*, his conversion, is affirmed to commence and to be completed within the Holy Land, and, therefore, after the restoration. We have a similar use of שָׁם at Deut. xii. 13, 14; "Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest, but in the place which the Lord shall choose in one of thy tribes, *there* thou shalt offer thy burnt offerings, and *there* thou shalt do all that I command thee," *i.e.*, *there*, to the exclusion of any other place. But I have yet a stronger argument, which brings me to that investigation of the use of the verbal noun already promised at p. 36 *suprà*. "I will accept you when I bring you out (בְּהוֹצִיאִי *at and by my bringing you out*) from the people, and I will gather you out of the countries." (Ver. 41.) "Ye shall know that I am the Lord when I shall bring you (בַּהֲבִיאִי *at and by my causing you to enter*) into the land of Israel." (Ver. 42.) "Ye shall know that I am the Lord when I have wrought (בַּעֲשׂוֹתִי *at and by my working*) with you for my name's sake." (Ver. 44.) Here are three cases in which *the verbal noun* is similarly used in one passage, making the acceptance of Israel synchro-

nical with their being rescued from the Gentiles and being brought into the land of Israel; and declaring that by that incident they shall recognise the Lord; thus making it synchronical *as a consequence, i.e.*, immediately after. The conversion of Israel takes place after the restoration.

May I crave the reader's patience while I prove this? This use of the verbal noun with the prefix בְּ is very common in Holy Scripture, and equally uniform in force. I have selected *one hundred and four* examples from the first thirty-nine chapters of the book of Ezekiel alone, and *fifty-four* from the Psalms. To be as little tedious as possible, I will elucidate my argument by some of these examples, showing that the force of this mode of expression is, 1. To express time present to the facts which the sacred writer mentions, whether historically or prophetically. 2. To express the instrument or cause by which a given effect is produced. 3. To unite these two meanings together.

First. In the following passages the verbal noun and prefix בְּ mark—*time present;* "Save, Lord! let the king hear *when we call.*" (Ps. xx. 9.) "*When they were sick* my clothing was sackcloth." (Ps. xxxv. 13.) "*When the wicked are cut off* thou shalt see it." (Ps. xxxvii. 34.) "As the voice of the Almighty *when he speaketh.*" (Ezek. x. 5.) "*When they went* . . . . . they went; they turned not as they went." (Chap. i. 9, 12, 18, &c.) In all these examples, the verbal noun with בְּ might have been well translated *at the time* of the action indicated by the verb: "At the time of our calling . . . . at the time of their being sick . . . . at the time the Almighty speaks . . . . at the time of their going." But it will be clear that when the writer is narrating past events, the expression will have the force of a *perfect;* to speak quaintly, its force will be present to the past. Or, again, when he is referring to the future, *i.e.*, prophesying, it will have the force of a future; or, so to speak, its force will be present to a future. This observation accounts to some extent for the varieties of rendering the form in the English translation. Second, the following are instances where the verbal noun and prefix בְּ imply the instrument or *cause* alone: "*In that thou buildest* thine eminent place." (Ezek. xvi. 31.) "Neither shall Pharaoh make for him . . . *by casting up* mounts and building forts." (Chap. xvii. 17.) "Your fathers have blasphemed, *in that they have committed a trespass.*" (Chap. xx. 27.) "Because ye have made your iniquity to be

remembered, *in that your transgressions are discovered.*" (Chap. xxi. 24.) "Edom hath greatly offended *by taking vengeance.*" (Chap. xxv. 12.) In all these examples the form of speech might have been well translated *by the fact that* the action indicated by the verb has been committed. "By the fact that thou buildest .... that Pharaoh builds forts .... that your fathers have committed ... that your transgressions are discovered ..... that Edom hath taken vengeance." Third. The Psalmist and prophets alike express these two forces together, implying both *time present* and *instrument or cause.* Indeed, it should be remarked, that to specify an instrument or cause necessarily involves the *time* of its operation. "Men will praise thee *when thou doest well* to thyself." (Ps. xlix. 18.) "O God! *when thou wentest* .... when thou didst march .... the earth shook," &c. (Ps. lxviii. 7, 8.) "The earth feared, and was still, *when God arose* to judgment." (Ps. lxxvi. 89.) "Thou shalt know that I am the Lord *when I shall*" (Ezek. xii. 15)—a mode of speaking constantly used by Ezekiel. "*When the righteous turneth* he shall even die thereby." (Chap. xxxiii. 18, 19.) "*When this cometh to pass* .... then shall they know that a prophet." (Chap. xxxiii. 33.) In all which examples both time and cause are the subjects of specification; and this (as it seems to me) is the force of this form of speech singularly observable in Ezekiel—the prophet with whom we are at present especially concerned. In each example it might have been rendered *at the time and by the fact of* the action indicated by the verb. Thus—At the time and by the fact that thou doest well to thyself .... at the time and by the fact that God arose to judgment .... at the time and by the fact that I do such and such things, ye shall know that I am the Lord .... at the time and by the fact that the righteous man turneth from his righteousness he shall die. The specification of an instrument or cause involves also time. I take the force of *time* to be inherent in the verbal noun, that of *instrumentality* in the prefix ב. (See also Gesenius' "Thesaurus," p. 174, c. 19 and 22.)

Now under this third head I would put the conversion of Israel, as foretold in the following passages from the prophecies treated of in this chapter:—"That thou mayest be confounded in that thou art a comfort unto them." (Chap. xvi. 54.) "Thou shalt remember thy ways when thou shalt receive thy sisters." (Chap. xvi. 61.) "That thou mayest remember, and be confounded, when I am pacified

towards thee." (Chap. xvi. 63.) "I will accept you when I shall bring you out from the people, and gather you." (Chap. xx. 41.) "Ye shall know that I am the Lord when I bring you into the land of Israel." (Ver. 42.) "Ye shall know that I am the Lord when I have wrought with you." (Ver. 44.) In these several cases the last rendering is to be taken: be confounded at the time and by the fact of thy being a comfort unto them—remember thy ways, and be confounded at the time and by the fact of my being pacified towards thee—I will accept you at the time and by the fact that I gather you—know that I am the Lord at the time and by the fact of my bringing you into the land. I have shown that the conversion of Israel is implied in these passages, and now I show that such conversion is, by force of the form of speech employed, subsequent *as an effect* to the restoration as a cause, yet in so continuous an order as to be in a sense synchronical. Other prophecies will explain this.

Noldius justifies these observations ("Concord. Heb. Part.," pp. 139, 153): "כ hic interdum cum infinitivis *gerundiascit*..... significatque actum, negotium, vel statum, in quo aliudquid geritur aut contingit;" again, under the head כ *quum*, and instancing one of our places Ezek. xvi. 63, (and the six are all alike), he says in his note to the first example, "Notat tempus, vel actum, vel statum, in quo aliquid contingit;" and he refers them to his Note q., and p. 151, upon reference to which we find that בְּ in this use with the verbal noun carries the force of "postquam, *after that.*" Thus Noldius, quoting one of our passages as an example, tells us that the verbal noun with בְּ marks the time, act, event, or condition, at which, by which, or under which anything alluded to takes place, or (we may say) *anything predicted shall happen.* This being so, we have six examples, Ezek. xvi. 54, 61, 63, also Ezek. xx. 41, 42, 44, of which the fourth and fifth make the gathering of Israel from the peoples and his returning to Palestine (clearly two modes of describing the restoration), the time, or act, or condition, at, by, or under which his conversion takes place; the first and second make Judah's reception of the ten, and his being a spiritual comfort to them (an event which must take place within the Holy Land) the time, or act, &c., &c., of his conversion; the third and sixth, God's working with Israel and his gracious interpositions for their deliverance the time or act, &c., &c., of his repentance or conversion. From all which I conclude that the restoration of Judah, the interpositions

of the Almighty, and the reception of Israel unto Judah are closely consecutive events,—so close, as to be in a sense, synchronical; and that the repentance and conversion of all, viz., of Judah and Israel, follows, as the immediate consequence or result of this restoration, such interpositions, that reunion, and, therefore, takes place within the Holy Land, *i.e.*, *after* the restoration. Thus the conversion of all Israel is after the restoration, the *national* conversion; for that which is foretold is *national*, and peculiarly in this chap. xx. It is "all the house of Israel, wholly," that there, and there, and there will repent and find acceptance, and serve the Lord. To say that some detached families or individuals will be converted before may not or may be true (probably it will); but it is outside the matter as regards that conversion which constitutes the peculiar subject of prophecy.

It will be acceptable to those who love to note the accuracy of our Authorized Version, to observe that the various shades of meaning which this construction of the verbal noun with בְּ carries can easily be traced in it, even in the few passages before us. Thus its force to denote time *present*, which I would term its essential force: "In that thou *art* a comfort unto them;" "when I *am* pacified towards thee:" its force as a *future* when used in predictions: "When I *shall* bring again their captivity;" "when thou *shalt* receive thy sisters;" both these forces, in one paragraph in chap. xx., *present*, "When I bring you out from the people;" *future*, "When I *shall* bring you into the land of Israel:" its force בְּ carrying the sense, *postquam*, *after that*, to place a given event *after* the action indicated by the verbal noun: "When I *have* wrought with you for my name's sake," "In the day when I *shall have* cleansed you." In short, the Authorized Version does virtually sustain the argument advanced upon this use of the verbal noun. Here I cannot abstain from noticing an inconsistency of Lowth, which very inconsistency supports our case. Usually, as at vers. 38 and 43 in this chapter, he places the conversion of Israel before the restoration, but also, at vers. 41, 42, he in effect contradicts himself: ver. 41, "When I bring you out from the people; or, as it may be better translated, when I *have* brought you out from the people;" .... ver. 42, "Ye shall know that I am the Lord when I shall bring you; or, *shall have* brought you into the country;" thus, accepting his own translation, the *acceptance of Israel* and their *knowing the Lord* are placed after their being "brought out from the peoples," and "brought into the country," *i.e.*, *restored*.

At p. 36 I said that the phrase בְּיוֹם טָהֳרִי *in the day of my cleansing*, was precisely equivalent to בְּטָהֳרִי *at my cleansing*, and that, therefore, the same force ought to be given to each. This observation I now justify by a clear example (Ezek. xxxiii. 12): "He shall not fall thereby in the day that he turneth, בְּיוֹם שׁוּבוֹ *in the day of his turning*, from his wickedness." Now compare ver. 19: "But if the wicked turn from his wickedness," וּבְשׁוּב רָשָׁע *but at the turning* of the wicked, *i.e.*, in the day of his turning; "and do that which is lawful and right, he shall live thereby." Thus, then, בְּיוֹם טָהֳרִי and בְּטָהֳרִי may be considered equivalent expressions, as designations of time, and, therefore, Ezek. xxxvi. 33 may be placed under the same class as the examples Ezek. xvi. 54, 61, 63, and Ezek. xx. 41, 42, 44, and "In the day when I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded," may be quoted to show that the firm settlement of all Israel in their own land is synchronical with, and following immediately upon their conversion. At the time of the conversion, as we shall show, all will be trouble, dismay, and well nigh destruction at Jerusalem; but then, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him" (Rev. i. 7), and after that he will cause Israel to dwell safely and for ever in the land of their fathers. For I translate הוֹשַׁבְתִּי *I will cause you to dwell*, in a sense precisely similar to that expressed at Ezek. xxviii. 25, 26, "Thus saith the Lord God, When I shall have gathered (בְּקַבְּצִי *at the time that I do gather*) the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell *safely* לָבֶטַח therein, and shall build houses and plant vineyards; yea, they shall dwell with *confidence* לָבֶטַח, when I have executed (בַּעֲשׂוֹתִי *at* the time, and by the fact, that I do execute) judgments upon all those that despise them round about, and they shall know that I am the Lord their God." A passage containing two more clear examples of the use of the verbal noun with בְּ. Scripture with Scripture; how amazing is the corroborative character of the holy volume, how clear the internal proof we find in this fact of its Divine authority. Thus in chap. xxviii. we are told that when Israel is gathered into his own land, and God has been sanctified in them before the Gentiles, that then they shall dwell safely and with

confidence there, that confidence being produced by certain judgments which He executes upon the Gentiles round about, who despise them. So Ezekiel subsequently, in chap. xxxvi.: "In the day that I shall have cleansed you I will also cause you to dwell in the cities;" but to imply the kind of *dwelling* he meant he adds, "And the wastes shall be builded and the desolate land tilled;" the very promise that in chap. xxviii. he had coupled with the dwelling in confidence by the emphatic repetition of לָבֶטַח after their enemies were destroyed: "They shall dwell safely, and shall build houses, and plant vineyards." I shall show from several prophecies that the *cleansing* of Israel is produced immediately by the *judgments* here foretold; that the conversion follows the judgments, and the *confidence* follows the conversion.

I would only add as to this conversion thus predicted in vers. 40, 41, that it is conceived in language which peculiarly directs attention to the public worship of Israel under the Levitical covenant: "offerings, first fruits of your oblations, holy things, sweet savour;" but that the especial character of this worship was *national;* whence I conclude that, even if we take this language to indicate Christian worship by the completest *spiritual* interpretation, still the worship predicted is *national public worship*, and, by consequence from the rest of the prophecy, national public worship of Israel, all Israel, before the world in the Holy Land. But this worship indicates their conversion, and with it is associated their repentance: "There shall ye remember your ways . . . . . and ye shall loathe yourselves in your own sight;" there for the first time, and there only for the first time shall ye repent and loathe your sins; there for the first time shall your *nation* disavow and loathe its past, and anticipate a glorious future in its Redeemer. Now repentance is the very commencement of conversion,—national repentance and national confession of national conversion; and hence we conclude not only that Israel's conversion will be, in a peculiar manner, signalized nationally; but that such conversion will commence with repentance in the Holy Land, and, therefore, after their restoration. This conclusion I shall abundantly substantiate.

[5.] That no *figurative* interpretation of this prophecy can be sustained so as to exclude the literal, I hold to be clear from the circumstances under which it was delivered. Elders representing all

the tribes of Israel came to inquire of Ezekiel upon the business of their nation, and particularly (ver. 32) "whether now that they were captives in Babylon, at a distance from their own country, where they had not only no temple, but no synagogue for the worship of God, it was lawful for them, that they might ingratiate themselves with their lords and masters, to join with them in their worship, and do as the families of those countries do that serve wood and stone." (M. Henry.) The whole inquiry of the elders was concerning the present state and future prospects of their people. "Consulebant de rebus, non privatis, sed publicis, quid futurum esset ipsis et patribus in Judeâ relictis; et quid faciendum ut e præsenti miseriâ liberarentur." (Poole's "Synop.") I argue that the answer corresponded, and that when Ezekiel said *Israel*, he meant that Israel whose elders sat before him; when he mentioned the holy mountain, he meant that holy mountain which those elders knew and God loved; and that when he said the people should go back to that land and there be accepted, he meant that people about whose prospects the elders were inquiring, viz., all the tribes, and that, therefore, the answer must be interpreted, as undoubtedly the elders received it, literally for the twelve tribes of Jacob. Otherwise the prophet, inspired by the Holy Ghost, produced a false impression upon their minds, knew that he had done so, and suffered it to remain. The elders might be conscious of inability to comprehend all the prophet's meaning, but they could not doubt that their nation was spoken of literally, their land intended, and their future history *as a nation* alluded to. This prophecy is fatal to two of Professor Lee's principles; for, First, it speaks of all Israel as a nation, *i.e.*, in the mass, of the multitude, and distinguishes not the remnant; and second, it speaks of them as a nation in a prophecy not yet fulfilled, and thus proves that Holy Scripture recognises Israel as a nation even in Christian days. Further, no *conditional* interpretation can endure a moment's trial, for the prophecy is a promise confirmed with an oath, notwithstanding the unworthiness of Israel: "As I live, saith the Lord God, I will not be inquired of by you; and that which cometh into your mind shall not be at all that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone." "As I live, saith the Lord God, surely," &c., &c. I swear that yé shall never be a lost nation, any tribes of you, though ye will if ye can, "for my name's sake, not according to your wicked ways, nor according to your

corrupt doings, O ye house of Israel, saith the Lord God." It occurs to me that this oath of the Almighty must have a perpetual force, must be eternal as the speaker; and that, therefore, it utterly prostrates two opinions held by very different persons, viz., 1. It forbids the idea that the ten tribes are merged indistinguishably among the heathen, or *lost*, as it is called; also, 2. It denies any reason for refusing to anticipate a national and tribal contradistinction of these people. The same oath is recorded for the house of Jacob in Isaiah xlviii. 9: "For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For mine own sake, even for mine own sake, will I do it; for how should my name be polluted? and I will not give my glory unto another."

Here I ask pardon for guarding against an error of Mr. Bickersteth, who says ("Rest. of Jews," p. 147), "Another part are restored in a state like the Sadducees, renouncing their hopes, and falling into Gentile liberalism and infidelity." Then he quotes Ezek. xx. 32, and adds, "The number of such Jews is even now increasing and spreading." But an inspection of the passage will, I think, show that M. Henry is right, who understands the prophet to be here describing the conduct of Israel in his own days: אַתֶּם אֹמְרִים *ye are the saying ones*, ye are they who do say now. The description has reference to Israel when represented by the elders before Ezekiel, and not to Israel in the day of his restoration. Such or such Jews may, or may not, now be or then exist; but to fasten the idea upon this passage is not likely to advance the cause. However, let M. Henry again be quoted to dispose of any *conditional* interpretation: "Now when God is angry with them, though they may think that they shall be lost in the crowd of the heathen among whom they are scattered, they shall be disappointed." (Ver. 43.) "He will do all for his name's sake, notwithstanding their un-deservings and ill-deservings." (Ver. 44.) "He has wrought with them, wrought for them, wrought in concurrence with them, they doing their endeavour, he has wrought with them purely for his name's sake. His reasons were all fetched from himself," &c., &c. Also Poole (vers. 33 and 37): "Velitis nolitis mei semper eritis, et vos recensebo, atque sub meâ ditione afferam." *Recensebo*, I will count you over, as a shepherd does his flock. (See Lowth's note on ver. 37; and p. 61, *suprà*.)

[V.] A summary of the four prophecies here considered is the following :—

They are found, while manifestly relating to the same subject, united also by several links; thus, chap. xi. is joined to chaps. xxx. and xxxvi. by the peculiar phrase, "All the house of Israel, all of them;" from which we cannot fail to learn that all the twelve tribes are included. Chap. xi. is connected with chap. xxxvi. by the prediction, "I will take away the stony heart out of your flesh, and will give you a heart of flesh;" while chap. xx. unites with chap. xxxvi. in the promise. "Then (chap. xxxvi.) and there (chap. xx.) shall ye remember your ways, and all your doings wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed." And, lastly, chap. xxxvi., thus closely united with chaps. xi. and xx., is also as closely joined with chap. xvi. by the especial promise, "I will settle you after your old estates" (chap. xxxvi.); and "thou and thy daughters shall return to your former estate" (chap. xvi.). The four prophecies, though certainly distinct, and delivered at different times, are manifestly connected by peculiar predictions common to two, or more of them, together. Such chapters furnish us with an excellent opportunity of applying the rule, "No prophecy of the Scripture is of any private interpretation" (2 Pet. i. 20); *i.e.*, of *its own* interpretation: no prophecy should be interpreted apart by itself, but in connexion with such others as it bears evident relation to, as one of a series, in whatever part of holy Scripture the others may be found. (Faber's 8 Disser., No. 5, ch. 1.) So that these four prophecies, and others similarly connected; indeed, all which relate to the restoration and conversion of the Jews, may be considered as one series, one prophecy; and be rightly applied, prophecy to prophecy, to strengthen the reasoning employed on each, in which process they will be found, not to contradict or embarrass, but to strengthen each other, and fill out that series of distinct events depicted by the numberless predictions which foretel those grand results usually denominated the restoration and conversion of Israel.

From the present prophecies, therefore, we determine—That *all* the tribes are addressed in various ways; described as all the house of Israel, all of it; included by the *personification* of their chief cities, Jerusalem and Samaria, capitals of their former kingdoms; comprehended in the elders of Israel, who came to make national inquiries of the prophet; embraced in the cities, mountains, and plains, hills,

valleys, and desolate places of the whole land; and that, therefore, the promises (whatever they may be) must be extended to all the tribes, and, reaching thus to all the tribes, cannot have been fulfilled at the restoration from Babylon, when all the tribes did not return. It appears, also, that there was, and still is, peculiar significance in such modes of prediction; they are necessarily collective, not individual; their effect is to embrace Israel as a nation, and thus to show that, in prophecies yet unfulfilled, Scripture persists in recognising that people nationally, and justifies not the distinction, urged by some, between multitude and elect, the force of the prosopopeia employed being to include the multitude especially. Jerusalem stands for the two, Samaria for the ten, elders of Israel, and mountains, hills, land, &c., &c., of Israel, for all. Scripture, in these places, knows Israel as a mass, and, be it noted, an impenitent and wicked mass, and promises them, in mass, *restoration*. Such mode of prediction is also peculiarly adverse to the spiritual, or figurative scheme of exposition, for that scheme always seeks its object in the Church, and, by the way, acknowledges, when so doing, the comprehensive, or *mass*-like, character of the prophecies. But when Jerusalem is distinguished from Samaria, the elders, the people, the land, &c., &c., of Israel separately and specifically addressed, it seems impossible rationally and consistently to apply such predictions, in any sense, to the Church of Christ; it seems impossible, when specific historical facts, and offences, are mentioned of the people Israel, and blessings addressed *apparently* to the same people, promised in contrast with their offences, it seems impossible to doubt that the blessings thus promised belong to the same people whose previous history, and national misconduct, are recounted. Accordingly, it is perceivable upon examination, and I fear not to mention Calvin and M. Henry as examples, that commentators who assert the spiritual mode of exposition, to the exclusion of the literal, involve themselves in numerous inconsistencies and contradictions; the general effect of which may be said to seize all the promises for the Church, and assign the curses to the Jews.

Moreover, we find that these four prophecies are peculiarly unconditional; made in the full recognition of Israel's demerits. So much so, that when, in chap. xvi., the Almighty threatens to deal with Israel according to their deeds, He immediately adds, "Nevertheless, I will remember my covenant;" thus reassuring them of mercy at the very

moment He menaces them with judgment. He assures them (chap. xx.) that He will frustrate their own intention, then entertained, of being merged among the heathen, and swears by Himself that, even in Christian times, He will preserve them still a people, still a nation, for Himself, never to be merged, or lost, among the heathen in such a sense as to invalidate the national distinctiveness of all, and all of them to be brought back, in the same national sense, to Palestine. (Chap. xxxvi.)

This restoration is foretold with very minute particulars. It is to be a restoration to *all the land*, which Israel, far less a recovered Israel, never yet possessed; never yet, certainly, since the Babylonian restoration, when all Israel was not restored, but only two tribes. The cities are to be rebuilt, waste places inhabited, desolate places to become fruitful, mountains, and hills, valleys, and river-sides, to teem with flocks and joyful people; and that land, which has been for ages a byword and proverb among the nations, as surely and singularly destructive of its people, is to become a wonder and delight for its populousness, fertility, and beauty. This of that same land, and no other, which, in Ezekiel's days, had already begun to wither under the curse of God, and remains in that condition unto this day. This restoration is to be with the recovery of ancient conditions of separated territory, and local and social institutions; after the former, the old estates, and that in greater and happier perfection than at first. It will take place under judgments upon its adversaries, whether Jews or Gentiles; his arm will be mighty, his fury poured out, as in ancient days. That will be the time of which Isaiah prophesied—"Awake, awake, put on strength, O arm of the Lord! Awake as in the ancient days, the generations of old." (Isa. li. 9.) This restoration, in which Samaria is distinguished from Jerusalem, and known to be so to themselves, is a restoration of each to its former estate, yet of each united; this restoration of all to all the land, with recovered conditions of territory and social institutions, will, by inference, be tribal; be tribal, yet with unity; separate in families, yet united as a nation; united, yet with supremacy in one part, and subordination in another; coincident, yet with priority on one part, subsequence on the other. For whereas it is said (chap. xvi. 55) that when Samaria, or the ten, shall return to her former estate, then Jerusalem, or the two, shall return to her former estate; it is added, ver. 61, that Jerusalem shall *receive* Samaria, and that she is given unto Jerusalem

for a *daughter;* so that priority in restoration belongs to Judah; so that Jerusalem and Judea will, in some sense or degree, be recovered and repeopled by the restoration of Judah, or the two, before the restoration of Israel, or the ten; although it may also be true that the restoration, though *national*, is still in process, *i.e.*, capable of receiving, and destined to receive, a vast accession in *numbers*. The subordination of the ten to the two is also implied when Jerusalem is indicated as the mother, and they are termed the daughter.

This restoration is also to be accompanied, and succeeded by, the conversion; the restoration of all by the conversion of all; in which conversion, as in restoration, some kind of precedence is given to Judah. For not only is such restoration predicted for the days of Christianity accompanied with marks of God's favour which, in such days, necessarily imply conversion, but that conversion is also described in specific predictions:—"I will give them one heart, and I will put a new spirit within you"—"I will take away the stony heart out of your flesh, and I will give you a heart of flesh, and I will put my Spirit within you"—where it may be remarked that all such promises, associated with the promise of the Holy Spirit, in Christian days *must* denote conversion to Christianity. And it is also foretold in terms which, by reference to their use under the Levitical Covenant, necessarily imply a national faith, and public, and national, or *established* profession of it, because predicted through the medium of language describing the ordinances of Israel's national, and established, state religion. Further, Ezekiel adopts various modes of speech to impress upon the minds of his hearers that this conversion will occur *after* the restoration. With peculiar emphasis he repeats the assertion that, in the Holy Land, there, and there, and there only, shall Israel remember his ways, be confounded, and loathe himself in penitence, and, *after* that, be accepted of the Most High. And he also adopts two peculiar forms of speech, from which we are compelled to conclude that the conversion, though close after, is yet none the less certainly *after*, the restoration. For he describes their gathering, and return, which are clearly two ways of expressing the same thing, as producing the result of penitence, which penitence, associated with the Holy Spirit's influence, must, in Christian days, mean conversion. This he does by employing a compound word, whose derivation and composition imply that it is used to indicate an *effect* in what follows

correspondent, or answering to certain causes which have been previously referred to. And we find in the Hebrew Bible, the only authoritative or classical book of that language, that this conjunction, according to the testimony of four most eminent Hebraists of modern times, has but two meanings, which two may, however, be reduced to one and the same idea; and these meanings are precisely those which the derivation of the word itself indicates, viz., to mark an effect either designed, or produced, or both. (See p. 47, *suprà*.) Accordingly, we find that frequently the two forces of this conjunction, reducible to one idea, are translated by the same word or words; and we also find that this its causal force is carefully sustained in the Authorized Version of the Scriptures. When, therefore, we read that the Almighty's gathering Israel, and bringing him to his own land, is asserted to be done, לְמַעַן *to the answer that; to the end that;* or, *for the sake of that;* something else should follow, we maintain that such something else is a *consequence;* and this something else being repentance, under the Spirit's influence, in Christian days, *i.e.*, conversion, we maintain that Israel's conversion is the consequence of his being gathered, and br-ught back; *i.e.*, the restoration: but, being the consequence, it is subsequent; and therefore Israel's conversion will be after the restoration. But we also perceive that the prophet adopts another mode, or phrase, of speech even more significant, because not dependant upon the criticism of a single word, though that word be used by inspiration, but upon a certain idiom, or mode of construction, of general use in the Hebrew Bible, and employed with singular frequency, and force, by Ezekiel; which force we find verified by the authority of Noldius, and our own collation of numerous examples, as well as by the Authorized Version. It appears the verbal noun, or infinitive, constructed with בְּ, has the twofold force of fixing the action of the verb as present to the events which the writer is describing; so that, in speaking of past events, it is equivalent to a *past;* in foretelling future events, it is equal to a *future;* and also of denoting the means, or instrument, or condition, by or under which something is effected. We also recited examples in which these two forces are combined; and observed, that the specification of an instrument involved, of necessity, the time of its operation. Now it appears, p. 65, *suprà*, from this form of speech, that, first, Jerusalem is to be confounded and remember her ways, at and by the fact that she receives her sister Samaria, and is a spiritual comfort to her. Second, that Israel will remember his ways, and be

confounded, and be accepted, and know that the Lord is God, at and by the facts that God is pacified toward him, that God brings him out from the people into the land of Israel, and works for him. Hence two conclusions are manifest, viz., 1. That Israel, all Israel, is led to conversion by, and in consequence of, God's mercy in restoration; and, 2. That Judah's repentance, *i.e.*, conversion, is in actual progress at, and is facilitated by the addition, or junction, to him of his brethren; and that He promotes their conversion. So that the conversion of all is after the restoration; but the two have, in some sense, priority both in restoration and conversion, and are the spiritual parent of the ten. Moreover, it must be added that, both restoration and conversion being alike predicted for the collective body, consistency of interpretation demands that we take not cognizance of parts divided. The restoration predicted in Scripture is the body collected within the Holy Land, by the adhesion of parts once divided. The conversion, foretold in Scripture, is of this restored body; and it recognises not parts previously scattered, even though converted in such dispersion. It is no more open to us to speak of *parts* in the conversion, than for those who differ from us altogether to speak of the multitude as perished, the elect as saved, and merged indistinctively into the Christian Gentile Church. Israel, all through Scripture, both in restoration and conversion, is a nation. It should also be noticed that the two, having priority in restoration and conversion, and being converted after restoration, the prosopopeia, or personification, of Jerusalem fixes *the scene* of this conversion.

The last result I shall briefly notice is, that the apostate Gentile Churches, or Sodom and her daughters (all of them), will return to their Saviour King at the time of the return of Judah and Israel. By what events Ezekiel says not here; but these backslidden, apostate Churches, all Sodom's daughters, will be brought back to Jesus, with Judah, and with Israel; and the three, then forming one Christian Church, be alike reconciled to Messiah. By what events, I repeat, Ezekiel says not here; but the whole tenor of the prophecies is to shew that this work will be the Lord's alone.

Let this chapter suffice merely as an index to the chief points of our subject.

CHAPTER III.

"THE ABUNDANCE OF PEACE AND TRUTH."—JEREMIAH XXXIII. 6.

ZECHARIAH was one of the captivity from Babylon, and with Haggai prophesied at Jerusalem during the building of the second temple. (Ezra vi. 14.) After a short introduction, his prophecy begins by vision at chap. i. 7, and continues to the end of chap. vi. In this first division of his whole book are contained two visions well known as "The Prophecies of the Branch." These are the subjects of our present investigation. It will be evident upon reference that, in his first six chapters, Zechariah delivers eight prophecies in as many visions, and that chap. iii. is one of these, isolated and distinct, yet not so separated from the preceding, but that a prediction closing the second chapter prepares a reader for the nature of the third: "Sing and rejoice, O daughter of Zion; for lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath *sent* me unto thee. And the Lord shall inherit Judah his portion in the Holy Land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord, for he is raised up out of his holy habitation." (Zech. ii. 10—13.) A day was coming (although Jerusalem was restored when Zechariah spake) when God would dwell in the midst of her; He who should so dwell being, moreover, *sent* by the Lord of hosts, when many nations should be joined to the Lord, and when the Lord should inherit Judah, his portion in *the Holy Land*, and should choose Jerusalem *again*. עוֹד *the repetition or continuance of an action* (Lee's "Lex.")—repetition being clearly its force here, because the day is the subject of a *prediction*. Thus, concludes chap. ii., although Judah was already restored, Jerusalem repossessed, and the temple there being prosperously built. The day was come when the Lord had chosen Jerusalem, and yet another was coming when He would choose her again in a more sublime and exalted sense. Such a

prediction prepares us for the unfulfilled prophecy we are now about to consider.

[I.] For in chap. iii. Zechariah, in vision, perceives Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist Joshua's pleading for his own people. The Lord rebukes Satan, and declares Joshua, as the representative of that people, "a brand plucked out of the fire." Joshua was at that time clad in filthy garments, the garments of mourning, repentance, and humiliation; but in a moment, at God's command, these clothes are stripped off him, to imply that "iniquity is passed from him," and he is clad with change of raiment, "to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isaiah lxi. 3), and the "fair mitre" of an accepted priesthood is placed upon his head. The angel of the Lord then assures him, "If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among them that stand by." This is the vision and the immediate purpose of it for Joshua the son of Josedec, and the people he represented. The mourning, humiliation, and repentance of Judah from Babylon is typified, and their pardon and acceptance with God; and a promise made personally to Joshua as high priest, "thou shalt also judge my house," of certain blessings subject to the condition of his future fidelity. Which conditional promise is limited to Joshua, the son of Josedec, but can have no relation to the rest of the prophecy, in which Joshua typifies that Great High Priest to whom no conditions can apply. For Zechariah, having discharged his first duty, at once exclaims with an abruptness intended to secure especial attention, "Hear now, O Joshua, there is a further application of the vision; therefore, hear now, O Joshua, thou and thy fellows, for ye are men typical of others; but an antitype shall come; God will bring forth his servant the Branch, whom thou, O Joshua, representest."

[1.] The expression כִּי־אַנְשֵׁי מוֹפֵת is translated *for ye are men wondered at;* but the margin has marked the correct meaning,—men of wonder, or *sign;* for מוֹפֵת is used to signify a *portent*, a sign of something amazing to come to pass. Now to say that Joshua and his fellows in their own persons or characters were, in the presence of

their countrymen, men exciting awe and wonder in a sense beyond the ordinary condition of human nature would be absurd; the meaning is, that they were indices or types of others that would be so, and especially that Joshua, the son of Josedec, was a type of one such. "Signa, et typi, rerum futurarum. Portenta Israelis, factis et oraculis admirabiles et portentosi, portendentes Christum, ejusque sacerdotium, vitam, doctrinam, passionem, et alia mysteria." (Poole.) For which last two words we have peculiar use. So, too, speaks Lowth: "The angel directs his speech to Joshua and his assessors or assistants in council, of whom Zerubbabel, without question, was one ..... They are men wondered at .... They are intended for signs and tokens ..... they are typical men .... they, with Joshua the high priest at the head of them, are a figure of the restoration of the Church and the government of Messiah." It should be especially noticed, that not only was Joshua a type, but certain men with him were *types also;* when the antitypical event shall happen there will be, besides the antitype of Joshua, certain other men antitypes of *his fellows.* But see Dr. Henderson's note, "That only one person," &c., &c. ("Minor Proph.," p. 382), which seems to me erroneous. However, Joshua was a type of one whose existence and office would be far beyond the ordinary or natural order of Jewish priesthood; for he was a portent of one great and awful; of one who would be justly the subject of amazement and veneration; whose proper name would be "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." (Isaiah ix. 6.) This declaration, at such a time, was peculiarly significant, because Joshua, the type thus exhibited, was high priest—at Jerusalem—after a restoration—at a time of Judah's reconciliation to God; and, therefore, in strictness, the antitype should be expected as—a high priest of the Jews—a high priest, Joshua, of the Jews—a high priest, Joshua, of the Jews in the Holy Land *after a restoration*—at a time of reconciliation to God. This is he of whom Zechariah declares, "I will bring forth my servant the Branch." Mysterious as he will be, he shall nevertheless be my servant, עַבְדִּי, my servant in manhood, as truly as the son of Josedec himself; and he shall be named (he has already been named by Isaiah and Jeremiah) the Branch. "It is a light thing thou shouldest be my *servant* to raise up the tribes of Jacob and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my

salvation unto the ends of the earth." (Isaiah xlix. 6.) Where the Gentiles under Christ, the servant, are contradistinguished from the literal, national Israel under the same Christ. Under Christ Israel converted is still a distinct people, not to be merged among their Gentile brethren. "A light to lighten the Gentiles; but the glory of (to glorify) thy people Israel." (Luke ii. 32.) This is the servant, the Branch, of whom Zechariah speaks, and whom Joshua typified. If, then, Christians know who the Branch is, they know *the age during which* this prophecy was intended to be fulfilled; in other words, Zechariah predicts the coming of Messiah, the true Joshua or Jesus, and implies that, like Jesus the son of Josedech, another Joshua should be high priest over Judah as a people, in the Holy Land, after a restoration, at a time of reconciliation to God.

[2.] Thus not only is their restoration foretold in the days of Christ, but their recognition of Him as such in that land, and, therefore, their conversion *after* the restoration. But this is more carefully explained in the following verses; the same Messiah being foretold as the chief corner stone, prepared and set of the Most High himself. Zechariah like Isaiah, "Behold, I lay in Zion for a foundation stone, a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not be confounded." (Isaiah xxviii. 18, and 1 Pet. ii. 6.) This is the stone of which Zechariah says that God "will engrave the graving thereof," and of which he prophesies again (chap. iv. 7), "He shall bring forth the head-stone thereof with shouting, Grace, grace unto it;" *i.e.*, says Professor Lee, "*very precious* is it. In which it is a strict parallel to Isaiah xxviii. 16, and 1 Pet. ii. 6, and Rev. xxi. 19, &c., which see, and Job xxxviii. 7, with my note. 'Who laid the corner-stone thereof, when the morning stars sang together and all the sons of God shouted for joy?' The אֶבֶן פִּנָּה with יָרִיעוּ of Job seems sufficiently to identify itself with חֲאֶבֶן חָרֹאשָׁה and תְּשֻׁאוֹת of Zechariah; and to show that to this place in Job allusion is made, intimating that the rejoicing at the new creation shall not be unlike that at the completion of the old." *Lex. sub voce* חֵן. A beautiful criticism, notwithstanding Dr. Henderson's note on the passage; for no one denies that some stone of the temple is alluded to; only it is believed that such stone was emblematical of Christ—the foundation stone probably. (Ephes. ii. 20; Henderson's "Minor Proph.," p. 382.)

When the work of new Christian creation shall be completed in the setting up of Messiah before his own, and the Sabbath of an universal Church be ushered in, then again the morning stars in heaven shall sing together, and the sons of God on earth shall shout for joy; and Zechariah foretels their shouting "Grace, grace to it." "And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him, for the marriage of the Lamb is come, and his wife hath made herself ready." (Rev. xix. 1—7.) The occasions contemplated by Zechariah and St. John are the same, for the manifestation of Branch is the inauguration of king, the time of Messiah's union to his spouse, as other prophecies will abundantly show. But Zechariah adds, that when this stone shall be thus set up for the adoration of Israel, the Lord of Hosts will "remove the iniquity of that land in one day;" in that most eminent and extraordinary day, in that day when this mysterious portent is fulfilled, in the day of that man Wonderful, whom thou, O Joshua, typifiest, in the day of my servant the Branch, in that marvellous age, I will remove finally and for ever the iniquity of *the land of Judah*. "הָאָרֶץ הַהִוא is specifically the land of Palestine." (Henderson's "Minor Proph.," p. 383.)

It is manifest enough that the iniquity of the land is to be removed in that day when the Lord graves the graving of this precious stone; in other words, manifests unto Judah Messiah in that mysterious character graved upon Him by suffering as the real atoning sacrifice for sins. "Cælavi, etc., non humana ulla manus, sed mea potentia, efficit ut isti oculi septem in isto globulo subitò appareant. Hoc est portentum illud quò respiciunt verba supra 8." (Poole.) But to remove the iniquity of a land means to remove the consequences of iniquity committed upon it, to take away God's curse from it, to restore it to fruitfulness. And thus it is foretold that, in the days of Branch, the land of Israel shall be restored to its pristine condition of beauty and fertility. A prediction which manifestly has never yet been accomplished. That the land of Judah is meant is clear, and yet it would perhaps have been better to have rendered הַהִוא *this*: "I will remove the iniquity of this land in one day;" Zechariah being within the land of Judah when he delivered this prophecy. For examples of this rendering of the pronoun see Lee's Lex. הוּא (2); הַהִוא־צַּעַר *this*

is Zoar. (Gen. xiv. 2.) The iniquity of Judah's land is to be removed in Messiah's days "in *one* day," *i.e.*, in a day *one* by eminence or alone in distinction, or (as some prefer) suddenly; "subitò appareant," those mysterious properties of this precious stone, suddenly unto Judah, recognised of Judah, but not known *yet* to Judah. It matters not which rendering of אֶחָד we take, for each is correct. It is another case when one word bears two meanings perfectly reconcilable to, and consistent with, the context, and where the fulness of Scripture inspiration probably demands that *both* be taken. (See p. 44 *suprà.*) The day of Christ's manifestation to Judah will be indeed one day alone in eminence, for such a portent will then burst over the land of his appearing as eye hath not seen nor ear heard; it will be, moreover, suddenly, as other Scriptures show. (See Isaiah xxx. 27); or Zechariah in his parallel prophecy (chap. xiv. 6), "And it shall come to pass in that day that the light shall not be clear nor dark, but it shall be *one day* which shall be known to the Lord, not day nor night; but it shall come to pass that at evening time it shall be light." But what we have now to mark is the fact, that when the Lord God of hosts lays in Zion this precious stone,—when he opens to Judah's sight those seven eyes,—when he explains to them this portent which Joshua exemplified,—when he graves before them for their reading the graving of Christ Jesus in his infinite perfections, then, and not before, the land's iniquity will be removed, *i.e.*, Judah's iniquity will be pardoned. *This manifestation of Messiah will be Judah's conversion*, for it is the recognition of Christ's Divine perfection, the acknowledgment of his Godhead. This one day, this יוֹם אֶחָד, I would suggest that it carries, perhaps, the explanation of Rev. xviii. 8: "Her plagues shall come in *one day*," which Mr. Faber identifies with the time of the end, and labours to fix to the natural year of 365 days. ("Sac. Cal. Proph.," vol. i., p. 160.)

But if God's curse is to be removed, there is implied of necessity the pardon of those for whose misconduct it was inflicted; and this again further implies their enjoyment of the recovered fruitfulness of the land, *i.e.*, their restoration. And, therefore, the prophet adds, "In that day (of my removing the iniquity of the land) ye, O Jews, shall call every man his neighbour under the vine and under the fig tree." The well-known phrase for contentment, prosperity, and peace in their land and possessions. So Micah, prophesying of the same times, "But they shall sit every man under his vine, and under

his fig tree, and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." (Chap. iv. 4.)

[3.] The first prophecy of the Branch amounts to this: that after the Babylonish restoration and reconciliation, at that time, of Judah to God (during which Zechariah prophesied), there was a day to come, an era of time, an extraordinary day and sudden, when a man in his own person and office, far beyond the ordinary course or expectation of nature, but typified by Joshua the high priest, would intercede as high priest for the Jews; that in his days the garments of humiliation would be laid aside and Judah put on the vesture of deliverance; that in his day (so certain and unconditional was the promise) even Satan himself should not prevent the rescue of the Jewish nation as a brand from the burning, but that Jehovah would be reconciled, pardon its sins, and, as a proof of such pardon, restore their fatherland to its ancient fertility and beauty, and they as a people should dwell upon it in security and peace. That this was to take place in the days of the Branch—whom Christians know to be Messiah Jesus—and that, therefore, this restoration and reconciliation to God (which means their conversion) has yet to come; and lastly, that the whole force, and tenor, and scene of the type employed require that this manifestation of Messiah and recognition by Judah of the mysterious character which God has graved upon him, should take place in the Holy Land, and at Jerusalem: but this recognition of Messiah's true character must mean conversion; therefore Israel's conversion will take place in the Holy Land, *i.e.*, *after* his restoration, and also *at Jerusalem*. The common exposition of this prophecy as if it were already fulfilled admits, in fact, these deductions, but fails to acknowledge that the prophecy belongs first of all and peculiarly to the literal Judah.

[II.] But this prophecy of the Branch was twice repeated in one night, and the second time with more particulars than at first; the principle, therefore, of parallel places requires that we consider both one, and take the more extended to elucidate the less. Doubtless the affairs of the Jews at this time supplied some important reason for this repetition, and in that reason the behaviour of "Joshua and his fellows" was probably concerned; perhaps the real office and position

of this Joshua required to be defined, for Isaiah and Jeremiah had already delivered prophecies of the Branch, each of them, like Zechariah, two (Isaiah iv. and xi., Jerem. xxiii. and xxxiii.); and at such a time of restoration to their own land and God's favour it was probably necessary to assure them that the restoration from Babylon, and that reconciliation to God, were not the restoration and the reconciliation which Isaiah and Jeremiah had fixed for Branch's days, inasmuch as he, the Branch, was not yet revealed. Zerubbabel and Joshua might both have needed a fresh memento of the time when, as regarded themselves and those who should afterwards sustain their offices, "Alter alteri non invidebit, nec dissentient sententiis. (Poole.) For it is plain that the Jews could never suppose Zechariah's descriptions of the Branch referred either to Joshua the high priest or to Zerubbabel the governor, for this Branch was to be in his own person both priest and king: "He shall sit and rule upon his throne, and He shall be a priest upon his throne." (Zech. vi. 12, 13.) But Joshua, though priest, was not king, and, legally, never could be such; and Zerubbabel was neither priest nor king. The Jews must have felt convinced that the words "Behold the man, Branch his name," addressed by Zechariah to the son of Josedec, as he stood before them, meant some other man, of whom this Jesus the son of Josedec was a type—a type most accurate indeed, but still a type. Let us consider this propheey, Zech. vi. 9—15.

[1.] The prophet is enjoined to select four witnesses, Heldai, Tobijah, Jedaiah, and Josiah, and perform a certain ceremony in the house of one of them, Josiah. Where, when Zechariah and his companions arrive, he takes two crowns, one of gold, the other of silver (some consider they were both of gold, but this is of no consequence; the interpretation remains the same), and puts them upon the head of Joshua the high priest. The silver crown represented the splendid purity of the priesthood; the golden, the gorgeous splendour of royalty; and, being upon the head of one man whose name was Joshua, implied there should be really a Joshua who would wear them, and be to *Judah* both priest and king. The witnesses knew that this could not be intended for Joshua the son of Josedec; high priest, indeed, he was, and by rightful descent, but king he never could be, for Joshua and the selected witnesses knew well that a king of the Jews must be of the tribe of Judah and house of David; while he and all high priests were of the tribe of Levi and house of

Aaron. Since, then, it could not be that Joshua was to wear both crowns, they would naturally inquire what mysterious person was to do so. This extraordinary event, contrary to the law, and polity, and all precedent of the Jews—what *man* was to fulfil in his own person this wonderful, this amazing destiny of which Jesus the son of Josedec, then before them, was "a man of wonder?" (Chap. iii. 8.) The answer was distinct—distinct as a prophecy; an announcement of something yet to be, but not now accomplished: "Behold the man, whose name is Branch, He shall branch up out of his place, He shall build the temple of the Lord, even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon his throne; and He shall be a priest upon his throne, and the counsel of peace shall be between them both," (vers. 12, 13,) the language excluding the idea that more than one person could sustain so inconceivable a dignity. Here is the extraordinary event of which, on the same night, Zechariah had been assured that Joshua was a portent. (Chap. iii. 8.) The time is predicted when the Hebrew polity would be marvellously changed, and ordinances appointed by the Most High himself revoked. So that, whereas before their kings and priests must needs have been of two different tribes at that time, that extraordinary time, that day alone by way of eminence, that יוֹם אֶחָד, one man should sustain both offices, and, therefore, by consequence, either the king would be of the tribe of Levi, or the high priest of the tribe of Judah. This was the utterly inconceivable event which Zechariah foretold, and used Joshua or Jesus, the son of Josedec, to typify. This was that wonderful and blessed time when both crowns, royal and priestly, should be harmonized in peace, "the counsel of peace between them both," and no more disputes, such as then probably threatened the prosperity of the restoration from Babylon, should occur between the representatives of the families and offices of Aaron and of David. "See in the person of Joshua the high priest the type or representation of the man, whose name is 'The Christ that shall be revealed,' as the Targum paraphrases the text." (Lowth on chap. vi. 12, and Henderson, pp. 382, 395.)

[2.] No one can rationally deny that Zechariah's two visions of the Branch relate to one and the same subject, and belong to one and the same era of fulfilment. Let us blend the two together: "Hear now, O Joshua the high priest, thou and thy fellows, for ye are men that portend a wonder; for behold, I will bring forth my servant, a man

like thee, O Joshua, whose name shall be the Branch, of whom thou art a type; and in thee, as a type, let the Jews behold their own high priest, the Branch; He shall grow up out of his place among them; He shall build the temple of the Lord for them, He shall bear the glory for them, and shall sit and rule upon his throne over them, and He shall be a priest upon his throne for them; no more internal discords shall divide their rulers, but the counsel of peace shall be between both offices of priest and king in one man; in that extraordinary day I will suddenly remove the iniquity of the land, their land, for them; in that day, that glorious day, ye, O sons of Judah, shall call every man his neighbour under his own vine, and under his own fig tree, in the land of Israel as of old." For I maintain that when Zechariah selects these witnesses (whom the Jews assert were the heads of the captivity), and performs this singular ceremony upon a public officer before their eyes, and especially when he orders the instruments of the ceremony to be laid up in the public archives (as Aaron's rod that budded, and the pot of manna had been laid up before), I maintain that the act thus performed was intended to teach certain lessons of a public, *national*, or (as we should phrase it) political significance to the Jews themselves; that, in fact, we are carried into the very midst of a political *national* transaction of the Hebrew people, and should be prepared to expect that, as the actions performed upon Joshua, so the future events indicated by them belonged exclusively to the Jews. In other words, that the interpretation of Zechariah's two prophecies of the Branch in all their fulness is the property of the Jews; that the high priest and king, and, therefore, *kingdom*, foretold is for them; that the iniquity pardoned is to them; that the land absolved is for them; that the prosperity and peace foretold is for them; and that, all this being distinctly limited to the time of the Branch, Christ Jesus, these prophecies are *yet unfulfilled*, it being manifest that *to the Jews* they have never been fulfilled. The thought immediately suggests itself, All this is figurative; the priesthood and temple, the kingship and kingdom are spiritual; this was fulfilled in the establishment of Christianity. But not so. Let it be granted these are figurative expressions, and the kingship and priesthood spiritual, then, *therefore*, the prophecy has never been fulfilled; for, we repeat it, Zechariah carries us into the midst of a public, national, political transaction of the Jews. His office was peculiarly national and political. He was appointed to revivify the drooping energies of the people. He calls national

witnesses, performs a public ceremony, and lays up a national memorial in a public national archive—of what? Reason replies, of some *national* event, involving (for it was prophecy) the national future of that people. Let it be granted, then, that the expressions are of spiritual import; the Jewish nation are, nevertheless, included in that *spiritual* import, and they believed they were when Zechariah spake. St. Paul has shown (Heb. vii. 8) that Christ's priesthood is spiritual. True; but Zechariah says that part of that spiritual priesthood is over Jews in the Holy Land; and this is not inconsistent with the apostle's explanation. So of the kingship, a *spiritual* kingdom, we do not object, but over the Hebrew nation in the Holy Land. A spiritual temple, good; but built up by Jesus Christ of converted Jews in the Holy Land. In this sense the prophecy has never been fulfilled, and it is perfectly consistent with this interpretation to extend the prophecy to the Gentiles also.

[3.] But if no one can rationally deny that the prophecies of the Branch, delivered by Zechariah, are in purpose and application identical, indeed, form one prophecy, then a proof of unfulfilment, already referred to in the first, applies with equal strength to the second. In the first it is contained (chap. iii. 9, 10) that when fulfilled, viz., when Christ the chief corner stone is laid for the spiritual temple, the iniquity of the land of Israel shall be removed, and Jews themselves enjoy its produce in security and peace. Now the two prophecies being in purpose and application one, the prediction of the recovered possession and fertility of the land must be equally referred to each, and each, therefore, remains *unfulfilled*. For it is clear that at the first manifestation of Messiah, "to die unto sin once," the iniquity of that land was not removed, nor the Jews permitted to enjoy it in peace; on the contrary, the crucifixion of the Saviour was the consummation of that iniquity, when the Almighty's curse settled on them more fearfully than ever, and a signal was given for the dispersion of the people and a devastation of the land designed to endure for ages as a punishment for that iniquity. There remains, then, yet a time when the iniquity of that land shall be purged away, and Judah again possess it in tranquillity; and that time is the time of *Messiah's being manifested before assembled Judah at Jerusalem;* manhood mysteriously arrayed in the infinite perfections of the Deity; high priest and king commanding there the submissive adoration of that people. The only sense in which it can

be maintained these prophecies are fulfilled is by referring them generally to the Christian Church, and to declare that, when the Lord Jesus came and died and rose again, then he entered upon the spiritual priesthood and kingship, and then commenced the spiritual temple here foretold. This is the truth, but not *all* the truth, and such an interpretation is, in effect, to *limit* these prophecies to the Gentiles. This seems strange, inasmuch as there is not the slightest allusion to the Gentiles in either, but both were delivered to the Jews in the most national manner conceivable. A possible supposition would be that the two prophecies belonged to the Jews alone, and that Gentiles were excluded; but certainly not the reverse of this. But if those who maintain these prophecies were fulfilled by the institution of the Christian Church deny that they exclude the Jews, we wish to know in what sense they include them; for history has shown for eighteen hundred years that up to this time the Christian Church has been composed of the Gentiles. Do they mean to tell us that the first accession of Israelites in apostolical days, when the utter dispersion of the nation was impending, and the sceptre already departed from Judah (for He had come *whose it was*), do they mean to tell us that this accession, which was destined to leave no *Christian descendants*, and the conversion here and there of an individual or solitary family since,—do they mean to tell us that this comes up to the grandeur of these prophecies, so far as the sons of Judah are concerned? This seems incredible; but if so, no other conclusion remains than that the prophecies have yet to be fulfilled for Judah in a more exalted sense. They are *national* prophecies, and demand a *national* accomplishment.

But if they be unfulfilled, the restoration and conversion of the two tribes is foretold—only of the two; for Zechariah is prophesying to them alone, and makes no reference to the ten. The restoration is foretold in the short verse, "In that day ye shall call every man his neighbour under his vine and under his fig tree;" but it is also implied throughout both prophecies. And the conversion is predicted by the very nature of them both, unless the application of them to the Jewish people be unsound. Does Zechariah enable us to determine which of these events is antecedent? We can only reply, that the whole force of both prophecies is to place the conversion *after* the restoration. The time and scene of the type, should, one would think, indicate those of the antitype. The conversion is here set forth symbolically as the recognition of Jesus their great high priest and

king: and the son of Josedec beheld by assembled Judah at Jerusalem, after a restoration, doubly crowned, should indicate Jesus the great high priest and king, known and acknowledged first by assembled Judah at Jerusalem after a restoration. Moreover, with a competent representation of the two in the son of Josedec's days, there were (as all admit) various people of the ten, though not a competent *tribal* representation of them, nor a competent representation of them as *the house* of Ephraim; for this return was by Jeremiah and Daniel prophetically limited to the two; but I believe it will be proved that other Scriptures justify the expectation that when first the real Joshua shall be manifested to the restoration at Jerusalem, there will be *in that city* and in various parts of the Holy Land, under the subjugation of their last oppressors, divers members of the ten, forming at that time a fair representation of the house of Ephraim; and thus, with the two, a *national* representation of both houses of Judah and Ephraim, to whom the *coming* restoration is with special care prophetically extended; and the conversion will commence at Jerusalem before all these, who will subsequently be joined by large accessions from their tribes. The distinction here noted between the typical prophecy and the antitypical fulfilment should be carefully observed. For the just inference would have been that, as at the time of the typical prophecy, the two only were restored, and certain members of the ten among them constituted not *then* a fair representation of the house of Ephraim, so at the antitypical accomplishment the two only will have been restored, and certain members of the ten among them will not constitute *then* a fair representation of the house of Ephraim. This, I say, would have been the just inference. *But express predictions must be held to overrule inferences.* And I shall show that, whereas at the Babylonian restoration the express prediction was (as we know from Jeremiah and Daniel) that that restoration should be limited to the two, so the restoration which shall have taken place before Messiah's coming manifestation at Jerusalem is by *express prediction* extended to a competent representation of the house of Ephraim with the two. This makes all the difference. Some of all Israel, constituting a representation of the two houses, the national restoration, will have been brought back when the conversion first commences.

Consistency of interpretation seems to demand another conclusion, viz., that the priesthood of Messiah being spiritual, so will also his *kingship* be, and that while the prophecies imply, and the first of

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d God for ages. Some such epiphany of the real Joshua will
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efore the Nazarene, and hail Him as their real Messiah, their
ng: for "then the Lord of hosts shall reign in Mount Zion,
Jerusalem, and before his ancients gloriously." (Isaiah
3.) What ancients? זְקֵנָיו the elders or chiefs of his people
—the constant import of the word. I doubt much whether we
ny right to give it other than a literal interpretation here.
whether there is a single place besides where the word has
tensions to a figurative usage. But if we do, "part of this
ly company are called by the name *elders* or *ancients* (Rev.
and elsewhere, particularly Rev. xix. 4, 6), where there is a
llusion to this place." (Lowth.) "And the four-and-twenty
and the four beasts fell down and worshipped God that sat
he throne, saying, Amen, Alleluia . . . . . Alleluia, for the Lord
nnipotent reigneth;" which refers to the same event as both
in chap. xxiv. 23, and Zechariah, in the places before us, are
ing. Further yet, the Jews, being thus gathered together,
ort of government is of necessity implied, and the character or
of the governor seems to be indicated in that of Zerubbabel, who,
governor, was never king. So when Judah hails Messiah as
ng, governors of subordinate grades acknowledging his supre-
will rule over the restored people. This we shall support from
rophecies.

This exposition of Zechariah's prophecies is based entirely upon
th principle of interpretation laid down p. 22 *suprà*, viz., that
Judah or Israel were officially addressed, and their names and
of their cities employed, and the inspired prophet intentionally
ed upon their minds the belief that they were so addressed as a

people, that the Almighty's attribute of perfect, eternal, unchanging truth demands that, at some time, prophecies so delivered be so fulfilled. The hearers may not have entirely understood the predictions; we know they did not always; but in the fact that the prophet intended to address them *nationally* they could not be mistaken, they could not avoid receiving that impression; and certainly any inspired prophet seeking to produce and producing that impression did not produce an impression which was *false*. Here, then, are two prophecies delivered by the prophet sustaining at that time a character peculiarly *national;* those prophecies in all their words and incidents are peculiarly *national;* the hearers believed them to be *national;* the prophet knew they so understood them; therefore, as God is true, they are *national*. But they are, as Christians know, prophecies of Messiah, Jesus Christ; therefore these prophecies of Messiah Jesus Christ were addressed *nationally* to Judah. But they have never been fulfilled nationally to Judah; therefore they remain to be fulfilled to Judah, *nationally* to Judah. What becomes of Professor Lee's theory of "multitude and remnant," or of "the distinction between the covenants," which says that, in Messiah's days, Holy Scripture recognises not Judah as a people? This argument strikes at the root of a mere figurative interpretation, just as that advanced above in Ezek. xx. The whole incident was Jewish, designed for the edification of Jews then present; the witnesses and actors here may be compared to Ezekiel and the elders there; the occasion which rendered the twofold vision of the Branch necessary may be paralleled in Zechariah's case with the cause of the elders' inquiry in Ezekiel's; the whole occasion was Jewish and national; the answer or prediction national and Jewish. The effect Zechariah intended to produce must have been a godly and true effect; that effect was not concerning Gentiles under Messiah, but concerning Jews under Messiah. Thus the Jews, who heard and witnessed, understood the prophet. So that, admitting, as all do, the *spiritual* character of the prophecies, and that they belong to that class of prophecies in which Gentiles were intended to be included, that spiritual character, and all the blessings it implies, belong none the less to the Jewish people. Further, it will be remembered that one of Lee's principles is that the land of Canaan belongs not to Israel under the Christian dispensation, but figuratively imports the world as the land of God's entire people, the Church. The perpetuity of the gift of Canaan will be considered in its proper place; meanwhile observe, that whenever a predicted restoration is

oved from *other* data, the question of the gift of Canaan is virtually cided *in Israel's favour*. So the present prophecy: "And I will move the iniquity of that land in one day;" where no other land an Israel's can be meant, because no other land than Israel's anaan was suffering, in the prophet's mind, the penalties of sin.

Now, as against any *conditional* interpretation, it should be noted, at the admitted spiritual purpose of the prophecies involves *the sential office* of Messiah, so that the unconditional fulfilment of the ophecies, in some sense or other, was as certain as the coming of essiah himself. Since then the prophecies, being peculiarly of the vent, and work of Messiah, were certain to be fulfilled; the only estion remaining is, "Are the Jews necessarily, and nationally, cluded in them?" This we have answered. But what is the meaning this—"And this shall come to pass, if ye will diligently obey the ice of the Lord your God"? (Chap. vi. 15.) For, of course, the two sions being *one* prophecy, this conditional promise may affect them th. Is the reader disposed to apply it to the *whole* contents of the ophecies? If so, he makes the coming of Messiah conditional on the good behaviour of the Jews. This would be absurd. This ndition affects only the promise—"And they that are far off shall me, and build in the temple of the Lord;" the rest of the prophecy as unconditional, as the coming of Christ was certain. In other ords, "If ye diligently obey the voice of the Lord your God this storation from Babylon shall be increased and prosper." Forty-two ars after this, Ezra, and his companions, added not only to the mber, but especially to the religious learning, influence, and piety the restored tribes; and, thirteen years subsequently to Ezra, a rther addition of power, courage, and governing energy was brought the timid Jews at Jerusalem by the arrival of Nehemiah. The d conduct of the Jews might affect the progress of the restoration en commenced, but could not impair the unconditional promise of essiah's coming. "Nequè enim horum Judæorum infidelitas potuit us Divinæ gratiæ in utrislibet impedire. At Templi ædificationem pedire hoc potuit, aut tardare, ut jam diù fecerat." (Poole.) Lowth s this remark on "they that are far off:"—"The Gentiles shall be ded to the Church (Isa. lvii. 19), and shall make a considerable crease of the spiritual building." I shall only observe that, if I derstand this rightly, it makes *the calling of the Gentiles* conditional on the good behaviour of the Jews; for it is immediately added,

"This shall come to pass if," &c. "The far off ones" meant Israelites in captivity; and I believe a close consideration of the passage will shew that the condition expressed applies only to that promise; certainly it cannot extend to the whole prophecy of Messiah's manifestation. But Henderson reads it as an abrupt and unfinished prediction: "And it shall come to pass if ye will diligently obey the voice of the Lord your God." .... He terms it "a solemn warning to the Jews in which, the sentence being left unfinished, their rejection in consequence of unbelief is forcibly implied." ("Minor Proph.," p. 397.)

Upon the whole we conclude that Zechariah's two visions of the Branch, making one prophecy, are neither conditional nor figurative, but necessarily inclusive of Judah as a nation, and as certain as was the coming of Messiah when the prophet spake, and that the substance of them is this—A day of wonder is coming, when Messiah, Christ Jesus, the true Joshua of Israel, will be manifested to assembled Judah, in the Holy Land, at Jerusalem; so manifested that they must and will recognise his manhood at the very time they are constrained to acknowledge his Divinity, his spiritual priesthood, and kingship. "Behold the Man!" twice already said, by Zechariah and by Pontius Pilate (John xix. 5), to be said only once again. This manifestation will identify Israel's Messiah with the Christ of the Gentiles; and Zechariah, thus prophesying to the two tribes at Jerusalem, implies their restoration to Palestine and Jerusalem, and their subsequent conversion to Christianity.

[III.] Zechariah's visions of the Branch were but allusions, under peculiar circumstances, to other prophecies, more minute, previously delivered upon the same subject. These we have yet to consider, and to remark that all of them are limited to a time of Israel's return from *captivity*. This fact probably aroused curiosity respecting them at the time of the Babylonian restoration, and rendered it desirable that Zechariah's re-edition of them should assure the Jews that Isaiah's and Jeremiah's prophecies of the Branch were not being fulfilled at that restoration; and that, therefore (since they were limited to *some* restoration), another than the Babylonian was to be expected.

The first of them is Jeremiah xxiii. 5—8, manifestly another prophecy of the Branch, and it may be treated as an isolated prophecy.

At least, since its connexion with the rest of the chapter is not important to our subject, there is no occasion to enlarge upon it; if it have any bearing upon our subject, it is that it foretels for restored Israelites faithful pastors, either governors or teachers, in the days of the Branch. Mr. Faber "takes these to be not spiritual, but political pastors, shepherds of the people." ("Rest. of Jews," vol. i., p. 305.) We shall take the prophecy by itself, without reference to the pastors.

When Zechariah prophesied of the Branch, it was only for the two tribes, and he, therefore, speaks not to Israelites, or members of the ten. But Jeremiah does otherwise; he prophesies of the Branch for the twelve—"In his days Judah shall be saved, and Israel shall dwell safely" (ver. 6); where the two houses into which all twelve tribes were divided in Rehoboam's time, are carefully distinguished. And, as if this mode of speech were not sufficiently emphatic, the prophet immediately adopts another, to the same purpose. Like Ezekiel, he draws a parallel between the deliverance from Egypt and that other deliverance which he was foretelling. Just as men once said, "The Lord liveth, who brought up the children of Israel (viz., all the tribes) out of the land of Egypt," so men shall say, "The Lord liveth who brought up, and who led, the seed of the house of Israel (viz., all the tribes) out of the north," &c., &c. *The seed of the house of Israel* in one clause clearly answering to *children of Israel* in the other. Thus Jeremiah's use of the phrase *house of Israel* illustrates Ezekiel's; the prophecy predicts the restoration of all the tribes, and is known at once to be unfulfilled. But if any question this, the same result is derived from the fact that the restoration foretold is plainly limited to Branch's days. "In his days Judah shall be saved, and Israel shall dwell safely;" and afterwards (ver. 8), "they shall dwell in their own land:" the restoration foretold is of all the tribes, in the days of the Branch. Clearly the prophecy is unfulfilled. Professor Lee, alluding to Jeremiah's prophecies of the Branch, observes—"It should also be especially noticed that generally when the Messiah is promised, the promise also is that Israel, *i.e.*, as limited above, should be restored." ("Enquiry," p. 88.) Explaining Israel here as he had, explained *all the house of Israel wholly* in Ezekiel. The incorrectness of that interpretation of Ezekiel's phrase we have shown; and here it is plain that *Judah* and *Israel* are not used for the collective purpose only, but also for the purpose of contradistinction, to denote the two as distinct from the ten; and this contradistinction cannot be sustained otherwise than by reference to the *literal* Israelites; no mere spiritual exposition

can meet the *separateness* of the Hebrew names. Not Israel collectively, in a spiritual sense, can be meant, but the twelve tribes collectively, as formed of the two and the ten, formerly two separate kingdoms. This will be seen more clearly when we come to the other prophecy in chap. xxxiii. Yet his observation is valuable, as admitting *generally* that, with all prophecies of the Messiah, prophecies of a restoration are associated; for it reduces the whole subject, so far as Professor Lee's objections are concerned, to the bare question whether the *restoration* predicted is *literal*. Precisely parallel to Jeremiah xxiii. 7, 8, is the prophecy at Jeremiah xvi. 14—16, where it is said —"Behold I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." This is the way in which their restoration is to be brought to pass! Surely it looks both literal and unconditional enough. The place is parallel with Jeremiah xxiii., now before us, and deserves to be examined.

Jeremiah predicts (chap. xxiii. 5) that the Branch, as a king, shall reign, and prosper, and execute judgment and justice in the earth; where I observe that the word בָּאָרֶץ, translated *earth*, ought to have been rendered *land*, as it is at the parallel place, chap. xxxiii. 15, meaning the land of Israel. Now, the kingdom being one, Judah and Israel united, it follows that, in the day when this prophecy is fulfilled, Israel, or the ten, will be known and distinguished from Judah, or the two; and this goes far to show that, in that kingdom yet "to be restored unto Israel," the twelve will be tribally contradistinguished. Again, the kingdom being one, Judah and Israel united, the natural inference is that it will be first set up in the Holy Land; for the setting up of the kingdom can scarcely take place before the junction of these two great divisions of its subjects, and that junction must be looked for within the Holy Land. If this be a fair inference, then the acknowledgment of Messiah as king is by Jeremiah placed after the restoration. But who will deny that the recognition of Jesus as king, and confession of faith in Him as Saviour, are, in fact, one and the same event? If so, then the recognition of Messiah as king, and confession of faith in Him as Saviour (*i.e.*, conversion) of Israel, will take place *after* the restoration. This conversion is predicted by Jeremiah, at ver. 6:—"And this is his name whereby He shall be called (viz., called by Israel and Judah), the Lord *our* Righteousness" —*justification*. Accordingly we find that other prophecies distinctly

describe these same events as the setting up of the kingdom, without specific allusion to the Branch. In short, all the prophecies of Branch and King are *parallels*.

However, as chap. xxiii. was not Jeremiah's chief prophecy of the Branch, we do not enlarge upon it; but, having sufficiently noted its principal features, proceed at once to the second, which was delivered only nine years later; and, the two so closely corresponding, no one will doubt that they refer to the same series of events; and that, in short, as Zechariah's two visions of the Branch constitute only one prophecy, so Jeremiah's two prophecies of the same Branch may be also correctly considered only one. This is an important light in which to regard them; for it will be found that, in this chap. xxxiii., Jeremiah is far more minute than before, and, if the prophecies be really one, then all the light and certainty of chap. xxxiii. may be fairly brought to elucidate chap. xxiii., upon the principle of parallel places laid down by Glassius, and strongly advocated by Lee. The prophet's intention seems to be an explanation, and enforcement, now, of what he had predicted less minutely before; and he appears to allude to his own, and perhaps also to Isaiah's prophecies, for he says, "Behold the days come that I will perform the good thing that I have promised." (Ver. 14.)

[1.] But there are two verbal discrepancies in these prophecies (chaps. xxiii. and xxxiii.), which should be at once disposed of. The first is in the word בָּאָרֶץ, rendered *in the earth*, at chap. xxiii., but translated (as it should be) *in the land*, at chap. xxxiii. "He shall execute judgment and righteousness in the land." (Ver. 15.) Thus the one corrects the other, and shows that the prophet foretells in both judgment and righteousness in the land of Israel; a prediction, in each prophecy, comprehending peculiarly both the restoration and conversion of Israel. The second is of a more important character, but yet not essentially connected with our subject. In the first prophecy, Jeremiah plainly says, the Branch's name shall be The Lord our Righteousness:—"And this is his name whereby He shall be called, The Lord our Righteousness" (ver. 6); but in the second prophecy that name is not given so distinctly to the Branch, as to Jerusalem:—"Jerusalem shall dwell safely; and this [is the name] whereby she shall be called, The Lord our Righteousness." (Ver. 16.) The variation is of no great consequence, for, as Lowth observes,

"Nor is there any greater impropriety in giving the name of Jehovah to a city, than in calling an altar Jehovah-nissi (Exod. xvii. 15), and Jehovah-Shalom (Jud. vi. 24), in token that the Lord was author of those mercies, of which the said altars were designed to be monuments." Still, in the first prophecy, the title, "Lord our Righteousness," is distinctly given to Messiah; in the second it is not. There is, then, satisfaction in knowing that the ellipsis supplied in our translation by the words in brackets [is the name], ought rather to have been [is *his* name], which alteration again applies the title distinctively to Messiah. For thus applying the ellipsis by שְׁמוֹ, *his name*, we have the authority of five MSS., and the Septuagint, Chaldee, Syriac, Arabic, and Vulgate versions, the best authority; and the prediction (Jeremiah xxxiii. 16) now reads, "Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The Lord our righteousness"—יְהוָה צִדְקֵנוּ. Jerusalem shall be called by Messiah's name; and Messiah's name is that of the most high God, by which He especially reveals himself to the covenanted *tribes*. (Exod. vi. 3.) Precisely as we have, in the last verse of Ezekiel, referring to the same Jerusalem, at the same coming times—"The name of the city from that day shall be, The Lord is There"—יְהוָה שָׁמָּה. Both Jeremiah and Ezekiel giving Jerusalem's name after the fulfilment of the glorious things which they predict concerning her. We conclude that, in each prophecy, Messiah's name is given, "Jehovah our Righteousness," an ascription undoubtedly of true divinity, seeing that the title is given to a *sentient* being, and not to an inanimate object, as an altar or city. And even unbelieving Jews have not doubted this: for De Rossi observes:—"Plerique Judæorum auctores antichristiani, quorum multi, sive manuscripti, sive editi, apud me extant in יְהוָה צִדְקֵנוּ (dominus justitia nostra) Messiæ nomen agnoscere non dubitant. Quod nam est nomen Messiæ? R. Abba, filius Caana, dicit Jovah est nomen ejus; quod dictum est, et hoc nomen quo vocabit eum, vel vocabitur is, Dominus justitia nostra." (Boothroyd's Hebrew Bible.) So Poole:—"Non Hierosolymæ, sed Messiæ, hoc nomen hic tribui, multis indiciis constat." The name is Messiah's, an ascription of Deity, with which He is to be triumphantly hailed by Israel in the Holy Land, *at a time yet to come*. "The Lord our Righteousness," exclaimed by *Israel*.

[2.] It is remarkable with what progressive minuteness and emphasis

Jeremiah declares that the restoration he foretold was other than that from Babylon. He adopts no fewer than *seven* different forms of speech, in as many distinct places, to express this. 1. "I will reveal unto them the abundance of peace and truth;" 2. "I will cause the captivity of Judah, and the captivity of Israel, to return;" 3. "I will cause to return the captivity of the land as at the first;" 4. "I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah;" 5. "David shall never want a man to sit upon the throne of the house of Israel;" 6. "The two families which the Lord hath chosen;" 7. "The seed of Abraham, Isaac, and Jacob, I will cause their captivity to return, and have mercy upon them" (that they may be a nation again). It will be observed that these seven expressions comprehend the following predictions:—2. 4. 6. All the tribes are included; 3. They are to repossess the land as at the first; 7. All being united, they are to form one nation; 5. One nation, under the kingship, or throne, of Messiah; 1. Enjoying the abundance of temporal and spiritual peace in a true religion. Once for all upon the present prophecy, and therefore upon that of chap. xxiii., which it re-delivers and explains, we may remark, that such carefulness, on the prophet's part, entirely precludes Professor Lee's interpretation ("Inquiry," p. 88—102), and shows that no *figurative* exposition is tenable. For it is manifest that Jeremiah uses phrases not only inclusive, but *contradistinctive;* that, undoubtedly, all Israel is comprehended in the prophecy, but that it embraces also Judah and Israel, the two and the ten, the two captivities, the two houses, the two families, and that such contradistinction cannot be explained by any mere spiritual reference to the Christian Church; literal Israel alone can meet such predictions. Similarly, whoever will examine verses 9—14 will be satisfied that their very minuteness, and variety, as to incidents, places, and persons, forbid the possibility of any *figurative* exposition, which would deny the literal. The allusions are so precise, that any such exposition is impossible. They alone are to be pardoned whose well known sins Jeremiah referred to: places shall be rebuilt, which they all knew were desolate; certain mountains and plains, desolate when Jeremiah spake, are again to become "habitations of shepherds, causing flocks to lie down." Nothing answering to such predictions can be sanely conceived of, or discovered, in the history of the

Gentile Church, in which (be it remembered) we showed, all figurative interpretations seek, but do not find, their justification.

Jeremiah adopts two plans of including all the tribes: distributively, as two captivities, two houses, two families; collectively, the captivity of the land, the house of Israel, the seed of Abraham, and Isaac, and Jacob, which last title I do not remember to be anywhere used in a figurative sense. Children of Abraham faithful Gentiles are, seed of Israel the true Israel are; but children of Abraham, Isaac, and Jacob, children of the natural genealogy, of the lineal pedigree; that honour, I conceive, is never yielded to any but the literal Israel. Such particularity of diction permits no ambiguity; we can scarcely fail to notice two results—1. All Israel are included; 2. They are prophesied of as combined into one body. But we have already shewn that the Jews themselves never supposed their brethren, the ten, were adequately represented at the return from Babylon; and, not only so, but that also those inspired men, Ezra, Nehemiah, Jeremiah, Daniel, Hosea, Ezekiel, and Zechariah, do in effect limit that return tribally to Judah and Benjamin; so that all prophecies which, like the present, foretel a restoration of the twelve, cannot refer to the Babylonian restoration, but remain yet to be accomplished. "Israel and Judah having been carried away by two distinct captivities, into different parts of the world, several prophecies of the Old Testament not only foretel the restoration of each of them, but likewise their reunion after their restoration. Now, though it be granted that some of every tribe did return to their own country under Cyrus and Artaxerxes, and are therefore called by the name of all Israel (Ezra ii. 73, vi. 17, vii. 13, x. 5; Nehem. xii. 47), yet the far greatest part of these were of Judah and Benjamin, together with the Levites. (Ezra i. 5.) So that it is a great question what is become of the main body of the ten tribes, which Shalmanezer carried away into Assyria and the neighbouring countries: from all which we may infer that this (Jeremiah xxx. 3) and the *like* prophecies of the Old Testament refer to a farther restoration of the Jews, that is yet to come." This observation of Lowth may be used to meet M. Henry, and such commentators, on the present prophecy, who confound the fact of *some* Israelites being with the two from Babylon with a competent representation of the ten. Some Israelites there were, but not a tribal representation of the ten. Moreover, Jeremiah asserts that

the restoration he now predicts shall constitute a *kingdom*. The twelve tribes, according to this prophecy, are to be reunited into one kingdom, arranged in their land throughout its whole extent, as at the first; as at the times, not of Rehoboam, but of David, not at Hebron over two, but at Jerusalem over twelve :—" David shall never want a man to sit upon the throne of the house of Israel " (ver. 17); Israel, as one undivided house. But, since the first captivity by Tiglath-Pilezer, the whole land has never been possessed, nor Israel arranged in it, as of old. Which Jeremiah and Ezekiel equally predict shall yet be the case. From Isaiah's time to Matthew's, and from Matthew's to our own, Galilee has ever been " Galilee of the nations," or Gentiles. (Isa. ix. 4 ; Matt. iv. 15. See also " Whitby's Geographical Table under Galilee ;" M. Henry, on Hosea i. 11 ; and Lowth, on Isa. ix.) The most important places on the coast of Palestine were always the possessions of the heathen ; and Samaria, from Shalmanezer's days, continued to be held by enemies of Israel. But not only did the restoration from Babylon never recover the land, neither had they ever a kingly government which could pretend to meet this prophecy. Since Zedekiah was carried captive, David's sons have never held the throne of Israel. Zerubbabel, though of the tribe of Judah, and family of David, was not a king. And no attempt to set up a kingly form of government was made, until that of the last and worst of the Maccabees, who, despising the high priesthood, did indeed affect the sovereignty, more than four hundred and eighty years after the Babylonian restoration. In this attempt they miserably failed, and the chief power fell into the hands of an Idumean. It is manifest that, since the destruction of Jerusalem by Nebuchadnezzar, and much earlier, unto this day, the twelve tribes, even if they have been gathered together (which they never have), have never repossessed their land, nor had a king of the house and lineage of David. So that Jeremiah's prophecy is yet unfulfilled, and the days are coming when the twelve tribes will be gathered into one nation, in their own land, under one king, the son of David. If it be said, this kingdom is *spiritual;* true, but a spiritual kingdom are the sons of Jacob in the Holy Land. For Jeremiah expressly says, that the restoration of which he speaks is to take place in the days of the Branch :—" Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and house of Judah. In those days, and at that time, will I

cause the Branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is his name, whereby she shall be called, the Lord our Righteousness." (Vers. 14, 16.) What can be more precise? The time when, and not before, God will cause his promise of restoration to unity, and a kingdom, to be fulfilled to Israel, will be when the Branch is manifested as king, and acknowledged as such. As the sons of Jacob know this Branch to be their Messiah, so Christians know Him to be their Christ, and consequently are constrained to confess that, in the days of Jesus Christ, God will restore again the kingdom unto Israel, under the recognised dominion of the Son of David. If there were a passage in all the prophecy which could be spirited away, by taking it for the Christian Church generally, this would be it. But the attempt is rendered futile by the specification of Judah and Israel *separately*—"house of Israel and house of Judah." Sometimes the interpretations of the expressions, *Israel, seed of Israel, seed of Abraham*, in a sense purely spiritual, have the authority of Scripture, as in Gal. vi. 16, &c.; but, when Israel and Judah are specifically contradistinguished, as here, and again specifically contradistinguished as *houses, families, captivities*, and by *lineal pedigree*, that mode of exposition is precluded; the words can mean no other than the two houses, two families, of the literal sons of Jacob, whom the Almighty called from the first, and destined to form for ever one separate people. But if Israel and Judah here be the literal Israel and Judah, as they are, then in the same clause Jerusalem must surely mean the literal Jerusalem, and not be put by figure of speech for the Church of Christ; and therefore, it is added, literally the same Judah, already mentioned, and Jerusalem, his city, shall in Branch's days dwell safely, and be called by Branch's name, "The Lord our Righteousness;" where the word *our*, used by a Hebrew prophet unto Hebrews, alludes to Hebrews; and Branch's name upon Jerusalem will be, "The Lord the Righteousness of the Hebrews." In the days of Jesus, the twelve tribes will be gathered together, and be formed into one kingly nation at Jerusalem, under Christ, the Son of David, as spiritual king. Clearly this prophecy has had no fulfilment. And here it may be added, that Professor Lee's odd notion (it cannot be called a *principle*) that Canaan in prophecy denotes the land of all believing Gentiles, and, therefore, the dwelling of the true Abrahamic

seed, the Church, has no place in Scripture. Canaan is, in Holy Scripture, a type of the heavenly inheritance, but never of an earthly Church; Jerusalem, not Canaan, is used for that purpose.

[3.] The manner in which Jeremiah foretels this restoration (at ver. 24) is particularly worthy of notice. It appears that some of the Jews were accustomed tauntingly to remind their more faithful brethren that *the two families*, which the Lord had chosen, He had even cut off, so that they could no longer be regarded as a *nation*. In answer to this taunt, Jeremiah declares, "Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be *rulers* over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and have mercy upon them." (Vers. 25, 26.) This, being in reply to the taunt that the two families could no longer be regarded as *a nation*, carries necessarily the force that these two families should *again* become a nation; and the two families intended being the two houses of Israel and Judah, the reply must import that the two houses of Judah and Israel shall again become one nation: and thus not only is the restoration of all the tribes predicted for the days of Christ, but a national restoration, restoration in union, as an organized people, in the days of Christ; contrary directly to Lee's assertion that Holy Scripture recognises not Israel, as a nation, in the days of Christianity. Lowth at first explained *the two families* to mean Judah and Levi; but, in his third edition, added, "This expression may more probably denote the two kingdoms of Israel and Judah. (Ver. 26; Ezek. xxxvii. 16.) The word family is equivalent to kingdom (note upon i. 15); so it is used, Micah ii. 3." The allusion to God's covenant with day and night enables us briefly, but conclusively, to mark the *unconditional* character of this prophecy; for the promise amounts to this—"My covenant with Jacob, and my covenant with David, to cause this captivity to return, are as certain and immutable, as is my covenant with Noah." So that certainly as "while the earth remaineth seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease" (Gen. viii. 22), no matter how wicked the sons of Noah be, so certainly "He will cause the captivity of Israel to return, and will have mercy upon them," no matter how

wicked the sons of Jacob may be. "These terms," says Lee, "will, of necessity, admit of no limitation short of that of the existence of the present state of things; they imply the continuance of a state then to be set up, and to continue." ("Inquiry," p. 40.) He saw their force, but not their application. This strongly unconditional character of the predictions of restoration bears hard against those who expect the conversion *before* the restoration. There will be in Israel no *fitness* for restoration; the promises depend upon the truth of God alone, and are executed for his name's sake, in full perception of Israel's abiding unfitness. The same Father in heaven who, keeping covenant with Noah, "maketh his sun to rise on the evil and the good, and sendeth rain upon the just and the unjust," will fulfil his promises to Israel, without regard to any demerits of their own; and thus keep covenant also with Jacob and David. Besides which, all the predictions of the Branch belong to prophecy, properly so called.

This same passage (vers. 25, 26) is very valuable for another purpose. It will be noticed that the *whole* paragraph (vers. 17—26) must be referred to the *times* of the Branch; it is in fact a description of the state of Israel to be realized in Branch's time. But one promise is that God will take of David's seed to be "*rulers* over the seed of Abraham, Isaac, and Jacob;" where the word מֹשְׁלִים, a very different word from מֶלֶךְ, *king*, is used; and being, moreover, in the plural number, implies either a *succession* of rulers, or else two or more *colleagues* in the same government. Now, the Branch Christ is to be king and priest upon his throne, a throne which none can share with Him; but here *rulers of the seed of David* are mentioned by Jeremiah as governing the seed of Abraham, Isaac, and Jacob, in the days of Christ the King. What we were disposed to infer from Zechariah, that, in Branch's days, when He should sit and rule upon his throne, there would be subordinate governors, typified by Zerubbabel, is here plainly declared by Jeremiah, and these subordinate governors are to be *of the seed of David*. Joshua, "his fellows," viz., Zerubbabel and others, were equally typical men with himself: not only will there be, in the days succeeding the restoration, one great high-priest, as symbolized by Joshua, who will also be king, but rulers, or subordinate governors, not kings, as typified by Zerubbabel. True, a king is a ruler, though a ruler is not necessarily a king; therefore the Saviour is sometimes styled מֹשֵׁל though his especial title is מֶלֶךְ (see the next chapter); but here these מֹשְׁלִים foretold are not

מֹלְכִים. This prediction of subordinate governors *from David's seed* over Israel seems to me to go far to dissipate any notion of a personal, bodily, earthly presence of the Saviour to reign after the inauguration of his kingdom. His kingdom will be heavenly and spiritual; terrestrial government He relinquishes to men, even though there should be granted some mysterious indication of his presence. (Ezek. xliii. 1—6.) However, the justice of this interpretation will be felt by reflecting, that the time when these rulers are to be provided is the time "when their captivity returns;" but we have shown that the captivity here meant is the captivity of *the two families*, viz., of all the tribes, and not the captivity which came from Babylon, and therefore the *rulers* predicted are not the rulers over the captivity from Babylon; besides, these rulers are over the genealogical children of Abraham, Isaac, and Jacob; therefore they are to be provided at a restoration, yet to come, of all the *literal* Israel. And this again strikes away any merely spiritual interpretation, for they who so spiritualize, refer the whole paragraph (vers. 17—26) to the times of Christ; hence the word *rulers* must be referred to the times of Christ. But the use of this word increases their difficulty, for that Christ is meant by "the seed of David upon his throne" (ver. 21), is well enough and scriptural; but who are these *rulers* also "of David's seed?" (Ver. 26.) David, in the first case, must be *literal;* therefore so, by consistency, in the second. Christ came of the literal son of Jesse; therefore these *rulers* will come of the literal son of Jesse. They who spiritualize this prediction will not easily find any spiritual meaning for "rulers from the seed of David my servant," where the David meant is clearly that son of Jesse with whom the covenant of kingship was made (ver. 21); and the times referred to are not those of the Babylonian restoration. Referred to the time between the Maccabees and the Romans the prophecy cannot be, for Judah's rulers then were not of Judah's house, nor of David's, but of Levi's.

[4.] Jeremiah is singularly minute in predicting the restoration, and enables us definitely to establish several positions of importance. He, like Ezekiel, includes the whole land; but being a prophet especially to the two, minutely describes the recovery of the territories of Judah and Benjamin, and particularly foretels the rebuilding and possession of Jerusalem, besides enabling us to deduce the fact that the restoration will be *tribal.* The whole land is necessarily implied in predictions that the whole of Israel shall be gathered, and that He

"will build them as at the first" (ver. 7); that is, that He will build their cities and villages, and they shall inhabit them as "at the first;" a prediction equivalent to those of Ezek. xvi. 55, and xxxvi. 11, and certainly never yet fulfilled. The whole land is also specified at ver. 15: "He shall execute judgment and righteousness in the land." But while thus including all the land, he specifies particularly the tribal possessions of Judah and Benjamin, and even descends to the streets of Jerusalem: "In the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah" (ver. 13); and "Thus saith the Lord .... again there shall be heard .... in the cities of Judah and in the streets of Jerusalem, the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that say, Praise the Lord of hosts, for the Lord is good, for his mercy endureth for ever." (Ver. 10.) A hymn of praise which, already once chanted (Ezra iii. 11) upon the return from Babylon, so shall often be sung again by restored Israel in the days of the Branch at Jerusalem. Jeremiah specifically foretels the repossession and rebuilding of Jerusalem. The inference is unavoidable—there will be the seat of government, thence proceed all national acts, thence the national acknowledgment of Messiah. And another important consequence results from the prophet's manner of foretelling the repeopling of the lands of Judah and Benjamin and the establishment of David's seed as *rulers* at Jerusalem. If these lands be thus specifically assigned to their proper tribal owners, it follows that at the coming restoration the tribe of Benjamin will be capable of distinction from that of Judah; so we should reason at ver. xiv., where Israel is distinguished from Judah, the ten will be identified, as the house of Ephraim, from the two; but if the tribes of the two are to be separately identified, and the ten from the two, why not the tribes of the ten separately from each other? And if tribes be thus known separately from each other, for what other purpose than tribal allocation? (Compare Ezek. xlvii. 21, and xlviii. All which is undoubtedly prophecy unfulfilled.) Since also in one tribe thus to be distinguished, one family, viz., David's, is to be selected with precision, and various *rulers* to be chosen from it, the mind of a believer is prepared to anticipate that the recovery of Israel may be far more minute than might have been otherwise supposed. But Jeremiah increases the force of his predictions by specifying also another tribe, and that specification, in consequence of their peculiar character, necessarily by *families*. "David shall never want a man to

sit upon the throne of Israel, neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually." (Vers. 17, 18.) Let it be granted, if desired, that the sacrifices and offerings here mentioned are spiritual services, conceived in language adapted to Levitical institutions: but then the persons predicted as officers must be *literal* seed of Levi. For at ver. 21 the covenant of kingship with literal David is braced with the covenant of priesthood with literal Levi; and at ver. 22 the seed of both is promised to be multiplied as the sand of the sea, that neither covenant might be broken; therefore, the *progenitors* mentioned being literal, the *seed* foretold must be literal also. And the progenitors alluded to are plainly literal, for with literal David and literal Levi alone were those covenants made. Let, then, no falsification, misnamed spiritual, be attempted of this prediction. If the names Abraham, Isaac, Jacob, Judah, Benjamin, David be used in this chapter to signify those men whose literal names they were, then at ver. 22 "seed of David" means men literally descended from the son of Jesse; and "Levites that minister unto me" means literally descendants from Levi, Jacob's third son by Leah. But mark, that whereas *priests* are specified at ver. 18, but *Levites* generally at ver. 22, it results that Levi's tribe will not only be known at the coming restoration, but known so as to separate the sons of Aaron from their brethren, known so as to discharge the different branches of Levitical duty, known by *families*, the sons of Gershon, Kohath, and Merari apart. (Numb. iii. 17.) But if Levi by families, why not Judah and Benjamin by families? If these by families, why not the rest of all the people? These questions we shall find hereafter justified, and even answered, by Zechariah. We have granted, for argument's sake, that the offerings mentioned here may be understood spiritually, though the context absolutely forbids our interpreting the offerers similarly; but surely if it should be that the future restoration of Israel takes place before the conversion (as we maintain), there is nothing absurd in the idea that the restored people will re-establish the sacrificial ceremonies of their law, and institute Levitical observances; which idea, I believe, Joel teaches us to entertain; nor can we find in the New Testament any declaration to the contrary. For Heb. x. 4—14 is not; nor is it so certain there is any absurdity in the idea, nor anything *unchristian*, that even converted Israel may offer up sacrifices to typify Christ, who *has* come,

as faithful ones of old celebrated the same sacrifices to prefigure Christ who *was to* come. M. Henry tells us, "The Jews say;" and Lowth informs us, "R. Kimchi observes," upon this passage (Jer. xxxiii. 11), "that in the days of Messiah no sacrifices shall be in use but those which are *Eucharistical*." This may be the precise purpose for which,—in addition to the office of Gospel messengers, "I will also take of them to be priests and Levites, saith the Lord" (Isaiah lxvi. 15),—for which the sons of Levi may be tribally preserved and discovered in their families. "And if any contend that animal sacrifices are to be revived under the new covenant, it is in the idea that they can only be so, like the Lord's Supper now, as memorials of the completed sacrifice of Christ, He being all and in all." (Bickersteth's "Rest. of Jews," p. 51, Introd.) Lowth makes a very curious and interesting observation upon ver. 24. Alluding to the taunt, "The two families," &c., &c., he observes, "The words are spoken to those who thought the Jews would never be restored to their former condition or again enjoy their ancient constitution in *Church and State*." Thus he intimates his opinion that fulfilment of this prophecy implies that they shall. That fulfilment is yet to come. Compare Ezek. xliii. 18, &c., and xlv. 18. Ezek. xl. to end never having been fulfilled after the return from Babylon.

[5.] However, the main argument of the prophecy remains the same, whatever view we take of the sacrifices here mentioned or of the priests who offer them, or of Ezek. xl. to the end. Jeremiah foretels the restoration of all the twelve tribes of Israel to all the Holy Land, and especially the rebuilding of Jerusalem in the days of Christianity, and, therefore, in days yet to come. In those very days he predicts the national reorganization or embodiment of the Israelitish people in their distinct tribal possessions, governed by the house of David subordinately, but acknowledging the supremacy of the Branch, Jesus Christ. This acknowledgment necessarily implies their conversion, which conversion is also foretold distinctly by itself. The mention of priests and Levites, even if their service be understood spiritually, will in Branch's days import the people's conversion to the *religion of Branch;* so also the promise for the same days, "I will reveal unto them the abundance of peace and truth" (ver. 6), which they never had at or after the restoration from Babylon. *Reveal*, *i.e.*, display it as something kept previously carefully concealed, גָּלָה.

The word is the same as that used so frequently in Levit. xviii., and translated *uncover*. For "even unto this day when Moses is read, the vail is upon their heart; nevertheless when it shall turn to the Lord, the vail shall be taken away" (2 Cor. iii. 15); of that turning to the Lord and that *uncovering* of the heart Jeremiah prophesies here. That which up to the time of Branch's manifestation to Israel, which he foretels, shall have remained hidden from them nationally, shall then, and not before, be revealed; "but now they are hid from thine eyes." (Luke xix. 42.) "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos iii. 7), where the same word is employed. This abundance of peace is similarly foretold by David in that beautiful Psalm where he predicts Messiah's kingdom through the type of Solomon's: "In his days shall the righteous flourish, and abundance of peace as long as the moon endureth." (Psalm lxxii. 7.) M. Henry's observations upon the expression are very beautiful: "Peace abounds here for all good; peace and truth are peace according to the promise and in pursuance of that; or peace and truth are peace and *true religion;* peace and the true worship of God in opposition to the many falsehoods and deceits by which they had been led away from God." What could be better if he had but noted that this promise belongs to Israel in Branch's days? Lastly, the conversion is thus distinctly foretold: "I will cleanse them from all their iniquity whereby they have sinned, and whereby they have transgressed against me." This in the days of Jesus Christ indicates pardon through faith in Him.

But which is prior, restoration or conversion? Restoration; for this prophecy is essentially *national;* it predicts the junction of all the tribes, which junction it would be absurd to expect elsewhere than in their proper land; besides which the prophet distinctly places it there, and specifies Jerusalem as its centre. But this junction of all the tribes is what Jeremiah in another verse describes as forming them into one nation, one kingdom, of which the Branch is to be king. But this manifestation of Branch as king is to be upon the throne of David, viz., at *Jerusalem,* over all the tribes in the Holy Land. In any other sense Branch may possess his throne, but it would not be *David's* throne, yet it is David's throne which is promised. Messiah's assumption of kingship over Israel is of *David's* kingship, *i.e.*, an assumption of kingship over all Israel within their Holy Land. And this assumption of kingship is synonymous with

Branch's executing judgment and righteousness in the land, and implies all Israel's recognition of Him, as all Israel willingly recognised the son of Jesse. (2 Sam. v. 1.) But this recognition of Messiah's kingship by all Israel, and his executing judgment and righteousness over them, necessarily implies belief in Jesus Christ, *i.e.*, conversion. The setting up of his kingship over them and their conversion are, in fact, one and the same event; hence the conversion takes place in the Holy Land, and is, therefore, after the restoration. This argument will be confirmed when we treat of the prophecies of the king.

I shall only briefly notice, before quitting this prophecy, that the gracious effect of these events upon the Gentiles is mentioned at ver. 9, "And it shall be to me a name of joy, a praise, and an honour before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness and all the prosperity that I procure unto it." But those who can ascribe joy, and praise, and honour to the Most High for his work in Christ Jesus for Israel must first love his appearing for themselves; these Gentiles, then, will in the event become converted. Similarly Zephaniah, speaking of the same times: "Behold, at that time I will undo all that afflict thee, and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you; for I will make you a name and a praise among all the people of the earth when I turn back your captivity before your eyes, saith the Lord." (Zeph. iii. 19, 20.)

If any merely spiritual exposition of this prophecy could have succeeded, M. Henry's would; but whoever will examine him upon vers. 9—12, and then consult Josephus, will find that in order to sustain his exposition he is driven into statements concerning the position and circumstances of Judah and the Holy Land, after the restoration from Babylon, at direct variance with recorded historical facts.

[III.] Like Zechariah and Jeremiah, Isaiah also delivered two prophecies of the Branch, of which the second is contained in his

eleventh chapter. In reckoning this among prophecies of the Branch, it may be well to notice that the Authorized Version is followed, the same word *Branch* being put in that version for a different word so translated in the prophecies already considered. This fact, though properly mentioned, is of little importance, for the great design and chief characteristics of these prophecies are manifestly the same. Christians all agree that Isaiah's prophecy relates to the Lord Jesus Christ and his times. We proceed to consider that part of it contained in vers. 10—16.

[1.] The prophecy is, beyond dispute, applicable only to the times of our blessed Saviour, for it is distinctly said, "In that day," viz., the day "of the rod of the stem of Jesse;" and the day of his kingdom previously described (ver. 3—9), "In that day there shall be a root of Jesse," &c. (Ver. 10.) The prophecy belongs only to the times of the Saviour. Self-evident as this may appear, it is not insisted on formally without a cause. M. Henry has applied it to the times of Hezekiah, king of Judah. To which Lowth replies, "This prophecy cannot with any probability be understood of Hezekiah, as some would explain it, because Hezekiah was born before Ahaz began to reign, within which time it is certain this prophecy was uttered," &c., &c. But if the prophecy belong only to the times of the Christian dispensation, and a restoration of Israel, or any part of Israel, be foretold, then the prophecy is unfulfilled, for no such restoration, either partial or entire, has yet taken place in the days of Jesus Christ. Besides which, it is clear also from ver. 11 that the recovery of the people here foretold is not that which took place from Babylon; for it is said, "And in that day (viz., Branch's day) the Lord shall set his hand the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the *islands of the sea*." Here is a simultaneous gathering foretold from places widely distant, "as far as the east is from the west," and Shinar, which is Babylon, is carefully distinguished from Assyria; the place of the captivity of the two, from that of the ten. Not only so, but the gathering of the people is distinctly described as from east *and* west; for while Assyria, Elam, and Shinar or Babylon, comprise the captivity of the east, the term "islands of the sea" indicates the gathering of the dispersion of the

west. This phrase will be fully explained elsewhere; meanwhile, Lowth shall assure us that "the islands in the prophetic style seem particularly to denote the western parts of the world, or the European nations—the west being often called the sea in Scripture language." Again, therefore, we say, the prophecy describes not the return from Babylon or the east, but one far more general yet to happen, from west *and* east, from Asia and Europe, from "the four corners of the earth." (Ver. 12.) This in Messiah's time; so that the prophecy is unfulfilled.

[2.] That "the remnant of his people which shall be left" includes all the tribes is clear, for, in ver. 12, "the outcasts of Israel" are carefully distinct from "the dispersed of Judah;" and, in ver. 13, the prophet further explains his meaning by saying, "Ephraim (*i.e.*, the ten of which Ephraim was chief) shall not envy Judah, and Judah (*i.e.*, the two of which Judah was chief) shall not vex Ephraim." So that it is plain the two kingdoms, or families, are included in Isaiah's prophecy, as just now in Jeremiah's (chap. xxxiii.); and these two kingdoms, or families, when restored, are "the remnant of his people which shall be left." Now, then, we have Holy Scripture's explanation of "the remnant," and not Dr. Lee's. It appears "the remnant" means not the few believing, and *left* believing, among the Gentiles, but the national remaining representation of all the tribes *gathered together* into one nation, from east and west, north and south, out from among the Gentiles, to the glory of Messiah's kingdom. Just as Amos says—"For lo! I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, *yet shall not the least grain fall upon* the earth." (Chap. ix. 9.) This is what Isaiah meant, when he said, "A remnant shall be saved." (Isa. x. 20—23; Rom. ix. 27.) "When the ten tribes made a separation from Judah, Ephraim was looked upon as the principal tribe, and is often put for Israel, as that was a distinct kingdom from Judah. Thus the verse is taken, and the verse imports, that the quarrels and dissensions that used to be between those two rival kingdoms shall be quite at an end, and they shall both be governed by one king, Messias." (Lowth, on ver. 13.) Micah tells us what is meant by *remnant* in prophecies foretelling Israel's restoration:—"I will surely assemble, O Jacob, *all of thee*; I will surely gather the *remnant* of Israel; I will put them together as the

sheep of Bozrah, as the flock in the midst of their fold; they shall make great noise by reason of the multitude of men." "תְּהִימֶנָּה *they* (*i.e.*, the flock, with which the comparison is here made) *shall be tumultuous*, from the great number of individuals, מֵאָדָם;" says Dr. Lee. (Lex., p. 151.) What becomes of the theory, "multitude and remnant?" Micah tells us that *remnant* means *all of thee*, viz., the whole national body surviving the dispersion and their various persecutions; Jacob gathered together like a folded flock, in such numbers as to be tumultuous, according to Professor Lee; in such numbers as to make great noise by reason of the *multitude* of men, according to our Authorized Version. Compare also Micah v. 8, and Zephaniah iii. 13, for a correct idea of "the remnant of his people which shall be left." Observe, Israel shall be *folded*, gathered together in *one body*.

This also is that prophecy of Isaiah, which furnishes us with a distinct proof that the ten were not included in the restoration from Babylon. For it says that, whenever it is accomplished, "The Lord will set his hand the *second* time to recover," &c., &c.; where שֵׁנִית *the second time*, is constructed with יוֹסִיף יָדוֹ *set his hand*, and belongs to the action of the verb, irrespective of the places afterwards mentioned, out of which the people are to be gathered, indicating to us that the recovery of the people here predicted will be but the second recovery which God will have effected of such people. Now it is undeniable that this prediction reaches to all the tribes, and belongs to the days of Jesus Christ; but, if the ten were brought back with the two, then, whenever Isaiah's prophecy shall be accomplished, it will be the *third* time the Lord brings back *all* Israel, and not the second, as he calls it. From Egypt all the tribes, once; from Babylon all the tribes, twice; the restoration yet to come, all the tribes, thrice. But this contradicts Isaiah, who says that the restoration yet to come, all the tribes, will be the second time. The prediction reads thus in the Hebrew Bible, carefully preserving the principal pointing:—"And it shall come to pass in that day the Lord shall set his hand the second time; for recovering the remnant of his people: which shall be left from Assyria and from Egypt and from Pathros and from Cush; and from Elam and from Shinar and from Hamath; and from the islands of the sea." The recovery for a second time is asserted first; and then the lands are mentioned from which that recovery shall be effected. If Babylon was this second time, then the captivity of Babylon came also from Egypt, and from the isles of the sea,

which we know it did not. If from Babylon was not the second time, then the restoration yet to come is the second time ; but the restoration foretold is clearly to include all the tribes ; and that from Egypt included all the tribes ; so that, since the restoration of all the tribes yet to come is only the *second* time all the tribes have been restored, it follows that from Babylon could not have included all the tribes. An endeavour has been made to evade the force of this passage by throwing emphasis upon *remnant*. This, however, is rendered futile by the scriptural explanation of *remnant*, proved from this prophecy and from those above quoted from Micah, &c. However, I shall add a part of Mr. Bickersteth's note :—" Some think that the prophet by the second time refers first to the deliverance from Babylon, and then to an enlarged deliverance a second time from their present dispersion, dwelling on the words, *the remnant* recovered. It appears to me rather to refer, as above stated, first to the deliverance from Egypt, and then to the remnant which should be still preserved after being scattered in so many different countries." (" Rest. Jews," Introd., p. 25.) The whole argument turns upon this fact, that *remnant* as here used includes all the tribes as left after their various dispersions.

[3.] Such are arguments upon Isa. xi., to prove a coming restoration of the twelve tribes of Jacob ; and the chapter has, moreover, the peculiar feature of justifying an expectation that the ten will be restored from the neighbourhood of the very country to which they were first carried captive. The " dispersed of Judah " are known to be mainly towards the west, among " the islands of the sea," viz., the islands and coasts of the Mediterranean, and thence into Europe ; but it is plain a large gathering is promised by Isaiah from the East ; and the name Assyria appears to be used here, and elsewhere, with peculiar force. So that, inasmuch as the prophet is not speaking of the Babylonian restoration, and also inasmuch as the captivity in Babylonia was distinct from that in Assyria, and as Babylon, or Shinar, is distinguished from Assyria here, it seems not unfair to conclude that Isaiah predicts the recovery of the ten tribes from the neighbourhood of their primary captivity, and that the assurances of Jews themselves in the countries of Khiva, and Bokhara, in Independent Tartary (and a little north-east of ancient Media), that they are direct descendants of the ten tribes, may not be without solid foundation. (Woolf's Journals.) The same fact is asserted at Isa. xxvii. 12, 13 ; Hos. xi.

8—11 ; and Zechar. x. 6—11 ; and is indeed at length become to many an admitted truth. (See Faber's Sac. Cal., vol. iii., p. 362.) It is this which makes me regret that the term "lost tribes" was ever adopted to designate the ten ; for indeed they could never be lost, when Holy Scripture said distinctly whence they should be recovered. *Unsought* they were, for ages, until lately ; but for centuries it has been open to any devout reader of the Inspired Volume to say in what direction they might be looked for with certainty. I would also remark that the term "remnant that shall be left," though doubtless used of the whole restoration, seems to be applied to the ten especially, for of them alone it is repeated at ver. 16, "Remnant of his people which shall be left from Assyria ;" from which we may infer that, at the coming restoration, the descendants of the ten will be a remnant indeed, and few, compared with the children of the two. For them, however, especially, there shall be a "highway from Assyria ;" which highway, in connexion with Israel's return, is also mentioned, in a parallel and singular passage, by Isaiah (chap. lxii. 10) :—"Go through, go through the gates ; prepare the way of the people ; cast up, cast up the highway ; gather out the stones ; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold thy salvation cometh ; behold His reward is with Him, and his work before Him. And they shall call them the holy people, the redeemed of the Lord ; and thou shalt be called Sought out, a city not forsaken." The prophecies are the same. This highway cast up ; this מְסִלָּה, this cleared and levelled way, made by embankment (Lee's Lex. סָלַל, p. 440), seems to indicate peculiar facilities, yet to be effected, for Israel's return out of Assyria, in the days when this prophecy shall be fulfilled: and the standard, or ensign, mentioned by Isaiah in both places is the same, Jesus Christ lifted up manifestly on Mount Olives, and at Zion, for the people. It is represented in the present prophecy as lifted up at Jerusalem, so that the flocking of the people is thitherward to it. In that day, Messiah's day, "there shall be a root of Jesse which shall stand for an ensign to the people." (Ver. 10.) "And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth." (Ver. 12.) So, chap. lxii. 10 :— "Lift up a standard for the people." This standard is Messiah, Jesus Christ, lifted up visibly at Jerusalem, and all the people, from all

quarters, not least the ten, shall flock unto it. ("Bick. Rest." pp. 90—92.) But we have seen, in Ezek. xvi. 61, that Judah is represented as *receiving* her sister Samaria, as though, in some degree, priority in restoration belongs to Judah; and, moreover, this *lifting up of the standard* I take to be simply equivalent to *bringing forth the Branch*, as priest and king; which, when treating of the parallel prophecies in Zechariah and Jeremiah, we showed would take place at Jerusalem before a restoration of the two, with people of the ten interspersed, and necessarily effect the conversion to Christianity of all who witness it; so that, putting these conclusions together, it seems that the synchronical gathering together of the outcasts of Israel, and dispersed of Judah, foretold here by Isaiah, is the attraction of large bodies, both of Judah and Israel, to the glorious ensign on Mount Zion, after a representation of the people, sufficient to be termed before the world *a national restoration*, has already arrived, and been settled, in the Holy Land, and become possessors of Jerusalem. A partial, but sufficient restoration, having taken place, that restoration which Mr. Bickersteth ("Rest. of Jews," pp. 146, 188, 204) rightly terms "political," and places in gradual process before any conversion, Jesus Messiah the Branch, the King and Priest upon his throne, is marvellously epiphanied at Jerusalem, under circumstances which other prophets explain; and, the standard being thus lifted up, the mass of people hasten towards it from all quarters, a willing return of people whose minds had long been prepared, led of the Almighty with "weeping and supplication." (Jeremiah xxxi. 9.) But mark, the national conversion, the great event predicted by the prophets, was first effected by the manifestation of Messiah over the *national restoration* at Jerusalem, which city from that day becomes "Sought out, a city not forsaken." "Thou shalt no more be termed forsaken, neither shall thy land any more be termed desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married." (Isa. lxii. 4.) For which Beulah, *married*, we shall again have use, when we come to Hosea. This conclusion, it will be noticed, quite accords with the argument, already advanced, which placed Judah's conversion present to her receiving her sister Samaria; for, in fact, that conversion is caused at Jerusalem by this manifestation of Messiah, or lifting up of the standard; and that lifting up of the standard, or epiphany of Messiah, is the signal for, and the effective cause of, the return of the main body of the ten,

some members of whom, constituting, according to other prophecies, a just representation of their *house*, will have been previously restored, mingled with the two. Further, it also agrees with the argument which placed the reception of Sodom and her daughters, viz., backslidden, apostate, Gentile Churches, synchronical with the same conversion of Judah; for this epiphany of Messiah, which effects that conversion, and signals for Israel's return, is the very event (as I shall show) which prostrates the armies of apostasy, at Jerusalem and other parts of the Holy Land, and calls in its nations henceforth to *pure* Christianity and fidelity. Therefore Isaiah says the standard shall be lifted up "to the peoples, to it shall the Gentiles seek." This idea of an epiphany of Christ, or at least one similar, seems to have occurred to Mr. Faber:—"Whether by this ensign we are to understand the manifestation of the Shechinah immediately before the destruction of Antichrist, to which distant nations will humbly repair, bringing along with them the dispersion of Israel, or the metaphorical unfolding of the banner of the Cross, may perhaps admit of a doubt. The last idea, however, viz., that of a general diffusion of Christianity, is necessarily involved in the former." ("Rest. Israel," vol. i., p. 117.) The idea suggested by the prophets is not the glorious symbol of God's abiding presence known to us as the Shechinah, but rather an epiphany of Messiah in *manhood*, identified with the God of Christians, before Judah at Jerusalem, a coming in like manner as He went (Acts i. 11), calculated to meet the prophecies of the Branch, incarnate Christ, as high-priest and king, standing upon the Mount of Olives. (Zech. xiv. 14.)

[4.] The allusions to the Gentiles, at vers. 14, 15, deserve particular attention. Much has been said upon the prediction, "They shall fly upon the shoulders of the Philistines towards the west;" but all are agreed upon this, the prediction denotes that those termed Philistines shall be *subservient*, and made use of, in the return of Israel from the East (as before noted), and therefore "towards the west" (as here stated). But the people commonly called Philistines dwelt on the very shores of Palestine, the western edge of Judah's land. It seems very clear that Philistines, commonly so called in Scripture, cannot be intended by Isaiah. Now, Faber has shown ("Origin of Pagan Idolatry," and 8 Dissert. Append., Nos. 2 and 3) that, "at some indefinite time after the breaking up of the confederacy of Babel, the Palli, or Pelasgi, or Palistim, or

Philistim (or Philistines), (for by these slightly varied cognate appellations, all equally denoting shepherds, the unmixed Cuths, or Scuths, or Goths, or Cushim, or Cushas, were, on account of their addiction to the roaming, or military life of nomade independence, early distinguished), moved westward in two different, or nearly parallel, directions." The Philistim were, in short, the subjects of Nimrod, who first inhabited the plains of Shinar, were broken up at Babel, and dispersed in various directions, a chief division to the shores of the Persian Gulf, along the banks, and at the inlet, of Tigris and Euphrates. (Elam, Cush, and Shinar. "Paxton's Sacred Geog.," pp. 53—80.) And Isaiah intimates either that very descendants of such eastern Philistim, in the adjacency of Tigris and Euphrates, or else the people who, when the prophecy should be fulfilled, should inhabit that country, which, when Isaiah spake, was even yet held by real Philistim, should be compelled, humbly and actively, to assist the restoration of the ten from Assyria. In fact, I take the two predictions, "They shall fly upon the shoulders of the Philistines towards the west," and "They shall spoil them of the east together," to indicate the same event, viz., that the people of the east shall be made subserviently to facilitate the return of Israel, from Elam, Cush, and Shinar, and other places of their captivity in that quarter of the world. The Scuths, or *Scythians*, in the widest sense, have more concern in the restoration of the Jews than is commonly supposed. In accordance with this prediction of return from the east, Edom, Moab, and Ammon, the countries first reached east and south-east of Palestine, are immediately represented as subdued, and obedient to this return. Or (it matters not to the grand design) Lowth's exposition may be taken :—"These people were all borderers upon Palestine, and took occasion to shew their spite and ill-will against the Jews. Upon which account, in the prophetical dialect, they are often used, in a general sense, for the enemies of God's truth and people. To the same sense the names of Assyria, Egypt, and Babylon are used in other places. The meaning, therefore, of the place is, that God's people should have a complete victory over their enemies, whether they be *associates of Antichrist*, or of whatsoever other denomination." The same idea is carried on, ver. 15, where the destruction of "the tongue of the Egyptian sea," and the smiting of the river, viz., Euphrates, into seven streams, mean the complete overthrow of Israel's enemies identified with Egypt, and Euphrates, *when the*

prophecy shall be fulfilled. In short, the prophecy is parallel with Zech. x. 11, and Rev. xvi. 12, and predicts the overthrow of the Ottoman Empire, that the way of the ten, the kings of the east, may be prepared; although the final destruction of the Mahometan *apostasy*, the peculiar light in which Holy Scripture regards that empire, will not be effected except by that great event which results in the conversion of Israel, and destruction of Antichrist of all sorts. (Compare also Isaiah xxvii. 12, 13.) The reader can refer to Faber's "Sac. Calend. of Prophecy," vol. iii., p. 289. More to my purpose will it be to dwell upon the prediction, "His rest shall be glorious." His rest, מְנֻחָתוֹ: the word has two meanings, viz., the *condition* of rest, or a *place* of rest; but its primary meaning is the first of these, the state, or condition, of rest; the second is by metonymy. (See Lee's Lex., and Fürst's "Concordance," sub voce נוּחַ; "quies, requies, de animi acquiescentiâ," &c., &c.) I take the word in its primary meaning, though the second need not be excluded. Messiah, at his approaching epiphany, will, at one and the same time, overthrow the Antichristian confederates, convert the restored of Israel, lift up a standard towards which the remainder of the people shall resort, and call in the Gentiles, whether apostates or not; this is the time when his work is done; now He enters into the state of "glorious rest" predicted by Isaiah, and the scene or place of it is Jerusalem. The glorious rest is Messiah's kingdom, over an universal Church of Jews and Gentiles, to be first inaugurated at Jerusalem by the conversion of the Jews. I take it to be precisely the occasion, and the description of Messiah, given at Zeph. iii. 17:—"The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will *rest* in his love, He will joy over thee with singing." The meaning of *rest* here being equivalent, though a different word is used. The rest of Christ is the triumph of Christ in the sight of restored Israel; and accordingly this prophecy has attached to it a *national* song of praise, to be sung by rescued, converted Israel in that day; it is Isaiah xii., and ends—"Sing unto the Lord, for He hath done excellent things; this is known in all the earth. Cry aloud, and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee."

[IV.] Isaiah's first prophecy of the Branch fully supplies that

which the second, just considered, only implies, for it contains a description of Israel's religious condition after their restoration and conversion. That description occupies the whole of the fourth chapter, and is, in fact, the conclusion of a prophecy which commences with the second, and with which Micah iv. is parallel. My purpose is very briefly to point out its real connexion with our subject, for which I select the following verses:—"In that day shall the Branch of the Lord be beautiful and glorious, and the fruit of the earth be excellent and comely for them that are escaped of Israel. . . . . And the Lord will create upon every dwelling of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence. And there shall be a tabernacle for shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." Every one at all familiar with the account of Israel's journey through the wilderness will recognise in this language allusion to the miraculous symbols of God's presence and favour which accompanied them; and it seems probable that several important inferences may be drawn from it. For, 1. Such an allusion implies the regathering of all Israel, and their union into one political and ecclesiastical body; 2. The reconciliation of God to them as such; 3. The establishment of their national public worship; 4. A visible token, and, on the people's part, a recognised and acknowledged token, or symbol, of his abiding presence and favour; 5. All this is described as being at Jerusalem. Thus Isaiah's prediction includes the two grand announcements of national restoration and conversion. A restoration of all the tribes; and, since it speaks of Branch's days, a restoration yet to come. And this, accompanied with signs of God's favour in Branch's days, indicates their conversion also. Let me merely add, that what seemed but implied in Isaiah's second prophecy of Branch (chap. xi.) had already been specifically foretold in this chap. iv.

[V.] In summing up these six prophecies of the Branch, I would observe that it seemed unnecessary to enlarge upon the literal and unconditional character of Isaiah's, for similar arguments, on this head, are applicable to all. The prophecies of Messiah's coming must needs be unconditional. The only question is, Are the *literal* Israel included? This question seemed clearly enough answered in

the prophecies of Jeremiah and Zechariah, and may be similarly replied to in Isaiah's. Indeed, in his case, the effects of Messiah's manifestation are carefully extended to three distinct bodies of people, as in Ezek. xvi., Ephraim, Judah, and the Gentiles. Is it possible not to believe that the *literal* Israel are thus contradistinguished from that part of the *spiritual*, composed only of Gentiles? Besides it should be remembered that all the prophecies of the Branch, whether Isaiah's, Jeremiah's, or Zechariah's, may be, and ought to be, considered one, being parallel prophecies of one great and mighty Saviour and his work, and that, accordingly, the literal and unconditional import of either of them, if proved, attaches to them all, and the proofs of this literal and certain meaning, drawn from each, may fairly be combined together, applied to each, and thus become perfectly indisputable.

However, the above are six prophecies of the Branch. It appears they are commenced by Isaiah, one of the earliest prophets, and finished by Zechariah, all but the last; and that each prophet delivered two at different times, and each possesses peculiar features of its own. Isaiah, beginning his second chapter with a prediction of the Christian Church in the last days, follows it up with a declaration of the then future destruction of Jerusalem, both predictions conceived in language applicable, in all probability, to events yet to come; and he closes the whole with a description of gathered and reconciled Israel, under conditions to be justly illustrated by nothing less than the visible and undoubted presence of Jehovah with his people in the wilderness, and afterwards in Canaan. That cloudy pillar, and that flaming fire, which gave place to the Shechinah at Shiloh and Jerusalem, that same glorious evidence of the abiding presence and favour of the Most High among his people Israel, typifies at least, perhaps literally denotes, some future symbol of his abiding presence and favour among them when gathered together and restored to Palestine in these last days. We may anticipate some certain, and perhaps some visible and abiding proof of his presence at Jerusalem among the restored and converted tribes of Jacob, *after* the incarnate epiphany of the Son of man, by which that conversion will be produced. But Isaiah was not permitted to quit his prediction of the Branch in this way. Another and more definite prophecy was to be recorded by him, for the first time notifying this grand fact, that the times of Israel's regathering would be signalized by the accession of the Gentiles to the Church—"To it shall the

Gentiles seek;" and this great truth being formally announced, then the reformation politically and religiously of the Israelites is minutely detailed. They should come from all quarters of the world; "the isles of the sea," as well as Assyria, and Shinar, should yield their portions; Europe, and all the regions of the west and north; Assyria, Babylon, Persia, and all the east, with Arabia on the south, all should contribute their proper shares in the return of all Israel to Palestine. Nor should this return be equivocal as to the persons constituting it. Ephraim and Judah distinctly recognised, should be again united, and established into one people; though Isaiah does not clearly state the political conditions under which this shall be effected. But effected he assures us it certainly shall be, and so that surrounding Gentiles shall either willingly assist in it, or against their wills be compelled to comply. Thus the same prophet who had already foretold for Israel a religious reformation in Branch's days, did afterwards predict especially a reconstitution essentially political.

Valuable, however, as Isaiah's prophecies are, it was willed by the Almighty to declare the same events more minutely still. Jeremiah is far more precise. For, after having predicted generally, in chap. xxiii., a restoration for all Israel in Branch's days, compared to which that from Egypt would be forgotten, he resumes the theme in chap. xxxiii., declares explicitly that this restoration would recover and repeople all the land, and that the land thus peopled would be held dividedly as to tribes; Judah, and Benjamin, and Levi being distinguished from each other, and Ephraim, or the ten, distinguished from these; and thus, by fair inference, the whole land by whole tribes severally "as at the first;" but that especially Jerusalem, as the metropolis of all, should again be rebuilt, and streets once desolate become again the loved resort of a joyful people. "The north and the south, Tabor and Hermon, should rejoice in his name." (Ps. lxxxix. 12.) God will "bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied from Mount Ephraim and Gilead." (Jerem. l. 19.) And Jeremiah expressly predicts that the repeopling of the Holy Land shall happen in the days of Branch, to whom he gives (which Isaiah did not) the mysterious name, "The Lord our Righteousness," a name which, given to an intelligent being, amounts to an ascription of divinity. Thus he declares that Messiah was to be the only true God, the God of the fathers of Israel, God of Abraham, Isaac, and Jacob; and that this

great God would then become, at the time of that manifestation whereof Jeremiah speaks, *Israel's* righteousness. But Jeremiah also declares (which Isaiah did before) that this Jehovah, Israel's Righteousness, would, nevertheless, be a man, descended from the stock of David; and that this man-Jehovah, thus descended from David, would reign in Palestine upon David's throne at Jerusalem, and therefore over all the tribes of Israel there, but that, subordinate to Him in his spiritual kingdom, would also be governors in the flesh, taken also from the literal seed of David. But this kingdom being predicted of Jesus Christ (as all Christians admit), must needs imply the regathering and reunion of the twelve tribes of Jacob, into the Holy Land, into one kingdom, in the days of Christianity, and converted to Christianity; a Christian nation, acknowledged by other powers, under the immediate dominion of Messiah. And Jeremiah declaring that, in that day, Israel shall hail Messiah as the Lord our Righteousness (for he spake as a Jew to Jews), gives us reason to expect that he foretels plainly such a manifestation of Messiah at Jerusalem as shall especially lead to their confession of Him as God incarnate, which means their conversion to Christianity; and, if so, this conversion must needs be *after* the restoration. This idea Zechariah confirms and adds to.

For an occasion was to arise when it would be necessary to add yet more particulars to the prophecies of the Branch. A restoration of Judah was to take place after the days of Isaiah and Jeremiah other than that which those prophets had predicted for Branch's time; a restoration was to take place, but not of all Israel, nor to all the land; and it became necessary to assure that restoration that they were not the restoration foretold by Isaiah and Jeremiah, for that the Branch was not then come. This Zechariah was commissioned to explain; accordingly he repeats the prophecies of the Branch, with important additions, and a particular national Jewish application; for whereas hitherto Branch had been foretold only as Son of David, and, therefore, by inference, as king, he now declares that this same Branch shall be priest, high priest, as well as king: "He shall be a priest upon his throne." This was entirely new, for beyond any prediction of Branch previously delivered, though having a tendency to consolidate all the prophecies before delivered, not only by Isaiah and Jeremiah, but by others, respecting Branch and king *separately*, and it was directly opposed to all former history and precedents of the Jewish polity. It

involved indeed the complete subversion of that polity, since, according to that, it was not permissible, it was not possible for one man to unite in his sole person the two high offices of priest and king, which Divine appointment had expressly divided between selected families of two distinct tribes. It was not possible under their former polity, and yet Zechariah pointedly declared this his Branch, like Isaiah's and Jeremiah's, would be a man: "Behold the man, Branch his name." It was clear either that the predicted kingship would not be confined to a family of Judah, or the predicted priesthood would not be confined to a family of Levi. But the Branch, this king, had been specifically described by Jeremiah as a righteous Branch of *David*, a king that should reign and prosper, and Isaiah had prevented any misapplication of David's name, for he had called the Branch "a rod from the stem of *Jesse*;" hence it was certain the literal David must be understood, and nothing remained but that the priesthood foretold by Zechariah could not be the priesthood of a son of Levi. Zechariah predicted a particular fact. Joshua's high priesthood, son of Josedec, was to be *absorbed* in a priesthood, and, therefore, a *superior* priesthood, held by a man of the tribe of Judah, by a son of David, by a king. Aaron's priesthood was effulged by Melchisedec's. On this account "Joshua and his fellows" were men wondered at. *And his fellows*—for while Joshua symbolized the Great High Priest and King, the Branch, Zerubbabel and the others typified subordinate governors to Branch. A respect in which Zechariah's prophecy singularly accorded with Jeremiah's, who, predicting *governors*, as of more than one, from the seed of literal David, had shown that any merely figurative exposition of his prophecy was impossible.

Now that Israel's conversion to Christianity is implied seems clear, equally so upon reflection that this conversion will be subsequent to the restoration. For it is a fact not to be denied, that with each prophecy of the Branch distinct predictions of a restoration are connected—a national restoration of all the tribes; and this at once gives a *national character* to these prophecies. But if so, this national character of these prophecies must in consistency pervade the *whole* of each. Hence, in some way and at some time, the manifestation of Branch must be national for *all Israel*. But at his first coming this manifestation was not national to all Israel, nor attended with the effects predicted, as the event has shown; so that another manifestation of Branch, peculiarly national, is to be expected. In

words, these prophecies not having been fulfilled as to the ıration, this non-fulfilment pervades the whole, and especially fulfilment as to belief, national belief, in Branch; for it is the ect of unqualified prediction in these prophecies that Israel shall elieve nationally. This reasoning is justified entirely by Zecha-'s symbolical method of prophesying. The consistency of his ic prediction requires that Branch shall be a high priest named ıua or Jesus, proclaimed as priest and king before the tribes ıred with mingled people of others in the Holy Land, but par-arly at Jerusalem. Hence we conclude that the prophecies of the ıch justify our expecting an exhibition and proclamation of ıiah as high priest and king before a restored people at Jerusa-and that this extraordinary event will be sudden, and the final effective cause of their conversion; and that Zechariah intended when he exclaimed, "And I will remove the iniquity of that land ıe day." The same truth I understand to be intimated by Isaiah Jeremiah. Zechariah's exhibition of the Branch, Joshua, before ıred Judah is Isaiah's *lifting up the ensign* to all the people, and ımiah's proclamation of the king for all Israel. The open inaugu-ın of that kingdom is the signal for, and the cause of, Israel's 'ersion, and its religious character is unveiled in the title given Iessiah. That conversion is acknowledgment of Christ's Deity, will be consummated at Jerusalem, when, in the midst of ıderings, and earthquakes, and Antichristian armies hurled pros-, the rescued people take up with one mighty voice that blessed terrific cry, "The Lord our Righteousness."

CHAPTER IV.

"SHOWERS OF BLESSING."—EZEKIEL XXIV. 26.

We have seen how necessary it is to observe the distinction continually made by the prophets between Israel, as the kingdom of the ten, and Judah, as the kingdom of the two. This distinction is, doubtless, well known and acknowledged by every one acquainted with the language of holy writ; but as it is important to be fully convinced of it, I shall now establish it by collating several passages in the prophet Hosea. He was one of the first of those inspired men peculiarly styled the prophets, and contemporary with Isaiah, Amos, and Micah. While Isaiah and Micah were prophesying to Judah, Amos and Hosea were similarly engaged for Israel. Now, although it may be desirable, in attempting to determine the import of the names Israel and Judah in any given prophecy, to consider them by close examination with the context, yet it will surely be of great service in such examination to know, in what sense the same titles are employed by prophets who were elder than, or contemporary with, him we are examining. Hosea being one of the very first prophets, we quote the following passages from his Book to prove his use of the titles Israel and Judah, before we prosecute our inquiry from one remarkable prophecy which that Book contains.

Observe, then, first, Israel and Judah contradistinguished: "Though Israel play the harlot, yet let not Judah offend;" and, "For Israel hath forgotten his maker, and buildeth temples; and Judah multiplieth fenced cities." (Chap. iv. 15, and xviii. 14.) Second, Ephraim used synonymously for Israel: "For Israel slideth back as a backsliding heifer .... Ephraim is joined to idols;" and "How shall I give thee up, Ephraim? how shall I deliver thee, Israel?" (Chap. vi. 10, and xi. 8.) Third, Samaria used synonymously for Israel or Ephraim? "When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria;" and "Ephraim shall receive shame, and Israel shall be ashamed for her own counsel. As for Samaria, her king is cut off as the foam upon the water." (Chap. vii. 1, and x. 6.) Fourth,

ıim, as Israel, contradistinguished from Judah: "Therefore will ınto Ephraim as a moth, and to the house of Israel as rotten-" "When Ephraim saw his sickness and Judah his wound;" I will be unto Ephraim as a lion, and as a raging lion to the house ıdah;" "O Ephraim, what shall I do unto thee? O Judah, shall I do unto thee? for your goodness is as a morning cloud, ıs the early dew it goeth away." (Chap. v. 12—15, and vi. 4.) ıone of these extracts are from Hosea's first three chapters, se those we have to consider at large. They are, however, sufficient to prove that Hosea (who was contemporary with ı, and antecedent by many years to Jeremiah, Ezekiel, and ıriah) uses the titles Israel, Ephraim, and Samaria to denote ymously the house or kingdom of the ten tribes, and as contra-guished from Judah, the house or kingdom of the two. Many examples could have been selected, but these are sufficient, and sage may be considered established for the whole books of the -named prophets, unless there be anything in the immediate xts to the contrary. And we may note this general argument Hosea's Book in reference to the coming restoration and con-on of Israel or the ten, that being especially a prophet to , and using the above titles in the sense there explained, such ges as the following predict the recovery of those ten and their ciliation to the Almighty; and such reconciliation and recovery having yet taken place, remain to be fulfilled. "I will ransom from the power of the grave; I will redeem them from death. ıth! I will be thy plagues. O grave! I will be thy destruction." p. xiii. 14.) The recovery of Israel is frequently foretold as a rection; Mr. Bickersteth, in a note on Ezek. xxxvii.: "I l by no means exclude a literal resurrection as also intended in remarkable prophecy, though the chief purpose be to point out estoration of Israel to their own land by the admitted fact of the rection. (See Tertullian and Jerome.) We know certainly Dan. xii. 1, 2, that a resurrection from the dead is immediately cted with the deliverance of Israel. It is also customary with prophets thus to join together a figurative and a literal rection. Hosea vi. 2 seems to refer, in the words 'After two will He revive us, in the third day he will raise us up, and we live in his sight,' first, to the restoration of Israel in the third se thousand years (2 Pet. iii. 8) which have elapsed since their vity in 721 B.C., and also to the resurrection of our Lord on the

third day, which is nowhere else expressly predicted. (1 Cor. xv. 4.) In the resurrection of the saints we have the whole of the spiritual Israel raised. In the restoration of the ten, as well as of the two tribes, we have the whole of the national Israel restored, and so 'all Israel shall be saved.' Our Lord uses similar terms to describe the resurrection. (John v. 28.) The early fathers applied this passage in Ezekiel to a literal resurrection. (See Irenæus, lib. v., ch. 15, 16; also Martyr's 'Commonplaces,' part 3, ch. xv. 41—46.") (Also Faber's "Restor. Israel," vol. ii., p. 151.) Or from Hosea, this passage; "I will heal their backsliding, I will love them freely; I will be as the dew unto Israel; he shall grow as the lily, and strike forth his roots like Lebanon." (Chap. xiv. 4.) Such passages predict generally the restoration and conversion of the ten—on which head I would notice a solitary verse in this prophet, of so singular a character, but bearing (as I think) so closely upon the subject, that it ought not to be passed over in silence: "Also, O Judah, He hath set a harvest for thee *when I* returned the captivity of my people." (Chap. vi. 11.) בְּשׁוּבִי *at the time* of my returning, or bringing back; and *by the fact* that I do bring back the captivity of my people, viz., the ten, Ephraim, mentioned in the verse preceding; utterly cast off until Judah's final restoration, and, therefore, not included in the Babylonian restoration. Hence it will be seen that when the Lord brings back those ten tribes, Judah will be like a husbandman reaping a harvest and gathering it home. Whether we understand this politically, or religiously, or (which is probably more correct) in *both* senses, it gives Judah priority; so that the ten will be *gathered to* Judah both in restoration and conversion. This, it will be remembered, agrees exactly with Isaiah xi. and Ezek. xvi., as already shown; but the interpretation of the verse is, I am bound to admit, not noticed by some commentators, whose explanation of it, and how feebly supported, may be seen. It is, however, sanctioned by Horsley in his Hosea, p. 21: "Harvest work is cut out for Judah at the season of bringing back the captivity. The tribe of Judah is in some extraordinary way to be an instrument of the general restoration of the Jewish people." Dr. Henderson objects, because קָצִיר is nowhere used by the prophets in a *good* sense, viz., of the ingathering of God's people. But the word often occurs in the prophets in its literal force of *harvest*, though I believe not elsewhere than at Isaiah xviii. 5, and this Hosea vi. 11, as applied to the reaping of restored Israel. The truth is, a *good* sense is not necessary for the application of this word

to Judah's return and his receiving Israel; for the prophets assure us that then will *also* be a time of Jacob's *trouble* (see Jerem. xxx. 7), and also of the chastisement of Judah's foes. (See Ezek. xxxviii. and xxxix.; Joel iii.; Zech. ix., x., and xiv.) In fact, the same word is used of the same times in reference to the pruning of the backslidden Christian Churches at Isaiah xviii. 5, and Joel iii. 13. Particularly at Isaiah xviii. 5, the pruning (which means the purgation of the Church) is said to take place "*afore* the harvest" קָצִיר, whence it should seem that the harvest must be the gathering in of God's people in a *good* sense. (Refer to Hend. "Minor Proph.," p. 37.)

[I.] We are now about to pursue our main subject by examining the predictions contained in Hosea's first three chapters, which have undenied reference to the times of "David the King," or Messiah Jesus. (Chap. iii. 5.) To do this better we rid ourselves at once of all further need to exhibit the literal and unfigurative character of the prophecy by observing,—that the incessant repetition of such words as Ephraim, Samaria, Israel, &c., constant allusions to national crime and its punishment, the worship of calves, Baalim, &c., minute references to cities and other places in the land of Israel, all these are marks irresistible, scattered throughout the Book of Hosea, and not least in the first three chapters, to prove that he addressed himself to literal Israelites, descendants of ten of the sons of Jacob, and also that the personification of the titles above mentioned is necessarily inclusive, embracing all the ten tribes as such; whence we see that Hosea's predictions are national, and, therefore, if he do indeed predict the gathering of those tribes, he predicts a *national* regathering, involving their recognition as tribes, as the ten tribes, and not merely their recovery as a confused populace comprised under any general appellation, such, for instance, as *Jews*.

[1.] Our business is with the first three chapters, the last of which ends as follows: "Afterward shall the children of Israel return and seek the Lord their God and David their king, and shall fear the Lord and his goodness in the latter days." Here we have at once a fresh type of prophecy *unfulfilled*. "The latter days," a phrase which always means the days of Christianity. This we now assume, in the next chapter we shall prove it. But, at least, Hosea's meaning in this prophecy, so far

as time is concerned, is clear; for, prophesying after the son of Jesse was dead, he makes *the latter days* to signify the days of David the king, whom Christians acknowledge with one voice to be that righteous Branch, that root of David (Rev. xxii. 16) who was to reign with righteousness and "execute judgment and justice on the land." In his days, Hosea predicts, the children of Israel "shall return and seek the Lord their God," *i. e.*, be reconciled again to God, and, therefore, be converted to Christianity. And by "children of Israel" he means the ten tribes, whom Christians have commonly, but erroneously, called *lost*. This is clear, because, as we showed, all through his Book, *Israel* means the ten as contradistinguished from the two, to which ten, as Lowth observes, "he chiefly directs his prophecy;" and it is also clear from parts of the first chapter, which with the second and third forms but one prophecy, thus, "I will no more have mercy upon the house of Israel, but I will utterly take them away. But I will have mercy upon the house of Judah, and will save them by the Lord their God." (Chap. i. 6.) A prediction having reference to Israel's *first* banishment, which was also final, while Judah's was not so; but he was to return from it, and undergo a second. A prediction misapplied by Professor Lee (Inquiry, p. 96), as though it implied Israel was *never again* to be a nation; whereas the word עוֹד, here translated *no more*, is of limitable meaning, as his Lexicon clearly shows. Again, "Then shall the children of Judah and children of Israel be gathered together." (Ver. 11.) Altogether the title Israel, as applied to people, is used eight times in the first and third chapters, and in four of these instances specifically of the kingdom of the ten; but the context furnishes no reason whatever for considering that the prophet intends to vary the import of the term in any part of the three chapters of which this prophecy consists. The things said of the children of Israel may or may not embrace the two; but certainly they *must* include the ten. "These are called the children of Israel, which was the ten tribes; and, therefore, it is more probable that of them this parable, as well as that before, is to be understood." (M. Henry on chap. iii. 1—5.) And Bickersteth, "This particularly with reference to the ten tribes. (Hosea iii. 4.) For," &c., &c. (Introd., p. 30, 39.) Hosea, therefore, predicts in his third chapter that the ten tribes will be converted, as such ten tribes, to Christianity. And this prediction remains the same, whether we hold the opinion that the ten yet remain lost (as commonly phrased)

somewhere in the East, or the other opinion, that they are contained among the Jews scattered throughout, and well known among, the nations of Europe and the West; or even that other wild and unscriptural notion, that they are merged among idolaters. Let this fact be carefully noted, because, if we think the ten are contained among the two, and thereby assume that they were competently represented at the Babylonian restoration, Hosea meets the case, and especially predicts that such tribes will seek David their king, viz., Christ, and be converted therefore to Christianity; which prediction, under such assumption, *necessarily involves* the conversion of the whole nation. So that, if any prophecies which include the ten can be fairly supposed to have been fulfilled at the restoration from Babylon, Hosea's and such as his cannot be placed among them. Predictions of a restoration alone may or may not have been accomplished for the ten at that time, but those which involve restoration and *a change of religion, i.e.*, conversion to Christianity, like the present, still await accomplishment. As this point of the restoration of the ten tribes in Hosea's prophecy lies at the root of our subject, and has not, as it seems to me, been made sufficient use of, it is valuable to notice that it is sanctioned by the high learning and critical authority of Bishop Horsley. He not only admits that Hosea's prophecy refers "much more to the events of the kingdom of Israel than those of Judah" (Hosea, Preface, p. 25), not only that Lo-ammi "typifies the *whole nation* of the children of Israel reduced in its external form by the captivity of the ten tribes to that single kingdom" (p. 21), but also (and this admission justifies our whole interpretation) that "the incontinent wife, by the declaration of the Holy Spirit, and by the general analogy of the prophetic imagery, was an emblem of the Jewish nation polluted with spiritual fornication, *i.e.*, with idolatry, but of the nation generally *in both its branches*, for in both its branches it was equally polluted." (P. 9.) "Both its branches"—the two and the ten—are included in the figure of the incontinent wife. But in the right interpretation of that figure lies the right interpretation of the whole prophecy, as clearly shown by Mr. Faber ("Eight Dissers.," No. 5); and though, I warn the reader, I have ventured from this imagery to draw inferences affecting the ten especially, which they have not drawn, I yet submit that these inferences are not opposed to the expositions of these two eminent writers, but, on the contrary, are supported by them.

[2.] The twelve, but especially the ten, are included in Hosea's prophecy, and their national conversion to Christianity foretold, accompanied by the institution of *public national worship.* For he places ver. 5 of chap. iii. antithetically to ver. 4; the seeking of "David their king" implies the complete reversion of their condition when "without a king, without a prince, without a sacrifice, without an image, without an ephod, and without teraphim." But the words *sacrifice, ephod, teraphim* imply public, priestly, national worship, with the appointed insignia, not only of men, but of *place;* or, as according to Lowth, the later Jews give the sense of the exiles in the Song of the three Children: "Neither is there at this time, prince, or prophet, or leader, or burnt offering, or sacrifice, or oblation, or incense, or *place* to sacrifice before thee and find mercy." Lowth admits the prophecy involves the *accidents* of material and place for Divine worship. Similarly M. Henry, and very beautifully: "They shall want the blessing, first, of civil government; secondly, of public worship .... The meaning is, that in their captivity they should not only have no face of a nation upon them, but no face of a Church; they should not have (as a learned expositor speaks) liberty of any public profession or exercise of religion, either true or false, according to their choice. They should have no sacrifice or altar (so the Seventy), and, *therefore,* no sacrifice, *because* no altar. They shall have no ephod or teraphim, no legal priesthood, no means of knowing God's word, no oracle to consult in doubtful cases, but shall be all in the dark." This interpretation of ver. 4, as involving the accidents of material and place for public national worship, is not affected by diversity of the interpretation of *teraphim,* whereof Bishop Horsley takes one view (Hosea, p. 10), and Mr. Faber another ("Eight Dissers.," No. 5, ch. 7); Mr. Faber taking the teraphim as accompaniments of worship *not* necessarily idolatrous; the Bishop the contrary; but then he adds, "The sum of this fourth verse is this,—that for many ages the Jews would not be their own masters; would be deprived of the exercise of their *own religion* in its most essential parts; not embracing the Christian, they would have no share in the true service, and yet would be restrained from idolatry, to which their forefathers had been so prone." Which does not oppose, but agrees with, our statement, that Hosea's terms involve a description of public, national worship, and that, therefore, the contrast between vers. 4 and 5 implies that they shall *re-acquire* such in the days of

"David their king." Hosea's manner of predicting the restoration and conversion of Israel is very remarkable. Among the Hebrews a damsel betrothed and waiting for her husband was accounted as already a wife;—a captive chosen for a wife underwent certain ceremonies, and abided certain days waiting for her husband; and so Hosea represents the ten tribes as set apart, betrothed, and *abiding many days* for Jehovah preparatory to being received into a closer spiritual relationship. The just inference is, that somewhere the ten tribes are graciously preserved by the providence of God, and being prepared for *national* reunion to Christ. For it is plain that while chap. iii. 3, 4 describe the betrothal and state of separation, ver. 5 describes the reunion or marriage; so that the time of reunion is *the latter days*, the days of David the king, to whom Israel is to be united as a spouse, as *one* spouse, as a *nation*, in a *mass*. Now the terms of reunion to Jehovah being also (upon the assumption, according to Horsley, that the prophecy includes all the tribes) the time of junction also of Israel and Judah, for they are married as *one* people, the next just inference is, that the ten were to be kept apart from the two *until* this marriage of all to Messiah Jesus; but if so, then the ten, who went captive long before the two, were *not included* in the Babylonian restoration; for had they been so, a union between the two houses would have taken place before the times of Messiah, to which Hosea limits it. This conclusion will be plainer as we proceed, and is especially clear to those who agree with Bickersteth and others that Hosea's prophecy relates especially to the ten. On this place he says, "In Hosea the Lord thus speaks concerning Israel; observe again the clear note of time as to the prolonged delay in fulfilment; they are to abide *separately* and as outcasts for a lengthened period, but are not wholly or finally cast off." (P. 206.)

Hosea's first three chapters, it cannot be denied, should be taken together, being, in fact, one prophecy. They are connected by similarity of emblem as well as by identity of result. "Go yet (*i.e.*, again), love a woman," &c., &c.; he had already said (chap. i. 2), "Take unto thee a wife of whoredoms;" the emblem is the same; the people signified the same; and we conclude the three chapters relate to one subject. In the first fourteen verses of chap. ii. the infidelity of the children of Israel and the judgments the Lord would consequently inflict upon them are portrayed through the woman thus taken to wife; but at ver. 14 commence assurances under the figure of betrothal, which enable us to continue the observa-

tions just made upon chap. iii., "I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord." (Vers. 19, 20.) For the word אָרַשׂ *betroth*, means to espouse a wife by entering into a contract, the conditions of which are not finally discharged *until* the nuptials take place. The word is used in the following passages only:—Exod. xx. 15; Deut. xx. 7; xxii. 23—28; 2 Sam. iii. 14; and the prophecy before us. These passages as given by Fürst will suffice to explain its meaning, "uxorem sibi desponsare." Thus the tribes are a wife espoused, but not yet taken. They await to be united to Jehovah by a spiritual union in the days of Jesus, or David their king. Now the unfaithful wife is the mother of the people symbolized under two *distinct* children,—Lo-ruhamah, the ten; Lo-ammi, the two. Two distinct children, whose names imply rejection by the Most High. Hence, I argue, that this *distinctness* as two children, lasts exactly as long as the rejection by the Most High; for when the children become Ammi and Ruhamah (chap. ii. 23), then, and not before, they are married as one people to Messiah in the person of their mother; *i.e.*, not rejected by, but reconciled to, God. But if this distinctness as two children lasts until reconcilement, and this reconcilement takes place, as Hosea says, in the times of David their king, then Lo-ruhamah and Lo-ammi become one people in the times of David their king, *but not before;* and, therefore, the ten tribes were not included in the Babylonian restoration; for if all were included in that restoration, then *all* were a reconciled people before the times of Messiah, contrary to the express prediction of Hosea. This argument is, moreover, indirectly supported by Horsley: "This daughter Lo-ruhamah typifies the people of the ten tribes .... condemned by the just sentence of God to utter excision as a distinct kingdom, without hope of restoration; for so the type is explained by the Holy Spirit himself" (Pref., p. 20); and, "After the excision of the kingdom of the ten tribes, Judah, though occasionally visited with severe judgments, continued however to be cherished with God's love till they rejected our Lord. *Then* Judah became Lo-ammi." (Note, p. 3.) Israel became Lo-ruhamah at Sennacherib's captivity; Judah Lo-ammi at that of the Romans; and continues Lo-ammi until the spiritual marriage predicted by Hosea; then Judah becomes Ammi, and Israel Ruhamah. In perfect consistency with this interpretation, Bishop Horsley was one who thought that

'to interpret the prophecy in this manner (viz., of the Babylonian restoration, as though Israel were then incorporated with Judah) is to make it little better than a paltry quibble, more worthy of the Delphic tripod than of the Scripture of truth." (P. 59.)

Further, at ver. 14, the prophet describes the scene or place of this betrothal: "Therefore, behold I will allure her, and bring her into the wilderness, and speak comfortably unto her." What wilderness? We have seen Ezekiel after Hosea's time explaining this expression: "I will bring you into the wilderness of the peoples, and there will I plead with you face to face." (Ezek. xx. 35.) So that the scene of Israel's betrothment and abiding for her God is among the peoples whither they were carried. "The state of the Jews' captivity is elsewhere (Ezek. xx. 35) expressed by a wilderness state. It probably means here the dispersion of the ten tribes *ever since* their first captivity by Shalmanesar." (Lowth on Hosea ii. 14.) Hence, again, it follows, that since the betrothal (particularly of the ten) coincides with their dispersion, but the spiritual marriage was not to take place until the days of Messiah, they could not have been included with the two from Babylon; for the betrothal and consequent separation must last *from* its commencement at the dispersion *until* the marriage in the days of Messiah. But the ten were broken up and dispersed a very long while before Judah's captivity in Babylon; then their separation, previous to spiritual espousal, commenced, and, according to Hosea, must last until the marriage-day with Christ or David their king; and the ten, therefore, could not have been among the Babylonian restoration. This is in exact accordance with chap. iii.: "Thou shalt abide for me many days; thou shalt not play the harlot; and thou shalt not be for another man; so will I be for thee: for the children of Israel shall abide;" thus describing prophetically betrothal and preparatory separation from uncleanness; and "afterward shall the children of Israel return and seek the Lord their God and David their king, and shall fear the Lord and his goodness in the latter days;" thus describing the reunion or marriage to Jehovah in the person of Messiah, where the expression, "children of Israel," may (and does) include all the tribes, but *must* include the ten; where the figure of betrothal is still sustained, and the ten are represented as kept apart uncontaminated for their God-Messiah. Thus we see that, when Hosea predicts the betrothal of the Israelites and their waiting in separation for God *until* the times of Messiah, he justifies our interpretation of Ezra, Nehemiah, Isaiah, Jeremiah,

Daniel, Ezekiel, and Zechariah, to the effect that at the Babylonian restoration the ten were not compotently nor tribally represented; so that every prophecy foretelling that Israel or the ten shall be restored has yet to be fulfilled. (For the application of this prophecy strictly to the ten, see also Whitby's Preface to "St. James's Epistle," under the head *fourthly*.)

But betrothal implies that the intended wife knows and *expects* her Lord, and according to the figure, the ten (as well as the two) wherever they are, must know themselves as such, and be free from idolatry, and retaining their expectation of Messiah; for the betrothed is waiting free from all impurity; "Thou shalt not be for another man" (chap. iii. 3); or again (chap. ii. 17), "I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name." All are kept uncontaminated from idolatry, waiting in separateness for their Lord. All being included, all are under the same conditions of espousal; therefore, as the Jews, so the ten are kept undefiled with idolatry waiting for Messiah. If so, no hypothesis that the ten are lost or *absorbed among heathen nations* can be sustained. There may indeed be some, or even many, people of the ten thus absorbed among idolaters, but the tribal representation of the body, wherever it be, must, according to Hosea, be living free from idolatry, separated for, and expecting, Messiah. This is strong, even upon the assumption that Hosea's prophecy includes all the tribes; but stronger still if we agree with those who maintain it belongs peculiarly to the ten. It may and does include them all, but it *must* include the ten. Thus Calvin on chap. iii. 4: "The meaning is that God would take away from the people all civil order, and then all sacred rites and ceremonies, that they might abide as a widow, and *at the same time know* that they were not wholly rejected by God, without hope of reconciliation." And M. Henry (chap. iii. 3): "Thou shalt not be for man—thou shalt not play the harlot, shalt not worship idols in the land of thy captivity, while thou art there set apart for thy uncleanness." So Lowth: "The word *another* is not in the Hebrew, so the sentence may be thus translated more agreeably to the original, 'Thou shalt not have a husband, neither will I have thee (to my wife), that is, thou shalt continue some time in a state of widowhood." I would remind the reader again, that though this prophecy may and does include all the tribes, yet it *must* include the ten, and that eminent commentators believe it belongs especially to them; and, therefore, I argue those commentators thus

eeing in the character of the widowhood, justify the exposition that ·ing the times of Israel's betrothal, viz., during her captivity in the ·derness of the peoples, Israel is to be kept apart, uncontaminated ·h idols, waiting for and expecting her husband, God-Messiah; l that, therefore, no hypothesis that the ten are, or ever were since ·ir dispersion lapsed into idolatry, or in any sense absorbed among ·then nations, can be supported. This is precisely in accordance ·h what I suggested upon Ezek. xx. 32: "And that which cometh o your mind shall not be at all, that ye say, We will be as the heathen, the families of the countries, to serve wood and stone." I intimated t this averment must be, like the truth of God which was pledged it, eternal and unchangeable; and, therefore, that the ten, as eople, never could from that day lapse into idolatry. Let me now l that that assurance was addressed to all the tribes, therefore to all ten; it was addressed to them among the heathen, and, therefore, st hold true as long as they are among the heathen, *i.e.*, ever since ekiel's days, who spake, until (according to Hosea) they are overed to Christ Jesus.

This is further supported at chap. ii. 15: "I will give her her vine-rds from thence, and the valley of Achor for a door of hope, and y shall sing there, as in the days of her youth, and as in the day en she came up out of the land of Egypt." The days of Jesus or shua, the son of Nun, witnessed but one occasion of God's judg-nts upon the Israelites when that chosen servant was leading them the conquest of the Holy Land. It was the valley of Achor. han, the son of Carmi, had defiled the people by the possession of t thing ever accursed,—wealth obtained by violation of God's law, and for this all Israel stoned him and his family with stones, and rnt them and all their posterity with fire; "And they raised over n a great heap of stones unto this day. So the Lord turned from e fierceness of his anger. Wherefore the name of that place was lled the Valley of Achor unto this day." (Joshua vii. 26.) This lley of Achor was the only scene of God's wrath upon Israel in the ys of their Joshua or Jesus, before they entered the Holy Land; the place of Israel's banishment now is the only scene of his wrath on them in the times of our Jesus, or Joshua, or rather their sus—for both these Joshuas are theirs—before they re-enter the oly Land. The scene of their banishment in the east is that valley Achor which Hosea means, and it is to prove to them the very or or entry into hope: there they are "prisoners of hope."

(Zech. ix. 12.) There the fierceness of his wrath will be turned away from them, there their minds will be moulded into preparation for their final victories, and there they will again anticipate the recovery of the Holy Land under Jesus. In that very valley of Achor, gloomy scene of God's judgment, shadowed with the evil memories of the past, there Israel shall sing as in the days of her youth, espoused but not married; sing in the consciousness that God is their God, and in confident expectation of Messiah, who shall yet lead them back to Canaan. If so, the ten, wherever their valley of Achor be, are free from idolatry, believing in and expecting deliverance from their God. That deliverance is promised them (chap. ii. 23): "I will sow her unto me in the earth, and I will have mercy upon her that had not obtained mercy (Lo-ruhamah, chap. i. 6), and I will say to them which were not my people (Lo-ammi, chap. i. 9), Thou art my people, and they shall say, Thou art my God." Again I note that at one and the *same* time, Lo-ruhamah becomes Ruhamah; and Lo-ammi becomes Ammi; but Lo-ammi, or the two, does not become Ammi until converted to Christ; therefore Lo-ruhamah, or the ten, does not become Ruhamah until converted to Christ. But Lo-ruhamah became such at her captivity by Sennacherib, Lo-ammi became such at his dispersion by the Romans; therefore Lo-ruhamah, or the ten, was not restored from Babylon with the two; for had she been so, that restoration would have been a proof of reconcilement to God, and she would at once have become Ruhamah. For Lo-ruhamah has two meanings, *unbeloved* and *unpitied*. Unpitied takes Peter (1 Pet. ii. 10); unbeloved takes St. Paul (Rom. ix. 25). Upon which Horsley observes, but perhaps not soundly, "St. Paul's rendering in this instance is to be preferred to St. Peter's, because St. Paul expressly cites; St. Peter only alludes." (Hosea, Pref., p. 20.) But where the Holy Ghost inspires there can be no room for *preference*. Each rendering is accurate. Let it be permitted to use this as a proof that *both* meanings are to be taken, and that it suggests under inspiration this canon for scriptural interpretation, viz., "That in the Hebrew Bible, when a word admits of two or more meanings perfectly reconcileable with its context, that word is to be understood in its fullest sense as comprehending all." Thus, "And I will remove the iniquity of that land in *one* day" יוֹם אֶחָד *suddenly and wondrously*, both. And again, "His *rest* shall be glorious" מְנוּחָה *condition* of rest, or *place* of rest, both. Messiah! his victories *achieved*, at *Jerusalem*. Similarly, in all probability, as to Ezek. xvi. 53, 55, both the

figurative and literal Sodom will be recovered to Jerusalem in that day. (See pp. 51—53, *suprà*. Or upon the present passage as to the force of Ruhamah, Dr. Pocock cited by Horsley.) Its diversity of meaning "makes no difference in the matter, inasmuch as God's mercy and love go inseparably together."

But I observe further, that Lo-ruhamah, or the ten, is not to become Ruhamah *until* she is married to Messiah; nor until Lo-ammi, or the two, becomes Ammi similarly. Hence reconciliation to God, or marriage to Messiah, or conversion to Christ, both of the two and the ten, is (in some sense) synchronical; both events take place close together, priority being rather, as we showed, the privilege of the two. Hence again I conclude that Lo-ammi becoming Ammi, and Lo-ruhamah becoming Ruhamah, or the adulterous wife of Messiah being received as *an unity* into confidence and favour again, the conversion of both Lo-ammi and Lo-ruhamah is peculiarly of both in a mass, as a *national* body; and again the state of separateness continuing until the very consummation of marriage, *i.e.*, until actual conversion, the doctrine is unscriptural which teaches that Holy Scripture recognises any partial conversion of Israel or of Judah; the doctrine is unsound, and opposed to the prophetical imagery, which teaches that any parts fairly to be considered national, or tribal, are to be converted of either, any length of time before the other. The conversion of Israel, all Israel, is of a mass, sufficiently coincident as to be in the sacred writings described synchronically, although some sort of preference is assigned to Judah. Therefore, although it may be true that the American missionary, Dr. Grant, has discovered in certain Nestorian Christians *parts* of the ten tribes; or again, although it may be true that the other missionary, Mr. Samuel, has discovered in Daghestan other *part* of the ten tribes; yet each of these is but a part, and not the tribal, national representation of the house of Ephraim; and it is not correct, because contrary to Hosea, to say that, because those Nestorian Christians may be (and probably are) of the ten, that therefore the ten tribes are found converted to Christianity. Those ten tribes, we have gathered from Isaiah and others, are yet in the neighbourhoods of their primary captivity, where Dr. Grant and Mr. Samuel have discovered parts of them; but we also learn from Hosea that (wherever they be) they are not only free from idolatry, but also living as Jews, not yet married to Christ, *i.e.*, converted. (Grant's "Lost Tribes," and Faber's "Sac. Calend.," vol. ii., p. 370.) That marriage will be one grand event,

notoriously celebrated in the sight of the world ; Ammi and Ruhamah synchronically, Ammi beckoning to Ruhamah, synchronically in their national bodies, of which Holy Scripture notices not any fractions. Now, too, we see the meaning of Isaiah's "Beulah :"—"Thou shalt be called Hephzibah, and thy *land* Beulah ; for the Lord delighteth in thee, and *thy land shall be married.*" (Isa. lxii. 4.) בְּעוּלָה *married*; thy *land* married. Amazing fulness of the Holy Volume ! Hosea tells us the whole nation of all the tribes shall be married to Messiah. Isaiah tells us the land shall be married ; because this marriage takes place *in the land.* Hosea names the wife ; Isaiah the scene of the consummation. Therefore, I maintain the conversion, or marriage, foretold in Scripture, takes place *after* the restoration ; and I ask permission to differ from Bishop Horsley (and from Mr. Faber, who follows him), when he says, "When converts of the house of Judah shall have obtained a re-settlement in the Holy Land, then a general conversion shall take place of the race of Judah, and the race of the ten tribes" (on Hos. i. 11) ; and to agree with Mr. Bickersteth, who says, "Many predictions lead us to expect the Jewish nation will be restored, in part at least, in a self-righteous and unconverted state." ("Rest. of Jews," p. 119.) That precise word, בְּעוּלָה, is used in two places in the Hebrew Bible ; the other is Isa. liv. 1 :—"More are the children of the desolate than the children of the *married wife*, saith the Lord." Yet how beautifully Bishop Horsley notes the price of the espousals :—"I will betroth thee unto me for ever ; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies." (Chap. ii. 19.) "A noun substantive after the verb אָרַשׂ, with ב prefixed, denotes the dowry, or that which the man gives to obtain his spouse of her parents. Christ gave for the espousal of the Church, his bride, צֶדֶק his own *justice*, מִשְׁפָּט his perfect *obedience* to the law, חֶסֶד exuberant *kindness*, רַחֲמִים tender *love*, אֱמוּנָה *faithfulness*, steady adherence to his part in the covenant between the holy three." (P. 63.) *The holy three*, Judah, Ephraim, and the Gentiles. (Isa. xi.) Just as Isaiah says (chap. i. 27), "Zion shall be redeemed with judgment, and her converts with righteousness." מִשְׁפָּט and צְדָקָה. Hosea's espousal price is Isaiah's redemption price. Only that one specifies the redemption of the place, the other of the people ; the conversion of Israel signalized within the Holy Land.

[3.] Which is clearer now we come to chap. i. 10, 11 ; for the predic-

tion here delivered seems to make Hosea's prophecy complete for our purpose. He speaks, as already noticed, of all the tribes, but especially for the ten. He describes their divorcement, their subsequent betrothal, their waiting in separation, but in hope; their national, and synchronical marriage to Jehovah Messiah in the latter days; but in chaps. ii. and iii. there was no direct and appellative distinction of Judah from Israel, unless, indeed, at ver. 23, where the titles Lo-ruhamah and Lo-ammi are used, but not in the English version. But now we perceive that, although the prophet's business may have been peculiarly with the ten, yet at the very commencement he informs them that the two would be associated with themselves, when recovered to God's favour, in the days of Messiah :—"Then shall the children of Judah and children of Israel be gathered together, and appoint themselves one head." Nor is Bishop Horsley's rendering opposed to this, although some may doubt whether it be strictly accurate. He says, on chap. i. 11, "This is only an honourable mention of Judah as the principal tribe, not as a distinct kingdom. And the true exposition of the expression is, the children of Judah, and *all the rest* of the children of Israel," having previously said in the same note, "*Children of Israel* is a general appellation for the whole race of the Israelites, comprehending both kingdoms." Thus Hosea foretels the gathering to each other of all the tribes, and their restoration; for he says, "in the place where," that is, in the *very place* where he himself was commissioned to declare to Israel that God rejected them from being his people, viz., the land of Israel; there, in that very place, they shall be called the sons of the living God. For the marginal reading "instead of that" cannot be critically supported; it is against the Septuagint, Chaldaic, Syriac, and Vulgate versions, and, more than all, against the Holy Ghost himself, through St. Paul. (Rom. ix. 26. But see Horsley's note G, "Hosea," p. 57.) So that, as at Ezek. xx. 40 :—"*There* shall all, &c., *there* will I accept them, *there* will I require," &c.; so here, to say that, when the place is so emphatically specified, a prophet means merely that, at *some time or other*, being converted, they shall worship God in their own land, seems to me too tame and weak for the prophetical energy, and I should gather from such an expression, apart from other arguments, that Hosea meant to say, there, in that very place, there, for the first time, they should be hailed as the people of the living God. If so, the conversion will be *after* the restoration. For let us give closer attention to the language :—"Then shall the children

of Judah, and children of Israel, be gathered together, and appoint themselves one head, and come up out of the land; for great shall be the day of Jezreel." According to the Masoretic pointing (attention to which may be considered a settled point among Hebrew scholars; Lee's "Grammar," pp. 2, 26), as marked in the extract here given, we are supplied with three distinct propositions:—1. They shall be gathered together; 2. They shall appoint themselves one head, and come up out of the land; and, 3. It shall be a great day for Jezreel. Hence "the appointing themselves one head," and "coming up out of the land," being comprehended in one separate proposition, may fairly be considered only two parts of one and the same prediction, which, we shall see, is an important fact. But we need not rely entirely upon the pointing, for the same result is obtained by considering the passage, whether in Hebrew or English, according to its grammatical construction. It is said, "*they* shall appoint themselves one head, וְשָׂמוּ לָהֶם רֹאשׁ אֶחָד; where *they* must evidently mean the children of Judah and children of Israel gathered together. It is plain that people of all the tribes will be *gathered together* to each other, *before* they perform the act here termed "appoint themselves one head." But it is maintained from Holy Scripture, and from the very nature of things, that this gathering to each other of tribes of Israel can take place nowhere but in Palestine; and therefore it follows that people of all the tribes will have been gathered together in the Holy Land, *i.e.*, *restored*, before they appoint themselves one head. This being so, the coming up "out of the land" must mean out of the *land of Israel*, viz., a congregation of people of all the tribes to one particular place, from all parts of the land of Israel; just as it is said of the city Jerusalem (Ps. cii. 4):—"Whither the tribes *go up*, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord," where the same word עָלָה is used. Thither they will come up to appoint themselves one head. For I imagine the Hebrew would justify the rendering, "They shall come up out of the land, and appoint themselves one head." Every tyro knowing, as Dr. Lee observes ("Inquiry," p. 25, Introd.), that predictions do not always stand in the order of their fulfilment. Accordingly Calvin says, "Ascend together from the land shall the children of Israel, and children of Judah, and they shall assemble together, and appoint for themselves one head;" putting the ascent from *the land*, and assembling together, before the appointment of the head; but of course not understanding *land* as we do. So M. Henry:—"And in their *own*

land, where God had, by his prophets, discarded and rejected them as none of his, He would, by his prophets, own them, and appear for them as his children, and from all parts of the *country* they should come up to the temple to worship." Not, therefore, does the prophet mean what Horsley thinks, "from all parts of the *earth* to Jerusalem;" but people of all the tribes, being gathered together unto each other, will come up from all parts of *their own land* to one place, Jerusalem; and, having come up, will appoint themselves one head. So Grotius, "Crit. Sacr.:"—"Et ascendent de terrâ—Ibunt ex Galilæa, et aliis locis ad Templum." But Head, רֹאשׁ, here is interpreted of Messiah. ("Glass. Philo. Sacr.," p. 49, and "Crit. Sacr.," generally.) Christ is the one Head here mentioned; and I would observe that the idea of unity, or loneship, or eminence, was already contained in רֹאשׁ; so that the addition of אֶחָד is remarkable. Oh! it is one great, one marvellous Head! In that יוֹם אֶחָד there shall be רֹאשׁ אֶחָד. In that great, and wonderful, and sudden day; that one day, when the iniquity of Israel's land shall be removed (Zech. iii. 9); then shall there be one great, one marvellous Head—Messiah-Jesus—suddenly epiphanied; "One Lord, and his name One," as the same Zechariah says, chap. xiv. 9, speaking of the same day. Drusius has this important remark, "Ascendent è terrâ. Terram captivitatis intelligit. Et rectè ascendent, nempè Ierosolymam versùs, quæ Ecclesiam figurat. *Sunt qui* referunt, *postquam ascenderint.* Nam Christus, inquiunt, non erit caput ipsorum, nisi prius Ierosolymam pervenerint." ("Critici Sacri.") People of all the tribes being already gathered into the Holy Land, *i.e.*, restored, will assemble at Jerusalem to appoint themselves one head, whom the event will prove to be, though not contemplated by them, Jesus Christ. But recognition of Messiah's *headship* is conversion: "We now learn that when we believe the Gospel we choose Christ for our king, as it were by a voluntary consent" (Calvin); or, conversely, when we acknowledge Christ as king we believe the Gospel: therefore the conversion will be after the restoration. "For great will be the day of Jezreel;" "Great and happy shall be the day when the holy seed of both branches of the natural Israel shall be publicly acknowledged of their God, united under one Head, their King Messiah, and restored to the possession of the promised land, and to a situation of high pre-eminence among the kingdoms of the earth." (Hors., "Hosea," p. 4.) "The day of Jezreel," the same as Zechariah's one day; the day of the manifestation of Branch, the day of Israel's lifting up of the ensign;

that same day is this Hosea's exaltation of Messiah into recognised kingship over all Israel restored. Then, and not before, in the land, and not out of it, will "the children of Israel return, and seek the Lord their God, *even* David their king;" for the characteristic feature of the event is to recognise and acknowledge Messiah's *divinity:* Israel will then say, "The Lord, Jehovah, *our* Righteousness."

Now, were it permissible to speculate, I would argue that a people newly restored must require a government, and desire to constitute some head. I would intimate that this special organization of national authority is peculiar assumption of political power, national identity, national independence. Will this assumption of independent government provoke the wrath of those who love not Israel, nor God's holy will, and lead to the invasion by antichristian powers, whose destruction at Jerusalem will be effected by the lighting down of Messiah? Israel's purpose to appoint a head, theirs to prevent the institution of independent government, but neither of them anticipating the miraculous manner in which Israel's purpose will be accomplished; but Israel, when perceiving it, hailing Him with joy; "And it shall be said in that day, Lo! this is our God; we have waited for Him, and He will save us; this is the Lord, we have waited for Him, we will be glad, and rejoice in his salvation." (Isa. xxv. 9.)

[4.] At the commencement we showed the impossibility of sustaining a merely figurative interpretation of this prophecy; and, indeed, it is clear that, although it may be extended also to Gentiles, in a spiritual sense, as presently to be noted from St. Paul, no branch of the Gentile Church can fulfil the conditions involved in the scenic children, Lo-ammi and Lo-ruhamah; none but the literal seed are the children of the adulterous mother. All through the Scriptures, and, not least, the New Testament, the proper position of the Gentiles is that of a branch "grafted in" (Rom. xi. 19); the proper, the *natural* branches are that Ammi and Ruhamah, whom God has promised to graff in *nationally* again. (Ibid. ver. 23.) Now, as to the unconditional character of this prophecy, whoever carefully peruses it will observe that the whole context is liable to the same grammatical construction. For example, if the verse, "I will also cause her mirth to cease, her feast-days, her new moons, and her Sabbaths, and all her solemn feasts," if this be unconditional, then the following, "I will sow her unto me in the earth, and I will have mercy upon her,"

&c., &c., must be unconditional also. But we know that the judgments threatened were certain, for they have been awfully fulfilled; therefore (the same grammatical construction being sustained) the mercies promised are certain also. Bickersteth has well expressed this:—"As the threatening has been real and literal, and amply fulfilled, so the promise of their restoration is real and literal, and must be amply fulfilled." (P. 256.) The same unconditional character of the prophecy may also be perceived at chap. ii. 7:—"And she shall follow after her lovers, but shall not overtake them; and she shall seek them, but shall not find them; then shall she say, I will go and return to my first husband, for then it was better with me than now." This prediction is much the same as Ezek. xx. 32:—"And that which cometh into your mind shall not be at all: that ye say, We will be as the heathen," &c. This same unconditional character pervades also the whole promises of chap. ii., beginning with ver. 14; *therefore*, לָכֵן, which Lowth prefers to have translated *nevertheless;* for, says he, "here is a plain alteration of the style from threatenings to promises." This is a translation the same in spirit, as in word, with that of וְ before noticed, Ezek. xvi. 60:—"Nevertheless I will remember my covenant with thee in the days of thy youth," &c. So Jerem. ii. 2:—"I remember thee, the kindness of thy youth, the love of thine espousals." The three prophets are one in spirit. God's promises are contrasted with Israel's stubborn rebellions, and made in full remembrance of, and notwithstanding, Israel's infidelity. The same unconditionality is clear from the nature of the emblem employed. In the one case, the woman is described as a prostitute, in the other, as an adultress, and the marriage is consummated in the full knowledge of her impurities. Now, that marriage represents the spiritual union of God to Israel, through Messiah; hence the reunion of Israel to God, through Messiah, *i.e.*, their conversion, is foretold unconditionally, and notwithstanding, and in the full knowledge of, Israel's spiritual adulteries. This unconditional character of the prophecy is acknowledged by Calvin and Henry; and I shall merely apply Professor Lee's canon, "Prophecy, properly so called, knows no condition," and assert, that to prophecy, properly so called, Hosea's whole book, and not least these first three chapters, belong. And I cannot help observing that Hosea's imagery bears equally against Lee's theory, that Holy Scripture knows not Israel, as a nation, in Messiah's days, and against Horsley and Faber, who maintain that some part of Israel will

be converted before the restoration, if, indeed, we are to understand them to mean that any such previous conversion can lay claim to *nationality* in any sense. For Hosea's emblem is peculiarly national; of all the people, embodied in the adulterous wife; and all the people, as represented by her two children, are to be recovered synchronically in their separate bodies. Lo-ammi cannot become Ammi, nor Lo-ruhamah become Ruhamah, at one and the same time, *i.e.*, their mother be wedded as *an unity*, if we admit that any part of either, deserving to be considered the *national body* of either, has already become abstracted by Christianity. If this be granted, I would add that no other conversion is the subject of prophecy but that of the nation *corporately*.

[5.] St. Paul alludes, Rom. ix. 25, 26, to Osee's, chap. ii. 23, for the purpose of applying the prophecy to "the Gentiles also;" and Professor Lee snatches at the fact for his peculiar theory ("Inquiry," pp. 32 and 96), but with no good reason; for Bishop Horsley had already noted the spirit and effect of St. Paul's quotation, "The words Ammi and Ruhamah, and their opposites Lo-ammi and Lo-ruhamah, are capable of the same extension; the two former to comprehend the converted, the two latter the unconverted Gentiles. In this extent they seem to be used in chap. ii. 23, which I take to be a prophecy of the call of the Gentiles, with manifest allusion to the restoration of the Jews. Accordingly we find these prophecies of Hosea cited by St. Paul to prove, not the call of the Gentiles *solely*, but the indiscriminate call to salvation both of Gentiles and Jews. He affirms that God has called us (*i.e.*, us Christians) vessels of mercy afore prepared unto glory, not of the Jews only, but moreover of the Gentiles too. And it is in proof of this proposition that he cites the prophecies of Hosea. And the manner of his citation is thus. First, he alleges two clauses, but in an inverted order, from the 23d ver. of chap. ii., which seem to relate more immediately to the call of the Gentiles:—"I will call them my people, &c., and her beloved," &c. And to these he subjoins, as *relating solely to the restoration of the Jews*, that part of this prophecy of the first chapter which affirms that "in the place where it was said unto them, Ye are not my people, there they shall be called The Children of the Living God." From these detached passages, thus connected, he derives the confirmation of his proposition, concerning the *joint call* of Jew and Gentile to the

' the Gospel." (Hos., p. 58.) Horsley, then, had already fully
l the place, as being perfectly consistent with the national
n and conversion of Israel. Now, if Professor Lee had
o this, it would have been to the purpose, but this he makes
pt to do. If he had but given us a critical exposition of the
"In *the place where*, &c., *there* it, &c., &c.," how grateful
d have been ! especially as the Septuagint, Chaldaic, Syriac,
ate editions, all confirm this reading, and justify our under-
it of the land of Israel. But he meddles not with that,
the whole question, both of *restoration and conversion*, may
with confidence upon those words. Yet Professor Lee,
from his treatment of Gesenius in his Lexicon, of Ewald in
mar, and of Blomfield in his "Inquiry," was not a man to
error in a critical work, like Horsley's, when he believed he
l the means and opportunity of exposing it. Horsley's
remains unanswered, and the Professor's theory suffers in
n. St. Paul's object was to include the Gentiles, but without
y excluding Israel.
only add that after carefully examining Dr. Henderson's notes
, chaps. i. to iii., I see no reason to alter the above exposition.

The next prophecy is from Jeremiah, contained in his thirtieth
ty-first chapters. We may observe upon these, as upon
xiii., that the various ways in which he notifies the persons
his prophecy is addressed, leave no room to doubt to what
ey must be specifically applied. From chap. xxx. :—"I will
ain the captivity of my people Israel and Judah" (ver. 3);
are the words that the Lord spake concerning Israel and
ng Judah" (ver. 4); "Therefore fear not, O my servant
either be dismayed, O Israel" (ver. 10); "I will bring again
vity of Jacob's tents" (ver. 18); "This is Zion, whom no
eth after" (ver. 17). From chap. xxxi. :—"All the families
l" (ver. 1); "Behold, the days come that I will sow the
Israel, and the house of Judah, with the seed of man and
seed of beast" (ver. 27); "For I am a father to Israel, and
is my firstborn. I have surely heard Ephraim bemoaning
thus. Is Ephraim, my dear son, is he a pleasant child?"

(vers. 9, 18, 20); "Ephraim shall say, Arise ye, and let us go up to Zion, unto the Lord our God. They shall come, and sing in the height of Zion. Again, I will build thee, and thou shalt be built, O virgin daughter of Israel; thou shalt yet plant vines upon the mountains of Samaria" (vers. 4, 6, 12). From all which quotations it is plain that certain people are spoken of distributively and collectively, as Israel and Judah, as house of Israel, and house of Judah, as Ephraim, as Israel, as virgin daughter of Israel, as Jacob, as the captivity of Jacob's tents. How can such appellations be severally, and particularly, applied to the Christian Church, the only spiritual mode of exposition attempted? Their individuality, and distinctness, demonstrates that *literal* Israel must be understood. Each and all of Jacob's sons are included, though Jeremiah's feelings of tenderness seem divinely drawn out towards Ephraim, or the ten, the reason whereof will probably appear. All Jacob's sons are included collectively as a people, distributively in their parts, Israel as a nation, and Israel in his tribes; and, more than that, that part of Israel termed Ephraim, or Israel peculiarly so called, distinct, as a body of people, from Judah. Hence, if this prophecy belong to the times of Christianity, and if it foretel restoration and conversion, that restoration and conversion will be of all the tribes, and with tribal distinction, and the part of the nation called Ephraim, viz., the ten, distinct as a people from Judah, or the two.

[1.] But the time, or era, for the fulfilment of this prophecy is plainly fixed. At chap. xxx. 3 the prophet first specifies time:—"Behold, the days come." He announces a proposition to which, all through his prediction, he refers *time*, whenever again alluded to:—"Alas! for that day is great" . . . . "It shall come to pass in that day" (vers. 7, 8; and at chap. xxxi. 1, thus connecting the time of the two chapters):—"At the same time, saith the Lord;" . . . and so, down to the 26th ver., the prophet uninterruptedly sustains the same time. "Chap. xxxi. 1:—'At the same time.' 'In the latter days' (chap. xxx. 24)," says Lowth; thus marking the identity of the time, and the unity of the prophecy, in the two chapters. But, besides, of this time he gives indisputable characteristics. "For it shall come to pass in that day, saith the Lord of Hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him; but they shall serve

the Lord their God, and David their king, whom I will raise up unto them." (Chap. xxx. 8, 9.) Now this same time, or day, or era, is carefully sustained as far as chap. xxxi. 26, and is plainly the day, or time, or era, the יוֹם of David the king, Jesus Christ; but then the prophet says, "Upon this I awaked, and beheld; and my sleep was sweet unto me." Thus far he had been taught in vision; that vision he records; and the rest of the chap. xxxi. is an affirmation of it, as recorded, but carefully explained of the same *time*. Ver. 31 shows this:—"Behold, the days come that I will make a new covenant with the house of Israel, and house of Judah, not according to the covenant which I made with their fathers," &c., &c. This prediction of a new covenant St. Paul (Heb. viii. 8), by quoting Jeremiah, enables us to explain with certainty of the Christian covenant; so that, whereas before (ver. 26) Jeremiah had marked the time, or era, as that of David the king, he now marks it as that of the new, or Christian covenant. In each division of the prophecy, therefore,—viz., the narrated vision, and the affirmation of it,—the same *time* is carefully sustained, and it is the time of the Christian dispensation. Thus far we see that, to Israel and Judah, viz., to all the tribes of Jacob, collectively and distributively, as regards the two houses, and to their whole land, certain blessings are promised, to be experienced *during the times of Christianity*. Let us see what they are.

[2.] Restoration of all the tribes to the Holy Land. "I will bring again the captivity of my people Israel, and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it." (Chap. xxx. 3.) "Lo! I will save them from far, and thy seed from the land of their captivity, and Jacob shall return and be at rest, and be quiet, and none shall make him afraid." (Ver. 10. See also ver. 19, and chaps. xxxi., xii., and xxiii.) Such passages predict a restoration, peculiarly national, to that very same land which God gave in perpetuity to Abraham; and the following foretel a conversion equally national:—"They shall serve the Lord their God, and David their king, whom I will raise up unto them." (Chap. xxx. 9.) "They shall all know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sins no more." (Chap. xxxi. 34. See also chaps. xxx. 20, xxxi. 9—19, and xxxiii.) But there are certain specialities in Jeremiah's predictions to which

attention should be called, for the purpose of seeing what new features in the coming events are delineated for us; and there are several.

First. We are now informed, with a distinctness unknown to any prophecy yet considered, that the time of restoration will be one of great trial to the people restored:—"Alas! for that day is great, so that there is none like it: it is even the time of Jacob's trouble; but he shall be saved out of it." (Ver. 7.) By which we know a restoration other than that of the Babylonian is spoken of, when Jacob underwent no trouble. The language seems not ambiguous; but, were it so, the following verses show that this time of Jacob's trouble is that of their deliverance from dispersion, and of their conversion to Christianity. It is defined by vers. 8 and 9 to be that day when the yoke of strangers shall be broken off Israel's neck, and they shall serve David their king. At that day the power of strangers over Israel will be broken for ever; and from that day, but not before, Israel will believe in Christ, David their King. So long, therefore, as Gentile strangers hold the yoke over Israel and his land, as at this day, so long Israel will remain unconverted. Israel's conversion dates from the day when Jacob is saved out of his trouble for ever; this trouble is ended by the breaking of all Gentile strangers' yoke; and *wherever* that yoke is nationally broken, *there* Israel's conversion begins, and by *whatever* the yoke is broken, by *that* the conversion is commenced. The place will be Jerusalem; the act, Christ's breaking off strangers' yoke in Antichrist. Scott says upon this restoration and conversion, at vers. 5—9:—"Perhaps it will be introduced by terrible judgments on Israel and the adjacent nations, destroying obstinate rebels and opponents, and making way for the conversion of the rest; and the miseries of the nation since the coming of Christ are predicted." Scott's *perhaps*, in the first clause, will be supported by other scriptures. (See also Lowth, on vers. 23, 24, the time of which is the same. Compare also Dan. xii. 1.) This prediction of Jacob's trouble, at the time of restoration and conversion, seems to bear out the interpretation which some have put upon Hos. i. 11:—"For great shall be the day of Jezreel," *i.e.*, say they, "Great in trial shall be the day of Jezreel." But that יוֹם אֶזְרְעֶאל will be great in all senses; great in trial, great in blessing, great in result, great in wonder. That day of Jezreel is the day of the One Great Head, appointed with Israel's confidence and joy over Israel and Judah at Jerusalem. That appointment of the One Great Head is

the manifestation of Branch, is the enthronement of King Messiah, is the overthrow of Antichristian foes, is the breaking of the strangers' yoke, is the ending of Jacob's trouble, is the *cause*, the *final and effective* cause of his conversion, is the great day of Jezreel, and is celebrated at *Jerusalem*." (See also Horsley's "Hosea," p. 4.) However, Jeremiah is explicit; the time of Jacob's trouble is the יוֹם, day, or order, or series, of events resulting in his conversion; and because it is said *Jacob's* trouble, therefore we conclude that some of *all* Jacob's sons, viz., some persons of *all the tribes*, are included in it. And I distinguish it from the visitation mentioned at Ezek. xx. 38:—"I will purge out from among you the rebels," &c., for that will fall upon certain isolated rebels, out of some one country, who are not permitted to enter the Holy Land; but this upon Jacob collectively, viz., upon persons of all the tribes within that land, but particularly at Jerusalem. Hence, after a partial restoration, shared in by people of *all the tribes*, and constituting a just representation of both *houses*, this fearful trouble will be sent upon them, but will result in the overthrow of its agents, their own conversion, and the completed restoration of their people. God will save Jacob out of it, and cause him afterward to dwell safely in the land. (Ezek. xxxvi. 33.) It will hardly be doubted that the title *Jacob* includes all the tribes, the national representation, though there is one passage which affords a singular exception to this:—"For the transgression of Jacob is all this, and for the sins of the house of Israel. What is the transgression of Jacob? Is it not *Samaria*? And what are the high places of Judah? Are they not Jerusalem?" (Mic. i. 5.)

Second. We have already had reason to infer that Jerusalem is to be rebuilt, and that upon her ancient foundations; but Jeremiah puts this beyond contradiction:—"Thus saith the Lord, Behold, I will bring again the captivity of Jacob's tents, and have mercy upon his dwelling-places; and the city shall be builded upon *her own heap*, and the palace shall remain after the manner thereof." (Chap. xxx. 18.) This, following the declaration, "This is Zion, whom no man seeketh after," leaves no room for misapprehension. Jerusalem shall be rebuilt in Messiah's days upon her proper ancient site, her own heaps, and particularly the *urbs superior*, the royal quarter, the city of David, which is not now included within that city—"Beautiful for situation, the joy of the whole earth, Mount Zion, the sides of the north, the city of the great king." (Ps. xlviii. 2.) This quarter is here specified as containing also the palace אַרְמוֹן, the royal citadel; which also

Jeremiah declares shall be builded after the manner thereof. But for whom? Surely this earthly residence will be required for an earthly governor alone; and thus, by a singular prediction, Jeremiah justifies the previous inference, that, although the kingdom, at the time this prophecy becomes fulfilled, will be Messiah's, a *spiritual* kingdom, yet the royal residence will be required for a governor in the flesh, foretold by Jeremiah subsequently, at chap. xxxiii. 26, to be of the seed of literal David, ruling with acknowledged subordination to Messiah. The Jewish state, reconstructed with an independent government, under the special kingship of Messiah, but having also a royal governor of David's line, as typified formerly by Zerubbabel. (Zech. iii. 8.) Lowth says this word אַרְמוֹן may mean here either the *temple*, or the king's house. But this is an error. Lee makes the word mean *palace* alone, and never temple. So Gesenius, alluding at the same time to one place, where the word was thought by ancient interpreters to mean the temple, and the context seemed to favour them; but Fürst, in his "Concordance," gives no such passage; interprets the word *domus augusta, alta, palatium;* nor can I find that, in all the *thirty-one* references he gives, the word is ever used of the temple. The fullest use of it is found in Amos; and I conclude that Lowth is incorrect; though, it should be added, Grotius says:— "אַרְמוֹן, palatium; quod intelligi potest de domo Principis. Sed *Chaldæus et Græci* templum intellexerunt," which was probably Lowth's authority, "Crit. Sacr." In noting this prediction of the rebuilding of Jerusalem and her palace, the reader ought especially to observe that it cannot be applied to the Babylonian restoration without direct violation to the context; for, 1. The whole prophecy is limited to the times of David the King, Messiah: 2. The very *verse*, in which this prediction respecting Jerusalem and her palace occurs, describes the captivity returned as that of *Jacob's* tents, viz., *all* Israel; which, as we have abundantly shown from Hosea, &c., &c., could not have been the case at the Babylonian restoration: and, 3. The paragraph, which is continuous, contains (as I shall shew), at ver. 21, a special prediction of Messiah in connexion with their governor, limiting that paragraph, and every prediction in it, to his times. And I would notice here, with the greatest deference, a curious self-contradiction of Professor Lee ("Inquiry," p. 60):— "And the city shall be builded upon her own heap (hill). Some have understood this of a prediction of the rebuilding of the national Jerusalem, and therefore to be literally interpreted. But this cannot

be true, for Jerusalem was not generally built upon a *hill.*" The whole force of this observation lies in making תֵּל mean a *hill*, and objecting to the word *heap*. But the same Professor Lee tells us, "Lexicon," p. 623, "תֵּל a *heap*, peculiarly of *ruins;*" and refers to this very passage, Jeremiah xxx. 18, to prove it. We value Lee's Lexicon too highly not to follow it, and his "Inquiry into Prophecy" too little to follow that. Besides which, the fact is, his own meaning of תֵּל, in his Lexicon, is precisely like Gesenius' ("Thesaurus," p. 1505) :—"Collis. max. *acervus ruderum.*" "Rudus Vetus; rubble, rubbish, *of old ruinous houses fallen to the ground.*" (Ainsworth.) Upon the ruinous old houses of old Jerusalem, fallen into a heap upon the ground, the new Jerusalem will literally be built in Messiah's days, this blunder of the Professor notwithstanding.

Third. The prophet distinctly describes the going up of people from the ten tribes, who were not included in the Babylonian restoration, to worship at Jerusalem. "There shall be a day the watchmen upon Mount Ephraim shall cry, Arise ye! and let us go up to Zion, unto the Lord our God." (Chap. xxxi. 6.) Again: "Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord." (Ver. 12.) If any one be tempted to think that *Zion* may be here interpreted of the Church, let him bethink him again what interpretation to put upon the expression, "watchmen upon *Mount Ephraim;*" *watchmen* he might spiritualize (as it is called), but what object of specification can the words *Mount Ephraim* be conceived to have in reference to the Christian Church! Clearly Jeremiah predicts the gathering together of the people of literal Ephraim to Jerusalem, the city of their solemn assemblies. There the Lord will be known to dwell; thither they will go up to serve Him as in times of old. So before, in Ezek. xx. 40 :—"For in mine holy mountain, in the mountain of the height of Israel, saith the Lord, there shall all the house of Israel, all of them, *in the land*, serve me; there will I accept them, and there will I require your offerings." So too, on Hosea iii. 4, 5. After the children of Israel have abided many days without either government, or Church, of their own, the accidents either of material, or place, to worship, then, in Messiah's days, their national condition in these respects shall be exactly reversed, and they shall recover all. "They shall fear the Lord and his *goodness* in the latter days," said Hosea (chap. iii. 5); they "shall flow together unto the *goodness* of the Lord," says Jere-

miah (chap. xxxi. 12), using the same mode of speech. The passage foretels the re-establishment of national, public, state, scriptural worship at Jerusalem, and describes the flowing together of all Israel to the Holy City for that purpose. Religious rites and ceremonies, of some sort consistent with Christianity, are predicted; but of their exact character, how far Levitical or otherwise, Jeremiah suggests nothing. M. Henry on this place says :—"Now this implies that the service of God *shall be again set up in Zion;* that there shall be a general resort to it, with much affection and with mutual excitement, as in David's time ;" and "They shall flock in great numbers, and with great forwardness, and cheerfulness, as streams of water, to the temple, where He causes his goodness to pass before the people. They shall come together in solemn assemblies," &c., &c. He fully justifies our view of the *force* of the passage, but failed to see that it was limited, as it is, to the times of David the King, Messiah Jesus. Not so beautifully, but more particularly, Lowth, on chap. xxxi. 6: —"The prophet here saith that the time shall come when there shall be a general summons throughout all the ten tribes (Ephraim being often put for the whole kingdom of Israel,) to repair to the temple at Jerusalem, and join themselves to the Church, from which they had made so long a separation"—*all the ten tribes;* therefore not fulfilled after the Babylonian restoration, for the watchmen are *upon* Mount Ephraim. So Isa. lii. 7 :—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion"—a prediction referring to the same times.

This peculiar description of the ten's resorting to worship at Jerusalem tends to suggest once more that the coming restoration, and its safe settlement in Palestine, will be in *tribal* divisions. And in the present chapters the same idea is otherwise, and more distinctly, inculcated; for, at chap. xxxi. 1, the prophet says, God will be "the God of all the *families* of Israel." This word מִשְׁפָּחָה *family*, has four several meanings, viz., family or household, family or clan, family or tribe, family or nation, each of the last three being clearly only an extension of the word's primary meaning, the first. The following passages will illustrate this statement :—1. Clan, or family

descended from a common head; "And of Kohath was the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites; these are the family of the Kohathites." (Num. iii. 27). 2. Family, in the sense of tribe: —"Manoah, a man of the family of the Danites." (Judges xiii. 2.) 3. Family, in the sense of nation:—"Against the whole family, which I brought up from the land of Egypt." (Amos iii. 1.) "In thee shall all the families (written *nations*, Gen. xxii. 18) of the earth be blessed." (Gen. xii. 3.) And, I would add, it is used to signify the two *nations*, or houses, or kingdoms, of Israel and Judah, distinctively. "The two families which the Lord hath chosen." (Jerem. xxxiii. 24.) Now it is clear that, in Jerem. xxxi. 1, the last meaning, *nations*, cannot be taken, for it would be simply absurd to speak of Jacob's descendants as "*all* the nations of Israel," they forming but one people. And of the other three meanings, either will suit our purpose; for, whoever admits that Jeremiah prophesies for *households*, or *clans*, cannot and will not be disposed to deny, that his prediction may be extended also to *tribes*. This, then, viz., tribes, is the force of מִשְׁפָּחוֹת here. Jeremiah predicts, God will be the God of all the tribes of Israel, and they shall be his people. Take a parallel passage:—"Hear the word of the Lord, ye house of Jacob, and all the families (*i.e.*, tribes) of the house of Israel." (Jerem. ii. 4.) Thus, then, the prophecy specifies the restoration and conversion of Israel, by all his tribes; to what purpose unless, at that day, those tribes can be known apart? But, if apart, then tribal arrangement in the land, and tribal institutions, social and municipal, seem to follow as matters of course. So Isaiah, by inspiration, utters a prophetic prayer, which contemplates the recovery of Israel:—"Oh! Lord, why hast thou made us to err from thy ways? and hardened our hearts from thy fear? Return, for thy servants' sake, the *tribes* of thine inheritance!" (Isa. lxiii. 17.) Now let Professor Lee's criticism on שׁוּב *turn*, or *return*, be admitted to the fullest, that it does not *always* mean "a bringing back from one country to another." ("Inquiry," p. 84.) Here, in Isaiah lxiii. 17, it *must* mean that; for Isaiah explains himself:—"The people of thy holiness have *possessed it* but a little while; our adversaries have *trodden down* thy sanctuary." (Ver. 17.) Mark that, then, all ye lovers of Israel! The Holy Ghost has prayed for *the literal restoration of Israel to Palestine;* therefore, that prayer must, and will, be granted! And

Isaiah uses a proper word for *tribes*, שִׁבְטֵי. This prophetic prayer, whispered to Isaiah by the Holy Spirit, is therefore sure to be complied with. God will cause to return to Palestine, and to truth, the tribes of his inheritance; tribes twelve, with their Levites, separate and contradistinguished of the sons of Jacob. M. Henry on the passage:—"I will be the God of all the families; not of the two tribes only, but of all the tribes." We shall see presently that Ezekiel particularly supports these arguments. And the conclusion is that the tribes, being thus specified in prophecy, will be distinctly and separately allocated in their land. This idea we saw advanced by Ezekiel (chaps. xvi. 55, and xxxvi. 11), and a similar expression is employed by Jeremiah here:—"Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them." (Chap. xxx. 20.) Let the force of this passage be noted: *children*, in one clause, is precisely equivalent to *congregation* in the other; and *shall be as aforetime* precisely answers to *be established before me;* hence the children will become an עֵדָה, *a congregation of witness*, and be established, viz., become as *aforetime* כְּקָדֶם; as formerly, according to their "former estate." (Ezek. xvi. 55.) Hence I conclude that the restored people will not be divided into *tribes* until after their restoration, their rescue from the strangers' yoke, and their conversion. For, not until so discriminated, do they become once more that national congregation, witnessing before the world, as accepted worshippers, to the truth of God. This cannot be until they are resettled in the land, nor before they are converted. For in the word עֵדָה we recognise peculiar force, as the word employed by Moses to indicate the congregation of all the tribes of Israel, recognised of God as his people, and drawing near to Him in the appointed ordinances of public, national, established, state religion. The book of Numbers fixes the force of the word. Its meaning is, "testimonium, monumentum, etiam de legibus divinitùs revelatis; or Concio, Coetus, examen, ecclesia, a verbo עוּד, significatione congregandi, quæ à primariâ firmandi exiit." (Fürst's "Concor.," p. 796. Also Lee's "Lexicon," pp. 450, 452.) A congregation of witness before the world Israel was, and is yet to be. As that Church, or congregation, of old was established as a witness of God's truth before the world, so shall it be again, as a witness, to the outmost parts of the earth of the fulfilment of these prophecies. The prophet foretels that all the tribes of Israel, as one reunited, holy

congregation, shall be again settled, as of old, in their land, a national, public, recognised, world's witness to the truth of God, and his revealed word. In tribal settlements as of old, with public assemblies as of old; not a confused, indiscriminate mass of people, mixed up with strangers, and spurious people, as after the Babylonian return, when Israel possessed not Samaria, or Mount Ephraim, but the separate and peculiar people of God, by families and tribes, in their estates and inheritances, discharging functions *not possible to other nations;* as an embodied, congregational, national, rescued evidence of the love, and power, and truth of the Almighty. So Scott, on chap. xxxi. 3—7:—"Some of the Israelites who at different periods returned with the Jews from captivity, doubtless got possession of their ancient inheritances, but this evidently refers to events yet future. .... The Jews, and Ephraim, or the ten tribes, are here represented as already in possession of their own land, and all their former jealousies and divisions are ceased; so that the watchmen, the teachers, or prophets of Ephraim, excite the people to resort to Mount Zion to worship." This did not those who held Ephraim after the Babylonian captivity. "Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship," &c., &c. (John iv. 20.)

Fourth. The Authorized Version contains this remarkable passage, "And their nobles shall be of themselves, and their governors shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me; for who is this that engaged his heart to approach unto me? saith the Lord." (Chap. xxx. 21.) Taking even this reading, the passage is of great importance, for it contains in effect a prediction that, within the Holy Land, in the days of Jesus Christ, all Israel shall be ruled over by nobles of their own race, and have a chief governor, born of their own nation; and this may really be a subject of prophecy; but the place before us is more important still. For the word translated *nobles* is of the singular number, and speaks of one, as well as *governor.* There is no reason for the difference which appears in the English; besides which, there is reason to believe it has a far higher import in this place than the word *nobles* can convey. For it is אַדִּיר continually applied to God himself. "The Lord on high (יְהוָה אַדִּיר) is mightier than the voice of many waters." (Ps. xciii. 4.) "But there the glorious Lord (יְהוָה אַדִּיר) will be unto us a place of broad rivers and

streams." (Isaiah xxxiii. 2.) A beautiful prediction which, in fact, belongs to the same יוֹם or series of events as Jeremiah xxx. 21, and is almost parallel with it. The word אַדִּיר, then, here rendered *nobles*, is in truth a word of eminence frequently applied as a title to the Most High himself, while that rendered *governor* is merely the participle מֹשֵׁל, as already used for *rulers* by Jeremiah at chap. xxxiii. 26: "Of his seed to be *rulers* over the seed of Abraham;" so that preference of dignity belongs rather to the first than to the second; and the passage admits of two renderings, "And their Noble One shall be of themselves, even their ruler shall proceed from the midst of them;" or, "And their Noble One shall be of themselves, and their ruler," &c., &c. In the first this Noble One and the ruler are the same; in the second they may be two. The first declares that God the Lord, the Mighty One, shall himself be ruler: "He shall sit and rule upon his throne;" the second that, besides the Mighty One, there shall be a subordinate governor, "a ruler of the seed of David," under Messiah. We have already seen that both ideas are sustained by prophecies. In either case אַדִּיר *noble one*, means Messiah. There is a cognate word, אַבִּיר *mighty one*, which Isaiah uses in the same sense in the following passages: "The Lord of Hosts, the Mighty One of Israel" (chap. i. 24); "Thy Redeemer, the Mighty One of Jacob" (chap. lx. 16): these last two references being also to prophecies which belong to the same era as that of which Jeremiah is speaking. But there is another important consideration which justifies our application of this passage to Christ. We recognise accepted worship or mediation on the part of the Noble One from the midst of Israel on Israel's behalf. "I will cause Him to draw near, and he shall approach unto me;" to *draw near* and *approach* to God implying acts of worship, and being especially used of priests (Lev. x. 3, and xxi. 17); but this is such a priest that Jeremiah expresses wonder or admiration that He, even such as He, should thus draw near for Israel. This priest is a "man wondered at." (Zech. iii. 8.) כִּי מִי זֶה for who is this, this very one, who pleased his heart to approach unto me! Such peculiar language confirms the view that Messiah is intended, and that Jeremiah here represents Him, not only as the Mighty One and Governor of restored Israel, but also as their intercessor and advocate before the Almighty Father. A prediction exactly corresponding to Zechariah's: "He shall sit and rule upon his throne, and He shall be a *priest* upon his throne."

"Ex consensu interpretum Græcorum, Latinorum, sed et Hebræorum, qui hinc hauserunt nomen Messiæ אַדִּירוֹ ut est in Talmude... Vocabo eum in sacerdotium. Sic accipiendum esse docetur (Ps. cx. 4; Jerem. xxxiii.) sub finem .... Quis alius, præter Christum, erit quem volo regem genti dare? Quis alius, præter Christum, audet se filium meum vocare? Naturâ scilicet, non adoptione. Quis angelorum, vel hominum, mihi adeò conjunctus est per amorem, fiduciam, et obedientiam." (Poole.) "This," says M. Henry, "has reference to Christ our governor, David our king..... It has reference to Christ, to Him as the Mediator, as the High Priest of our profession." And Lowth: "'Who is this,' &c., &c. The words have an emphasis in the original that cannot be expressed in another language, and are spoken by way of admiration. The very same phrase is used Ps. lxxiv. 10, where the altering of the phrase from that which was used in the eighth verse is designed to denote some extraordinary person, and is generally expounded of Messiah." And Scott: "Yet the Jews after their captivity were seldom, if ever, free from dependance on strangers, and were frequently oppressed by them, and many of their rulers were far from meriting the character here given..... Zerubbabel was neither priest nor king, though ruler of the Jews under the kings of Persia; and to approach God on behalf of sinners requires far more than mere devotedness to God." We seem, then, to have the assent of the commentators in considering Jerem. xxx. 21 a prophecy of Messiah. Under the same head I would place Lee's reference to Isaiah x. 21: "The remnant, even the remnant of Jacob, shall return to the mighty God." And Isaiah ix. 6: "He shall be called Wonderful, Counsellor, the Mighty God, the Father of a *Dispensation*, the Prince of Peace" ("Inquiry," p. 31), "Everlasting Father, אֲבִי־עַד Originator of an Age or Dispensation." (Lee's "Lex.," p. 2.) But the *remnant* spoken of by Isaiah which returns to the Mighty God, is that multitudinous remnant of all the tribes gathered together in Palestine like a flock overflowing its fold, from all quarters of the world, as explained on Isaiah xi. 11, and Micah ii. 12, at p. 113, *suprà*. And again, "Lift up your heads, O ye gates! and be ye lift up, ye everlasting doors; and the King of glory shall come in! Who is this King of glory? (מִי הוּא זֶה מֶלֶךְ הַכָּבוֹד) The Lord of Hosts, He is the King of glory." (Ps. xxiv. 10.) Where we have the same expression as at Jerem. xxx. 21 in a psalm, which I take to be a prophecy of the same

Noble One, the Mighty Ruler, and High Priest, and King of Israel. Upon the whole, taking the paragraph (chap. xxxi. 18—24) it seems not reasonable to evade the conviction that the return of "the captivity of Jacob's tents," the rebuilding of Jerusalem upon "her own heap," the establishment of "their congregation before me" as aforetime, and the national reconciliation to God which this implies, are here in a manner of peculiar force, from its singularity, carefully and distinctly *limited to that time* when Israel shall welcome Messiah our Lord Jesus as their own High Priest and King, and this (vers. 23, 24) in the presence of great and fearful judgment upon their enemies.

Fifth. It should be borne in mind that Jeremiah prophesied some time after Hosea, for he seems on this occasion to have Hosea's prophecy, already considered, upon his mind. When speaking of the first covenant (chap. xxxi. 32), Jeremiah says, "Which my covenant they brake, although *I was a husband* unto them, saith the Lord." בָּעַלְתִּי. The occurrence of this figure of husbandship seems remarkable in this place; for remembering that Hosea had already delivered a prophecy relating to the times of David the King, and foretelling Israel's restoration and conversion through the illustration of husband and adulterous wife, and that this prophecy, like Jeremiah's, alluded to one covenant broken and another to be entered into, it seems likely that Jeremiah's hearers would at once refer to Hosea's previous declaration: "At that time thou shalt call me Ishi, and shalt no more call me Baali" בָּעְלִי. (Chap. ii. 16.) This probable connexion of Jeremiah's present prophecy with Hosea's seems confirmed upon further inspection. "I will allure her (says Hosea), and bring her into the wilderness, and speak comfortably unto her." (Chap. ii. 14.) But Jeremiah says, "The people that were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest." (Chap. xxxi. 2.) Hosea says (chap. iii. 3), "Thou shalt not play the harlot, and thou shalt not be for another man;" and "I will betroth thee unto me for ever; yea, I will betroth thee unto me," &c., &c. (chap. ii. 19, 20); Jeremiah, "I will build thee, and thou shalt be built, *O virgin* daughter of Israel" (chap. xxxi. 4): and, "Turn again, O virgin of Israel, turn again to these thy cities" (ver. 21); where the word בְּתוּלָה, "virgo, eaque illibata, ita dicta utpote à virorum consertio *separata et seclusa*," (Gesenius), is the strongest that could be used to indicate freedom from uncleanness. The purification of the "back-

sliding daughter" (ver. 22) during the time of her separation, her "abiding many days" (Hosea iii. 3) being so complete as to be illustrated only by a recovering of first virginity. Hosea and Jeremiah seem alike, though not equally, to employ the figures of separation, betrothal, and marriage to represent the reunion of all Israel to God-Messiah. And each of them includes all the tribes with peculiar comprehension of the ten. As before observed on Hosea, all may be, and are, included, but the ten must be. So Jeremiah particularly personifies Ephraim, although he also, speaking of all, says, "I was a husband unto them," wrapping all within the figure. "Is Ephraim, my dear son, is he a pleasant child?" (Chap. xxxi. 20.) This more especial allusion to the ten seems to me carried on also at ver. 21, and that there Jeremiah, as Isaiah did before, teaches us to expect the ten from the vicinity of their first captivity: "Set thee up way marks; make thee high heaps; set thine heart towards the high way, *even the way which thou wentest;* turn again, O marriageable virgin of Israel, turn again to these thy cities." Now this designation of the way by which Jeremiah knew the people went seems to me hard to be applied to the Roman dispersion, of which Jeremiah knew nothing; and, besides, the paragraph (vers. 18—21) referring peculiarly to Ephraim, we know it was not fulfilled at the Babylonian restoration; the way must mean the way the ten went, who will come back (as Isaiah had before intimated) by the same way; "the virgin of Israel" will mean peculiarly the people who return that way; and I conclude that Hosea's and Jeremiah's illustration of the purification of the adulterous wife and backsliding daughter, and her return to early purity, describe peculiarly the preparation of the ten, and their return to Messiah. So that our conclusions drawn from Hosea are justified by Jeremiah. All may be included, but the ten must be. If any one should be disposed to think that this prophecy was fulfilled by the return from Babylon, I entreat him to remember that the ten did never return under Zerubbabel, and that, therefore, Jeremiah's "virgin of Israel" was not then brought back; besides, the time of her betrothal, as shown by Hosea, cannot expire until Messiah's days; and, moreover, the husband to whom she is to be united is Messiah himself, so that the whole prophecy must be limited to Messiah's times, and therefore, remains to be fulfilled. In days yet to come, Israel, the ten, will return free from idolatry, as a virgin from corruption, to Palestine,

along that same way by which she went into captivity. So Isaiah lxii. 10, "Go through, go through the gates; prepare ye the way of the people, cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with Him, and his work before Him. And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken." Upon which I would observe, that the proclamation to the people, the preparation of their way, and their redemption unto holiness, and the recovery of Jerusalem to honour, are made synchronical with the coming of Messiah; in other words, the restoration and conversion of the people is Messiah's work at Jerusalem.

[3.] That the conversion is foretold needs not be insisted on. But that conversion is foretold as *subsequent to* the restoration. For unless I mistake, this must be the effect of Jeremiah's assertion: "After those days" (ver. 33) אַחֲרֵי הַיָּמִים הָהֵם; the expression is specific. But after *what* days? The whole verse is as follows:— "But this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall no more teach," &c., &c. Now we know certainly, because St. Paul quotes it in Heb. viii. 8, that this whole passage (vers. 31—34) relates to the new covenant in Christ Jesus, and that, consequently, all who are brought into it are converted to Christianity: the whole question is, what mean the words, "After those days?" In quoting the passage I have followed the pointing of the English Bible; but that of the Hebrew is different: "But this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my law," &c., &c. The two ways come to the same effect, viz., the experience of the covenant by Israel is placed *after* certain days; but the Hebrew pointing is the more precise, putting the actual striking, or making, of the covenant *after* the days alluded to; which pointing also is followed in the New Testament at Heb. viii. 8. "After those days," then, God will strike a new covenant with the house of Israel and with the house of Judah. What days are those? Throughout the two chapters of which this prophecy consists there are but *four* notations

of time which can pretend to be *independent*, and to these in all other verses where *time* is mentioned, it is referred by the relative forms, "that day," "same time," "those days." (Chap. xxx. 7, 8; xxxi. 1, 29.) In each of those four places the same mode of noting the time independently is employed; הִנֵּה יָמִים בָּאִים *Behold the days are coming*, and these four passages are as follows:—1. "For *lo the days come*, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it." (Chap. xxx. 3.) 2. "*Behold the days come*, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast; and it shall come to pass that, like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict, so will I watch over them, to build, and to plant, saith the Lord." (Chap. xxxi. 27.) 3. "*Behold, the days come*, saith the Lord, that I will make a new covenant with the house of Israel and house of Judah." (Ver. 31.) 4. "*Behold, the days come*, saith the Lord, that the city shall be built to the Lord, from the tower of Hananeel unto the gate of the corner," &c., &c. (Ver. 38.) The first two extracts denoting restoration and settlement in the land; the fourth, the rebuilding of Jerusalem (admitted even by Dr. Lee, "Inquiry," p. 67, not to have been fulfilled at the return from Babylon); the third, the making of the new covenant or conversion. After which comes our passage, "This shall be the covenant that I will make with the house of Israel *after* those days, saith the Lord." (Ver. 33.) But this is precisely the same as the *third* extract; it is the same prediction כָּרַת בְּרִית, the Lord strikes a covenant, vers. 31 and 33 are coincidents, the one illustrating the other, referring to, or speaking of, precisely the same matter, viz., the new covenant; one of these, therefore, cannot be *subsequent* to the other, *i.e.*, the word *after*, in ver. 33, cannot refer merely to the days coming in ver. 31; but "the days coming" in ver. 31 must be held identical with "the days coming" at chap. xxx. 3, and xxxi. 27 and 38; and the effect of the whole then becomes that ver. 31 makes the striking of the new covenant to belong to the same order of events as the restoration and settlement in the Holy Land, and rebuilding of Jerusalem; or (chap. xxx. 3, and xxxi. 27, 38), and in that sense, therefore, synchronical with them; but ver. 33 declares that in this order of

events, synchronical as a *series*, the striking of the new covenant shall, nevertheless, be that *part of the series* which follows on to, and does not precede, the remainder. "After those days" of restoration, God strikes the new covenant with Israel and Judah, but not before. It is worthy of remark that each of the passages (chap. xxx. 3, and xxxi. 27, 31) specifically and separately mentions Israel *and* Judah, and, therefore, each contains a mark of non-fulfilment at the restoration from Babylon, as well as a mark of *identity of time*. If I have failed to make this argument as clear as I could wish, let me the more earnestly commend it to the reader's own reflection, which, I fear not, will confirm the conclusion sought to be established. "After those days." Yes, that striking of the new covenant will be signalized by an overt act, reaching to the world, the lifting up of the standard, the overthrow of Antichristian armies, the manifestation of Branch, the enthronement of the king, Israel's repentance,—these are the visible solemnities of the compact: *after* the days of restoration.

As regards chap. xxxi. 9, "They shall come with weeping, and with supplications will I lead them," which has been thought to favour conversion *before* restoration, I shall merely observe for the present that it describes the returning of the body of the ten *after* the great event which effects the conversion of the restored *national* representation of all at Jerusalem. I reserve the passage for chap. ix. *infrà*, in which the subject is more immediately considered.

[4.] Last, the prophecy can be neither figurative, nor conditional, nor have chief reference (if any) to the times of the Babylonian restoration. First, it is not conditional, because the language employed throughout is particularly emphatic, but (not to dwell on that) because also vers. 35—37 distinctly tell us it is especially unconditional, and, as at chap. xxxiii. 22, 25, as certain of absolute fulfilment, irrespective of the merits of the people referred to, as the ordinances of heaven and earth are of being sustained in their proper courses. "If those ordinances depart from before me, saith the Lord, the seed of Israel also shall cease from being a *nation* before me for ever," but not otherwise. Jerem. xxxi. 35—37; and xxxiii. 19—26 are parallel passages. Second, the prophecy cannot be figurative, or spirited away by a mere application to the Christian Church, because the variety of terms and methods through which the people are addressed, both collectively and distributively, as *houses*, as

captivities, as a *nation;* by personification of cities, as *Zion* and *Samaria;* by distinctive titles, as *Judah, Israel, Ephraim*, as well as through allusion to spiritual adulteries, &c., &c., all these terms and methods show that *literal* Israel is intended, for such particulars cannot be rationally applied to or paralleled in the history of the spiritual Israel, viz., the Christian Church. Because also, as to chap. xxxi. 38—40, which Dr. Lee applies to the *heavenly Jerusalem*, because that *spiritual* Jerusalem will surely know nothing half so earthly as a "valley of the dead bodies and of the ashes," &c., &c., which were thrown into Kedron, or as "the horse gate," or "tower of Hananeel," &c., therein mentioned. Third, the prophecy cannot be referred for its completion to the Babylonian restoration, for there are *six* distinct proofs that it belongs to later times:—1. Its times are those of David the king. 2. They are termed "the latter days." 3. They are the times of the new covenant. 4. It is the era when Rachel mourned "for her children, and refused to be comforted, because they were not." (Chap. xxxi. 15—17; Matt. ii. 17.) 5. Both houses of Israel and Judah are distinctively included. 6. The restoration predicted is a time of "Jacob's trouble" (chap. xxx. 7), which the Babylonian was not. These are six distinct proofs that the prophecy was not fulfilled at, and did not relate to, the Babylonian restoration. Accordingly, Professor Lee freely and handsomely admits ("Inquiry," pp. 53, 62, 65, 66) that the two chapters form *one* prophecy, include *all* the tribes, do *not* refer to the Babylonian restoration, but *do* refer to the times of Christianity. For the rest, he follows entirely the spiritual mode, as may be seen; and there is nothing new in his interpretation, but only in his way of supporting it; yet it was a subject worthy of even Professor Lee's ingenuity to tell us what the heavenly Jerusalem has to do with a "horse-gate." (Chap. xxxi. 40.)

[III.] The next prophecies are Ezekiel's—important to our subject as containing clear proof that the conversion of Israel—I mean of all Israel—will be subsequent to the restoration. The first of them will deserve none the less attention because it is one of those from which the late venerated Mr. Faber ventured to conclude that the restoration of Israel will be subsequent to their conversion, and

that "Ezekiel leads us to conclude that the goats will war upon the rams, and, not content with *acquiring a settlement* themselves, will do all in their power to prevent their (viz., *the rams'*) return." ("Rest. of Israel," vol. ii., p. 98.) In other words, that the restoration of the rams, the converted, will be thwarted and opposed by the goats or unconverted, who themselves will have already *acquired a settlement*, as Mr. Faber admits, which seems to me much the same thing as *being restored*. So that he does undesignedly admit the restoration of some before conversion. In its proper place I shall undertake to show the unsatisfactory character of Mr. Faber's exposition of the "goats and rams" of Ezek. xxxiv.

[1.] In his thirty-fourth chapter, Ezekiel is prophesying against the shepherds of Israel, and foretels (ver. 23) that God "will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd: and I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it." The expression of the prophecy is peculiar. Hosea, Jeremiah, and (as we shall show) Isaiah, had already foretold the coming of Messiah as King, but here Ezekiel describes Him by a word, the various force of which our translators have sufficiently marked by rendering it prince, and not king,—the word being נָשִׂיא. The meaning which seems to meet the term is, that Messiah would be a governor, raised up out of a lowly condition of life from among the people; their Noble One would be of themselves. (Jerem. xxx. 21.) In short, it seems to be another mode of announcing the incarnation. The word means peculiarly one elevated to rank from the midst of the people. Thus David was truly a נָשִׂיא. It does not, I imagine, imply here any inferiority to kingship, but rather kingship attained, like David's, from a condition comparatively mean and despised. That Messiah, who was "despised and rejected of men," and peculiarly so by Israel, that same Messiah Jesus Christ shall be hereafter elevated in their hearts to the highest place in praise and glory, and be acknowledged their real David, their chosen king, raised in his manhood from the lowliest condition, their נָשִׂיא. A branch out of the *roots*, hidden and all but forgotten, of David's family, "a root out of a dry ground." The word was originally applied to the chief of a tribe, or even part of a tribe, and evidently in this sense one selected from his equal brethren for a superiority not necessarily acknow-

ledged in him. Afterwards it came to mean the prince or sovereign of a people, such prince or sovereign among Israel being at first selected from the mass without any antecedent claims to such superiority. Saul was such a king, David was such a king, and by such instances the force of king undoubtedly belongs to the word, although the humble origin of the king is implied. It was afterwards used to signify king in general. Thus, when Ezekiel prophesies of Christ as Prince, as נָשִׂיא, he is not to be understood as differing from former prophets who had styled Him, by the use of another word, King, but as intimating in a way peculiarly forcible both his kingship and its despised origin. Gesenius ("Thesaurus," p. 917) fully explains the force of the word, and Fürst ("Concordance," p. 734) similarly says, "Quicquid elatum, evictum, excelsum est; hinc, 1. Princeps, dignitate super populum elatus, de rege, de principe tribus, gentis, ecclesiæ, populi; 2. Vapores, a terra in aerem elevati et in nubes congregati;" which second meaning seems to me very significant. I take Ezekiel's prediction of Christ as נָשִׂיא to be precisely equivalent to the Psalmist's in Psalm lxxxix. 19: "I have laid help upon one that is *mighty*, I have *exalted one chosen out of the people*. I have found David my servant;" where David is undeniably a type of Christ, and we have the force of Isaiah's אֲבִיר and Ezekiel's נָשִׂיא in one verse.

[2.] It is sufficiently clear that in this prophecy Ezekiel speaks for all Israel, the twelve tribes; for it will be observed that he complains of the shepherds of Israel, without limitation or distinction: "Son of man, prophesy against the shepherds of Israel." (Ver. 2.) Again, "Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God." (Ver. 30.) And, indeed, all through the chapter the flock of Israel, the high mountains of Israel, the land of Israel, are named collectively, which use of the word *Israel* is so peculiarly characteristic of Ezekiel's book, that I doubt whether in the whole of it six places could be found upon which the question could reasonably be raised, whether the word *Israel* does or does not mean all the tribes. I conclude that, as in chaps. xi., xvi., xx., so here, "All the house of Israel, wholly, even all of it," is intended. And this is a fitting place to mention that which would alone determine Ezekiel's intention in this respect, were anything more required to do so. The necessary

and essential import of all the prophecies speaking of Israel's recognising Messiah as a son of David and King of Israel, is, that all the tribes *must* be included; for David at Jerusalem, to whom the covenant of kingship was made, ruled over Israel entire; and David at Jerusalem is the chosen, specific type of Messiah the King, who was to be immediately descended from him; hence, whenever Messiah is foretold as a son of David and King of Israel, we may infer from the very force of the expression, that all the twelve tribes with their Levites are included; to suppose less would be to detract from the dignity of Messiah. Ezekiel addresses all Israel.

[3.] Such being the case, it is foretold by Ezekiel that all the tribes of Israel shall yet be restored to their own land; for in the days of Messiah Jesus Christ, to which the prophecy refers, God says, "They shall be safe in their land" (ver. 27), and "They shall dwell safely, and none shall make them afraid." (Ver. 28.) And further, of the same entire Israel he foretels their conversion to Christianity; for in the same days of Messiah he says, "I will make with them a covenant of peace" (ver. 25); that same covenant which Jeremiah so particularly described at chap. xxxi. 33, and St. Paul explains at Heb. viii. 8, whose characteristic was, "Peace on earth, and good will toward men," "the abundance of peace and truth." (Jerem. xxxiii. 6.) Or again (including both restoration and conversion), Ezekiel says, "I will make them and the places round about my hill a blessing, and I will cause the shower to come down in his season; there shall be showers of blessing." (Ver. 26.) And the prophet places the conversion *after* the restoration in two conclusive ways.

He does this, first, by the use of the verbal noun with בְּ, as explained in the second chapter, p. 63, *suprà*, "And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, *when I have broken* the bands of their yoke and delivered them out of the hand of those *that served themselves of him.*" (Ver. 27.) *When I have broken* בְּשִׁבְרִי *at and by my breaking;* at the time and by the fact that I do break. Israel shall be safe in their land, and shall know the Lord (*i.e.*, taken in connexion with vers. 23—25, *be converted*) at the time and by the fact that God breaks the yoke from off their neck; which yoke is the yoke of "those that served themselves of him" (ver. 27); it is precisely the yoke which Jeremiah predicts

shall be broken in the day of Jacob's trouble: "Alas! for that day is great; so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, *and strangers shall no more serve themselves of him*, but they shall serve the Lord their God and David their King, whom I will raise up unto them." Chap. xxx. 7; Ezek. xxxiv. 27; and Jerem. xxxviii., are almost parallel places; the two prophets foretel precisely the same event, viz., the breaking the yoke of Gentile strangers off Israel's neck by the destruction of their Antichristian confederacy in the Holy Land; by that fact or event; and, *therefore*, at that time Israel will be converted to the Lord; and, therefore, the conversion will be after the restoration. The actual presence of Israel in the land at the time this yoke of strangers is broken appears to me sufficiently clear from vers. 27—29: "They shall be *safe in their land*, and shall know that I am the Lord, at and by my breaking," &c., &c.; but if any think otherwise, I would only add that this is a point we shall be able abundantly to verify. Our translation marks the subsequence of the conversion to the restoration with considerable perspicuity in the manner just noticed; but it does so peculiarly and in a different manner at ver. 30; for, second, the particle ו is there translated *thus*, suggesting the inference that ver. 30 expresses the consequence or effect of what has preceded. "And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. *Thus* shall they know that I the Lord their God am with them," &c., &c. (Vers. 29, 30.) Where the word *thus*, commencing ver. 30, does really mark the effect or consequence of the whole paragraph, vers. 23—29, every verse of which is carefully continuous of the preceding. This knowledge of the Lord is represented by our translation as the consequence of the national deliverance previously foretold, and it is correct. This is that argument, founded upon a particular use of ו, alluded to at p. 36, *suprà*, as exhibited in Ezek. xx. 38, 42, and 44, where Israel's knowing the Lord is represented as the consequence of God's bringing them into the land of Israel, and working with them for his name's sake. Also Ezek. xxxvi. 11, &c., &c. And this important rendering of ו, which gives a conclusive argument to our subject, is thus explained by Noldius ("Concord. Heb. Part.," p. 203): "ו. Sic ità: Qualitatis, seu modi; prò, in hanc modum; atque ità; *Thus Sarah was reproved* (Gen. xx. 16); *Thus shall mine anger be accomplished* (Ezek. v. 13); *Thus*

the Lord saved Hezekiah (2 Chron. xxxii. 22)." In all these passages the particle ו is used and translated by the English *thus*. Now, if they be examined, it will appear that in each case the word *thus* marks the consequence or effect of a course of action previously described; and so Ezekiel in the verse before us (chap. xxxiv. 30) makes the conversion of Israel the effect or consequence of their deliverance previously described. In accordance with the result invariably set forth in this volume, the overthrow of the confederacy against Israel in the Holy Land, or "breaking of the strangers' yoke" in the Holy Land, and, therefore, after the restoration, is the final and effective cause of that conversion, that national conversion, which alone is the subject of prophecy. The above passages were selected because the very word *thus* is employed in them; but it is plain that similar passages, where, in the English version, the word *so* is employed, may be classed under the same head; and there is a multitude of such passages referred to by Noldius, marking the force of ו to denote a consequence or effect. A reference to Cruden's "Concordance" will show that the phrase, "Know that I am the Lord," is almost peculiar to Ezekiel; and I believe if the passages there given be examined it may be found that the expression, "And (they or ye) shall know that I am the Lord," invariably denotes a result or consequence of some course of action previously described; generally *judgments* upon Israel or some other nation. The following are a few passages where the English version reads, "*And* they shall know that I am the Lord;" but Noldius would translate it, *Thus* or *so* "they shall know that I am the Lord." He cites from Ezekiel chap. vi. 10, 14; vii. 27; xii. 15; xxiv. 27; xxv. 11, 17; xxvi. 6; xxx. 8, 26; xxxii. 15; xxxiii. 29; xxxiv. 27; xxxv. 15; and xxxviii. 23. We repeat it, that in all these passages the phrase denotes certain impressions or convictions, the consequence of, and, therefore, subsequent to, previous judgments or dealings at the hands of the Almighty; and the reader will not fail to observe that one of them, viz., chap. xxxiv. 27, is from the very prophecy now under consideration, and implies the conversion of all Israel to Christianity by the breaking of the strangers' yoke; "The tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land. *Thus* shall they know that I am the Lord, by my breaking the bands of their yoke," &c. This is justification undesigned, upon the highest Hebrew authority, of our previous interpretation of the phrase, and proves conclusively that Israel's

conversion will be subsequent to his restoration. The authority cited tells the more strongly because, when the Hebraist marked the force of this particle in such passages, he did so abstractedly, as a point of Hebrew criticism, without reference to the subjects of which such passages were treating. No wonder that, with such arguments, and with others so varied yet so coincident as this work endeavours to set out, "we are in danger of fancying, as some actually have fancied, that the general conversion of the whole house of Judah (*I would alter the word to 'Israel'*) would succeed their restoration." (Faber, "Rest. of Israel," p. 100.) But I shall address myself particularly, and with the greatest reverence for his memory, to Mr. Faber when we come to chaps. iv. and viii.

[IV.] Meanwhile, I pass to Ezekiel's kindred prophecy in chap. xxxvii., leaving the question of any conditional or figurative interpretation of either to the last. This thirty-seventh chapter enables us to confirm the argument advanced in chap. xxxiv., that when, at ver. 24, Ezekiel terms Messiah David the Prince, he is not to be considered as differing from Hosea, or Jeremiah, or Isaiah, who had already predicted Him as King; but rather ought to be regarded as confirming and explaining the predictions of those prophets by intimating the fact that Messiah would not only be a King, but also a King like David, in this peculiar respect, that he would spring from a lowly condition among *the people*. Accordingly, in chap. xxxvii., Ezekiel foretels Messiah by both appellations, and connects, by the third title "Shepherd," that chapter with chap. xxxiv.: "And David my servant shall be king over them, and they shall all have one shepherd; they shall also walk in my judgments, and observe my statutes and do them .... and my servant David shall be their prince for ever" (chap. xxxvii. 24, 25); where we cannot but see that Ezekiel describes Messiah under the two titles, Shepherd and Prince, נָשִׂיא; and thus shows that the same subject is yet upon his mind. But he adds the further and more specific title of king, מֶלֶךְ, as previously used by Jeremy and Hosea. He uses the title Prince as in no way abating the dignity of Messiah's office; but having asserted his actual kingship, he adds in effect, "And he will be such a King as I have elsewhere intimated, viz., a King from the

midst of the people, raised from a comparatively mean and disregarded condition, like his type, David the son of Jesse."

The passage which contains the prediction is so specific and minute as to a future restoration of all Israel to the Holy Land and their subsequent conversion to Christianity, that it seems surprising how any believer in the inspiration of Holy Scripture can be induced to dispute its application. My purpose is, God permitting, to exhibit its plainness, and then briefly to point out the utter impossibility of any merely *spiritualized* or any *conditional* interpretation of this or of the preceding and kindred prophecy in chap. xxxiv.

(1.) As regards the time or era of the prophecy's accomplishment, it can hardly be disputed either by Jew or Christian; it is the age of Messiah. The chapter contains a confirmation of many previous prophecies which had been delivered concerning Messiah as "King of the Jews." Ezekiel in captivity himself repeats, and confirms former assurances of his own and older prophets, that Messiah would be King over all Israel in the Holy Land, notwithstanding their then, as now, apparently hopeless separation and dispersion. In the chapter now under consideration he repeats this specific prediction, and in those which succeed it he describes events which will befall the nation Israel in the Holy Land after their approaching restoration. That by "David my servant" and "David their Prince" Messiah is intended, neither Jews nor Christians deny; but Christians should remember that they go farther, and maintain that this Messiah David, Shepherd, Prince, and King is Jesus Christ the Son of God. However, the prophet distinctly predicts that Messiah shall be recognised by all Israel as their *own* Shepherd, Prince, and King. He does this in a manner so remarkable that any but a literal interpretation seems necessarily precluded. He is told to take two pieces of wood, one "for Judah and the children of Israel, his companions," another "for Joseph, the stick of Ephraim, and all the house of Israel, his companions." A passage remarkable for two reasons: 1. We see that Holy Scripture justifies the reason we deduced from the nature of the case for maintaining that children of the ten, mingled with the two, did not and could not, at the return from Babylon, tribally and compotently represent the ten tribes to which they belonged, which ten tribes have, consequently, never yet returned: and, 2. We perceive that the phrase, "All the house of Israel," if it have any

limitation at all, is to be limited to the ten, and not to the two ; and that, therefore, the previous prophecies (Ezek. xi. 15; xx. 40; and xxxvi. 10), where the phrases, "House of Israel," "All the house of Israel wholly," are employed, cannot be applied to the Babylonian restoration consistently with Ezekiel's interpretation of his own phrase, because that phrase must include the ten, which were never carried to Babylon, nor ever returned from Media. These two sticks the prophet is directed to join together into one, and is told, "They shall become one *in thine hand;*" where, as on many occasions, I suspect that Ezekiel, whose name is "He whom God strengthens" (Ezek. iii. 8), and who is called among all the prophets, "Son of man," was a type of Christ, the true Son of man, "the wisdom of God, and the power of God" (1 Cor. i. 24), who himself bare our iniquities (Ezek. iv. 4); and that in *Christ's hands* alone the two houses will become one. (Compare Isaiah l. 5, 7, with Ezek. ii. 8, and iii. 9.) In other words, the act of establishing the united houses of Israel and Judah as one kingdom is the act of Christ, and the moment of his *acting* that of their conversion. And Ezekiel is to do this in the sight of the people, and explain it to them, if required, as something in which they, *as a people*, were immediately concerned. The symbolical prophecy was for them, and for no other people. Accordingly, the prophet leaves us in no ambiguity as to the sense in which their becoming one was to be understood. It is a political junction, which could be realized of Israel, but not of any other people. The Spirit informs him they shall become "one nation," united into one visible and political body, and not only so, but also that that political body would be constituted into "a kingdom," and that kingdom upon their old and only proper land. "I will make them one nation in the land upon the mountains of Israel, and one king shall be king over them all, and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all." (Ver. 22.) Such a prediction could apply to no people but Israel, and, we know, has never been fulfilled ; for since the days of Jeroboam, the son of Nebat, the twelve tribes have never been reunited under any form of government; and especially since Nebuchadnezzar Judah has never had a king of the house of David. "It is plain that the times subsequent to the coming of Messiah are here specifically intended; for it was promised that both Jews and Israelites should be gathered into their own land, and become one nation under one king, and that that king should be David; but they were never governed as one nation by any

king to whom the name of David could properly be given from the time of the captivity to the coming of Christ, who is several times called David." (Scott.)

The prophet becomes even more distinct, leaving his readers no room for misapprehension. "Say unto them, Thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one stick in thine hand" (ver. 19), which is explained at vers. 21, 22 of the gathering together of the people on every side into one nation and kingdom. Now the language is peculiarly significant. The house of Ephraim, or the ten, is mentioned by its *tribes;* but the house of Judah, into which Benjamin is immerged, merely as one body or stick. Nor is there any ambiguity, like that which some might have fancied, attached to Jerem. xxxi. 1. Ezekiel employs one of the words peculiarly used for tribes, שֵׁבֶט, as Isaiah did at chap. lxiii. 17; and this prediction consequently supports the inference, drawn elsewhere more than once, that at the time here spoken of, when Judah and his companions return to the Holy Land, then the ten, as *tribes*, with Ephraim their acknowledged chief, shall also return, and join themselves with the two, into one body, one nation, one kingdom, with Judah and his companions, under Messiah. The ten, I say, are specifically mentioned as tribes, and one of them, Ephraim, individually distinguished. If then, among these, Ephraim be known as the head of that return, where is the unreasonableness of thinking that each of the other nine, who follow him, will also be known? Again, the Almighty especially says of the ten, "I will put them with" the stick of Judah; Ephraim will lead the house of *Joseph* truly (ver. 16); יוֹסֵף, being *added to* the others. Judah having been recovered, accompanied (as ever since Jeroboam's days) with mingled members of the ten, the main body, or *tribes*, of those ten will be *added* to him, in the Holy Land. This is precisely in accordance with Ezekiel's previous predictions (chap. xvi. 61)—"When thou shalt *receive* thy sisters." Again—"I will give them unto thee for *daughters*." Or Hosea, chap. vi. 11:—"Also, O Judah, He hath set a *harvest* for thee." Priority in restoration, and conversion, belongs to Judah. To them shall Branch be manifested at Jerusalem, before them the king be enthroned, over them the ensign be lifted up,—to them the Christ, God-Man-Messiah, be epiphanied on Olivet, and then the remainder of the ten, and the rest of Judah, shall flow, like a river, towards

Mount Zion. But as the rest of Judah flowing towards the ensign forbids not a previous tribal representation of the two, so the remainder of the ten thronging thitherward forbids not a previous tribal representation of the ten. We shall yet show, that prophecy distinctly asserts that, before this great event, which converts the people at Jerusalem, that people will have been *nationally* restored. Supposing it were true (which it is not) that any great number of the ten took part in the Babylonian restoration; supposing it were true, which it is not, that the ten were tribally represented at that time, that restoration meets none of the requirements of this prediction; for, 1. The return here foretold is to be the movement of two *distinct* bodies, separate as Ezekiel's two sticks; 2. One body is distinguished tribally, under the acknowledged leadership of one tribe, Ephraim; and the other under another's, Judah; 3. Their union into one people takes place in the land, and every part of it; 4. They are to be constituted into one kingdom. Not one of which four particulars was verified at the Babylonian restoration. "They (Judah and Ephraim—the two kingdoms—the twelve tribes) shall be one in his hand; for his glory shall be the centre of their unity, and his grace the cement of it." Prophetic words of M. Henry, if by "his glory" we understand Messiah's glory bursting forth before the nations at Jerusalem; and by "his grace," the outpouring of the spirit of grace and supplications promised for that day. See also Bickersteth's "Rest. Israel," p. 206:—"But already many genuine parts of the ten tribes are beginning to show themselves through the East; it is becoming more and more clear that remnants still exist in Persia, Koordistan, and on the Caspian. They will, in due time, be brought forth, even as from their graves, as Ezekiel predicts, and at their restoration be united again with Judah, and made one nation, in the land upon the mountains of Israel."

But, more than this, the whole context, from ver. 20 to the end of the chapter, contains, and conveys, one unbroken and consecutive series of predictions, forming essentially a prophetical detail of one grand event. I count about *twenty-five* separate places, in these nine verses, where the particle וְ is used in its peculiarly conjunctive force. Thus, beginning at the command, in ver. 20, "Say unto them, Thus saith the Lord God," I find the connexion of the subsequent clauses is sustained by the peculiar use of this particle alone; so that the words *neither, nor, but, so, moreover*, as they appear in the Authorized Version, are all of them, in the Hebrew, this same particle וְ;

and, I argue, thus Ezekiel carefully sustains the *unity* of his prophecy, marks the close consecutiveness of its separate propositions, and gives us, as it was expressed before, an historical detail of one series of events, indissolubly and necessarily connected. If this be so, the junction of the two sticks, the gathering of the people, the restoration foretold, must be *limited* to the times of David, the Shepherd, the Prince, the King, Messiah; and therefore, upon no admission, no supposition whatever, could have had fulfilment at the Babylonian restoration. This argument depends entirely upon the peculiarly *conjunctive* character of ו, a character it essentially retains, whatever *shade of meaning* its context may demand. This is fully explained by Noldius, "Concord.," p. 282, ver. 5, from which I select the following, his concluding observation:—"Id unicum monemus, omnes illos significatus, in quibus nulla *conjunctionis* idea elucet, prorsus esse repudiandos." But it may be said, "This is not denied; only Ezekiel means the junction of Jews and Israelites together in the Christian Church, and no more." Not so; that the kingship is spiritual, and union with the Christian Church intended, cannot be denied; for what else is conversion to Christianity but union with the Christian Church? But the national, peculiarly national, character of Ezekiel's prophecy, and mode of delivering it, must not be lost sight of, for it is really one of the chief objects he had before him. Nothing less than the national acceptance of Christianity, before all the world, by the sons of Jacob, formed into one political body, in the land, the very land of their fathers, will satisfy this prediction. For Ezekiel's prophetical symbol represents, not a mere fusion, or silent intermingling of people, by mute acquiescence in a certain faith, but the visible junction, by an overt process, of two separate bodies of people, knowing themselves to have been, up to such a time, divided; and to this effect they are described, ver. 21, as taken "from among the heathen," and "gathered out of the countries," and brought thus from all quarters to one particular locality, termed "their own land," and this land so minutely described that no other than a literal meaning can be assigned to that description—"In the land upon the mountains of Israel" (ver. 22); "They shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt." (Ver. 25.) While, therefore, it is admitted that the acknowledgment of a spiritual king is intended, and the addition of the Israelites to the Christian Church implied, it is also maintained, and cannot be with reason denied, that this acknowledgment of the King, and union with

Christianity, will be made nationally by all Israel in the Holy Land, and that therefore a literal restoration of *all the tribes* will take place. Says Hosea, "Thou art my people; and they shall say, Thou art my God." (Chap. ii. 23.) Says Ezekiel, "Yea, I will be their God, and they shall be my people." It is precisely Lo-ammi becoming Ammi, and Lo-ruhamah becoming Ruhamah, under King Messiah, in the Holy Land, in "the latter days." And Ezekiel's hearers, and observers, understood him to speak of them nationally as one people, to be reunited under one king. Our sixth canon of interpretation (see chap. i., p. 22) applies here; as it did on Ezek. xx., and Zechariah's prophecies of the Branch:—"The sticks whereon thou writest shall be in thine hand before their eyes" (ver. 20); "and say unto them," &c., &c. The truth of God is pledged for a literal, national fulfilment to all Israel. The Holy Ghost, through Ezekiel, produced upon their minds the impression, that they were witnessing the exhibition of a national symbol, conveying a national prophecy, and implying their union as one nation, under Messiah. That impression must have been true; and, therefore, a national fulfilment of the prophecy has yet to be expected. In this respect, Ezek. xx., Zech. iii. and vi., and Ezek. xxxvii., may be regarded in one light.

[2.] That their conversion to Christianity is foretold is manifest; for, besides the fact that the prophecy is limited for fulfilment to the times of Christianity, it is especially declared, at ver. 26, "I will make a covenant of peace with them, it shall be an everlasting covenant with them." Of which expressions no lengthened explanation is necessary. It is the same covenant mentioned by Jerem., chap. xxxi. 31, and explained by St. Paul, Heb. viii. 8; a covenant to be stricken with them, by one grand, signal event, after the days of their restoration. In that covenant, Ezekiel predicts all the tokens of national acceptance granted them again from the Heavenly Father, a national acceptance, especially signified in recognised, public, religious services:—"I will set my *sanctuary* in the midst of them for evermore. My *tabernacle* also shall be with them; yea, I will be their God, and they shall be my people." (Ver. xxvi. 27.) Upon which Lowth, who was hardly likely to be hurried away by mere enthusiasm upon a favourite subject, nor to forget the force of the Hebrew; upon which the learned, and cautious, Lowth observes—"And here He promises new, and more valuable, tokens of his presence among them

by the graces of the Holy Spirit, and the efficacy of his word and sacraments (compare 2 Cor. vi. 16), and perhaps will vouchsafe them *some extraordinary appearance of the Divine Majesty.*" See, he adds, Ezek. xliii. 4—7, and Zech. ii. 5, to which I would add also Isa. iv. 5, 6. But at least the prophecy must mean the bestowal of God's favour through the public institutions, or established worship, of a *national* religion. Which, in times of Messiah, of course imports conversion to Christianity, but also the establishment of national, public worship in accordance with it. And I cannot help adding, that the peculiarly *national* mode and character of Ezekiel's prophecy ought, in consistency, to be brought to bear upon the conversion, as well as upon the restoration. The prophet regards Israel as a whole, consisting at most of only two great parts; he announces *nationally* their restoration, and, equally as *a nation*, their conversion. So that as we recognise in prophecy no restoration but the national, we find there no conversion but the national. When either of these events takes place it will be *in mass;* meanwhile the force of prophecy requires that we remain uncognizant of parts. And the spirit of Ezekiel's entire prophecy places this conversion *after* the restoration. The basis of his prophecy is the junction of the two kingdoms, Israel and Judah, as two bodies of people into one, in the Holy Land. This having been laid down, vers. 15—19, the prophet subjoins explanations, and sustains an uninterrupted series of predictions, as following the fulfilment of the first, viz., that Ephraim and Judah should become again one kingdom. And although it be true that predictions are not always delivered in the order of their accomplishment, yet to say that they are never so would be wanton and absurd; and, without laying too much stress upon it, I cannot help seeing that there is a wonderful consecutiveness in the verses, or Masoretic divisions, of Ezekiel's prophecy. But we need not dwell upon this; for, as observed on former prophecies, "acknowledgment of Messiah's kingship" and "conversion to Christianity" are convertible terms; so that, if it be no more than reasonable to place the acknowledgment of kingship, after the regathering of the nation, it is also no more than reasonable to place the conversion to Christianity after the restoration. One cannot perceive how a *national* acknowledgment of Christ as king can be made before the nation is formed again in Palestine; and such acknowledgment of Christ as king being, in fact, their conversion to Christianity, it is difficult to see how the conversion can take place

before the restoration. Accordingly Ezekiel's manner of speaking seems to justify the conclusion that it will not:—"And I will make them one nation; in the land, upon the mountains of Israel." So it is pointed; the first clause announcing the formation of the nation, the second the scene of it:—"And I will make them one nation; in the land, upon the mountains of Israel; and one king shall be king over them all." (Ver. 22.)

[8.] These observations are strengthened by a consideration of the rest of the chapter, the whole of which is, in fact, upon the same subject, consisting of two parts, in each of which the same grand predictions are symbolically delivered. In the first by "The Vision of Dry Bones," in the second by the "Junction of the Two Sticks." The second seems to be an enlargement upon, and explanation given to the people, who witnessed it, of the first, upon which we now enter.

The prophet is carried by the Spirit to a valley of dry bones, very dry, and he is made to see them, by gradual process, formed into the bodies of men, and standing upon their feet, an exceeding great army; but (and it should be carefully noted) bone came to bone, and the bodies were fully formed, an exceeding great army, *before* there was any breath, or life, in them. (Ezek. xxxvii. 7, 8.) Those bones, when scattered about, unformed into bodies, represented the then, and still, present scattered and prostrated condition of the whole house of Israel; and the prophet assures us that, as they were by gradual process restored into the forms of men, and united into compact bodies forming one army, so the Almighty, by his amazing power, would restore the whole house of Israel, in its several parts, by gradual process, to nationality, although they thought "their bones were dry, and their hope was lost," to compact, and organized, nationality, part to part. The manner in which the vision is conducted is exceedingly remarkable:—"So I prophesied as I was commanded; and as I prophesied there was a noise, and behold a shaking! the bones came together, bone to his bone; and, when I beheld, lo! the sinews and the flesh came up upon them, and the skin covered them from above; *but there was no breath in them.*" Here we have the first act in the drama, separate and distinct in itself; and, in looking for its fulfilment, we may expect correspondent incidents in the regeneration of Israel, before any breath, or spiritual life, is in them. But immediately the prophet adds, "Then said He unto me, Prophesy unto the

wind; prophesy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." (Vers. 9, 10.) These bones, we are assured, represent the whole house of Israel, politically, and spiritually, broken, scattered, and decayed; and, it is submitted, from the above minute and gradually expanding prophecy, as a fair inference, that in some sense or other the reconstruction of "the whole house of Israel" will take place before they are endowed with spiritual life and power of action; that this reconstructing, and the re-energizing of the nation, will be two different and distinct events, one brought about very gradually, and previous to the other, viz., the reconstruction, by preparatory process among the people; preparation of their status among Gentile nations; preparation of their substance and worldly condition; preparation of their minds as to their convictions, and anticipations, and even their misgivings of present religious principles; preparation of numbers in various localities, bone to his bone, viz., by family, or tribal, connexion, or associations of nativity in various places or kingdoms; and, this reconstruction being completed by settlement in Canaan, then, and subsequently to that reconstruction, the other commences, viz., the re-energizing of the restored people, effected by wonderful and instantaneous agency, by impulsive inspiration of God. Some, however, may fancy that this is a mere refinement upon Scripture, to suit peculiar views; but (if I mistake not) the prophet himself points this out, as the correct interpretation of his vision. Mark the following:—"Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit within you, and ye shall live, and I shall place you within your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." (Vers. 12—14.) In which passage the prophet marks two distinct stages in the recovery of the Israelitish people to the power of God. The first is, *coming up out of their graves*, which he interprets to mean being brought into the land of Israel. The second is, *the gift of God's Holy Spirit*, by which He declares they shall live. The first answers to the *recon-*

struction of the bodies (vers. 7, 8), the second to *the blowing of the wind* upon, and consequent re-energizing of such bodies, after their reconstruction (vers. 9, 10). The first means—The restoration of all Israel to the Holy Land; the second, their conversion; therefore, their *subsequent* conversion to Christianity, and assumption, as a Christian people, of active and effective nationality. A closer inspection of the Hebrew justifies the argument. The passage to be noticed is (vers. 12—14), "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and I will bring you into the land of Israel." (Ver. 12.) But the next verse announces the *consequence* of verse 12, with which its connection, and unity, is sustained by the adoption of the infinitives, or verbal nouns, of the verbs used in verse 12 for *open* and *cause to come up*:—"And ye shall know that I am the Lord *by my* opening (בְּפִתְחִי) your graves; and *by my causing you to come up* (וּבְהַעֲלוֹתִי) from your graves, O my people." Here Ezekiel's first declaration ends, and the verse 13 is closed up Silluk, the fullest Hebrew stop, although the English Version has but a *comma*; ver. 12 containing a prediction of the restoration of all Israel to Palestine; ver. 13 announcing, as the consequence of that, their conversion. Israel shall know the Lord, *at and by*, or *by*, and therefore *at*, God's opening their graves, and bringing them up out of those graves; where we notice two results, viz., 1. That God's opening the graves, and bringing them up out of the graves, producing one and the same effect, must be the same, or parts of the same, cause, *i.e.*, the two together describe the *restoration*; and, 2. That we have here two striking examples in one passage of that power of the verbal noun, explained in chap. ii., p. 63, *suprà*, whence we drew an important argument, showing, as we do here, that Israel's conversion will be *after* his restoration. But, at ver. 14, the prophet adds what I take to be a distinct prediction, explanatory of the preceding verse, but not to be referred to that in construction:—"And I have given (*i.e.*, I will give at that time) my Spirit upon you, and ye have lived (*i.e.*, shall live at that time); and I have placed you (*i.e.*, will place you at that time) in your own land; *then* (following the English Version), or *thus* (following Noldius, who gives this example, p. 303), shall ye know that I the Lord have spoken it, and performed it, saith the Lord;" the perfect tenses expressing the *certainty* of the event predicted; and Noldius, and the English Version, not being at variance, as I shall show in another place. So

that Ezekiel declares that Israel shall *know the Lord*, by the Lord's effecting his restoration; and, in order that we may not conceive too slightly of this *knowing the Lord*, he adds a prediction of the outpouring of God's Holy Spirit, which, directed to Messiah's times as the prophecy is, proves that to *know the Lord* means here to be *converted to Christ*. On Ezek. xxxvi. 25, at p. 34, I observed how two kinds of predictions characterize all these prophecies, viz., deliverance from idols, and the outpouring of the Holy Ghost, and I shall take occasion to notice this again.

The vision of dry bones amounts to this, that God will reconstruct the people Israel upon the Holy Land, in their dead condition, by a progressive, and preparatory, series of events, and afterwards, when there so reconstructed as a people, He will call them by sudden influence, swift and violent as the four opposing winds of heaven, into the life and energy of Christianity; from which time, but not before, they will exercise an active and efficient nationality among the people of the earth. M. Henry (if I read him rightly) justifies the distinction we have drawn between these two events; first, the reconstruction of the bodies; second, their being endowed with life. And Lowth makes, on ver. 12, the following remark:—"I will unite you into one body, or nation, who now lie scattered, and dispersed, as the bones of a charnel-house. In their state of dispersion, and captivity, they are called 'the dead Israelites' (in 'Baruch,' iii. 4), and their restoration is described as a resurrection by Isa. xxvi. 19, at which time their bones are said to flourish, or to be restored to their former strength, or vigour, by the same prophet (chap. lxvi. 14). In like manner St. Paul expresses their conversion, and the general restoration which shall accompany it, by 'life from the dead.' (Rom. xi. 15.) And Mr. Bickersteth:—'We have shown, in the following discourses, that they will, in all probability, be in part restored in an unconverted state. The bones must come together, bone to his bone, the sinews and the flesh come upon them, and the skin cover them, *before* the breath of life is given them.'" ("Introd.," p. 71.)

[4.] Professor Lee's views of Ezek. xxxvii. may be seen at pp. 73—78 of his "Inquiry." He admits entirely that "it is certain, in the first instance, that this was addressed to all the *literal* house of Israel;" and it is upon this occasion he observes that the notion of the ten tribes being lost is "a mere figment, which ought to be cast to the

winds." Accordingly, he maintains that this prophecy was fulfilled at the Babylonian restoration, when, in his opinion, remnants of all the tribes did return, and the whole of them might have returned if they would. Whatever, therefore, has already been advanced to show that this prophecy has not been fulfilled, and whatever has been in this or other chapters of this book alleged to prove that the ten were not competently, and tribally, represented at the Babylonian restoration (of which truth this very Ezek. xxxvii. contains a proof at vers. 16—19), all that may be considered a reply to Professor Lee's exposition. But there is another, and conclusive argument which he supplies against himself. It is one of his great principles that "parallel places" must be explained in consistency with, and elucidation of, each other, according to Glassius; and he thought he saw they might be made a more powerful use of than was common. Now Jerem. xxx. 31, and Ezek. xxxi., are both prophecies of Messiah the King; "parallel places" in the highest and most comprehensive sense of the term. Jerem. xxx. 31, Professor Lee says, ("Inquiry," p. 58, lines 5—8,) certainly does *not* refer to the Babylonian restoration; but Ezek. xxxvii., the parallel place, he says ("Inquiry," p. 73), as certainly does! Which are we to take as his real opinion? The fact is, all the prophecies of Branch and King are parallel places, and all refer to the Christian dispensation; and in each, as we have clearly seen, a restoration is foretold, to be limited to the time of that dispensation. Again, ver. 25 is manifestly a great difficulty in the way; Israel is to dwell in the land "wherein your fathers have dwelt;" "they, and their children, and their children's children, for ever: and my servant David shall be their prince for ever." Professor Lee appears to have felt this difficulty, and accordingly makes this extraordinary observation:—"By *land of Israel*, therefore, must be meant, that land given by covenant to the true spiritual Israel, to be possessed and enjoyed by them under the rule of David, their spiritual king. And this land, again, must include the land of Canaan." ("Inquiry," p. 77.) Which last remark shows that Dr. Lee meant *land* in a literal sense. But what land was ever given by covenant to the spiritual seed, Jews and Gentiles? Gentiles, converted or unconverted, have no *peculium*. The wide world, with one small exception, was to be inhabited indiscriminately by them. The covenant of Abraham, as regards Gentiles, was the gift of the people, not of their land; "a father of many nations," moving, intermingling,

changing races, having no land, no clime peculiar to themselves, yet given to Abraham for sons through faith in Christ. The Gentile lands cannot, even by figure, be brought into this covenant, until all the peoples are converted, and no Gentile land remains occupied by unbelievers; then, indeed, the land may be said, in a figure, to go with its universal people, and is given, not to Abraham, but to Christ, by covenant:—"Ask of me, and I shall give thee the heathen for thine inheritance, the uttermost parts of the earth for thy possession." (Ps. ii. 8.) This fiction of the gift of the Gentile lands to Abraham, and the spiritualizing the land of Canaan, land of Israel, &c., &c., to mean the converted Gentile world, is one of the sandy foundations upon which Lee's theory is built. But one would have thought Ezekiel's meaning was plain enough, and conveyed a very clear and precise meaning to Hebrew ears—the land "wherein your fathers have dwelt;" to Hebrew listeners it could mean no other than the Holy Land, and most important consequences follow that fact, for the *fathers* who dwelt there were literal fathers of literal Israel; therefore the promise is to literal Israel, therefore literal Israel will dwell in that land again, and David, the spiritual king, be King over literal Israel, in that land, the literal land. No wonder Professor Lee struggles to get rid of it. He makes also, at p. 76, this singular admission;—"And once more an everlasting covenant was now to be made with the *united houses of Israel and Judah, i.e.*, not like the covenant, made with their fathers, when they came out of Egypt, every particular of which was to be in force during their generations only, and not to extend to that which should follow, but an everlasting covenant, which should abide even as the ordinances of heaven before the Lord, and should extend, great in its authority and power, unto the ends of the earth." Now, if it be once admitted, as in this extract, that the everlasting covenant will be made with *the united houses of Israel and Judah*, our whole application of the prophecy must follow. For such an admission accepts Israel and Judah in a literal sense; and, if this be done once, then the whole prophecy becomes applicable to them literally. If once, then always, in the chapter, *Israel and Judah* are literal, literally united into one literal kingdom, literally in the land of Israel. If any one could have established a merely spiritual interpretation of this prophecy, we may well suppose Professor Lee would have done it; but the closer, and more elaborate the attempt to do so, the clearer become its inconsistency and impossibility.

As to any *conditional* interpretation, he does not hint at such a thing, knowing, as none could know better, it was utterly impossible. The whole is prophecy in the peculiar sense of that term : and, predicting, as it does, the spiritual kingdom of Messiah, must needs, like the prophecies of the Branch, be as unconditional as that kingdom and priesthood were certain. The only question that could be raised upon them is, Is Israel included, literally and nationally ?

Similar remarks apply to Ezek. xxxiv.

[V.] These four prophecies of David the king, or prince, are rightly considered parallel places in the widest sense, and ought therefore to be adduced in support and elucidation of each other ; ought, in short, to be grouped together, as constituting virtually one prophecy, of which no part can claim merely its own isolated, and independent explanation. They enable us to determine various points of great importance to the subject. We know from Hosea that, although it is true some members of each of the ten returned with the two from the captivity of Babylon ; although it may be true, and probably is, that many may have since become incorporated with the two, in their various settlements in Asia Minor, and the East, or in their dispersion through the kingdoms of the West ; although it is true that many persons of the twelve tribes scattered abroad were converted to Christianity in times apostolical ; although it may even be true that some of all, or even particularly some of the ten, have become merged among idolatrous nations ; yet that the terms of this prophecy absolutely require that, at some time during Messiah's days, the whole tribal representation of all the people should be gathered together into one body, under one spiritual kingship ; that this gathering together of all the tribes into one body is, by the specific terms of Hosea's prophecy, limited entirely to Messiah's days, was not to take place before that era, and is treated as the spiritual marriage of the people to Messiah ; and that, therefore, the ten could not have been united to the two at the Babylonian restoration ; in other words, were not tribally, and competently, or as two houses, represented at that return ; which idea we find also confirmed by Jeremiah, who illustrates the return of the ten tribes as that of one, in virgin purity, to her

husband, that husband being God-Messiah ; and also by Ezekiel, who teaches us to distinguish carefully between *children of Israel*, Judah's companions, and *all the house of Israel*, Ephraim's companions. We find also that the terms of the prophecies, and particularly those of Hosea and Ezekiel, require that this recovery of all the tribes should be in a sense *synchronical*, as one body, individualized in one adulterous mother ; Ammi and Ruhamah together, as one accepted people, and yet no otherwise synchronical than that the stick, or body, of the one, Ephraim or Ruhamah, should be *added* to the stick, or body, of the other, Judah, or Ammi ; so that, although they are synchronical, and the ten can therefore never yet have become Ruhamah, because the two are clearly yet Lo-ammi, yet that, in some degree, priority in restoration and conversion does belong to the two. And, we also observe, that the very force of Hosea's language forbids the supposition that the ten can be converted before they are thus joined to the two ; forbids the idea that they are already converted, as it also renders untenable the supposition that any considerable number of them is merged among idolaters. They must yet be waiting, *purely as Israelites*, hoping in Achor, expecting their Lord Messiah, conscious of betrothal.

And, as regards the restoration, there are several reasons in the prophecies of the King for expecting it will be tribal ; not, perhaps, tribal at its commencement, but made so before its completion ; for the contradistinction so carefully preserved by Hosea between the two houses is fully sustained by the subsequent prophets, Jeremiah and Ezekiel. Jeremiah specifically mentions the watchmen on Mount Ephraim inciting their brethren to go up to Jerusalem to worship, and assures us that, at that time, God will be the God of all the families of Israel, a word whose meaning, in the sense of *tribes*, is carefully sanctioned by Ezekiel, who mentions "the tribes of Israel," employing a word which designates *tribes* in the peculiar sense. And, what is worthy of notice, these "tribes," thus designated by Ezekiel, are the tribes *Ephraim's companions*, viz., the ten ; so that we are assured the ten will be thus contradistinguished, and no difficulty is suggested to the mind regarding the two. But, if the twelve tribes are to be thus separately known, reason supplies the conviction that they will be separately settled, in tribal localities. "So shall ye divide this land unto you according to the tribes of Israel." (Ezek. xlvii. 21.)

And this interpretation, conformable to reason, is borne out by the prediction of Jeremiah, that they will be settled in their congregation before the Lord as formerly; where we perceive that he agrees precisely with Ezekiel, who elsewhere declares that God will settle the tribes after their "old estate." The same idea of several distribution is supported by Hosea and Jeremiah, Jeremiah particularly asserting that Jerusalem shall be built again upon her own heap of ruins, her ancient site; and giving her limits also in such terms (chap. xxx. 38—40) as never were realized at the Babylonian restoration, nor ever have been since; and Hosea representing the children of Judah, and children of Israel, as coming together from all parts of the land of Israel to some one place, for the purpose of appointing themselves one head, which place we naturally infer to mean the same Jerusalem. Hosea and Jeremiah thus agreeing in depicting Jerusalem as the centre of political government and religious worship. This, again, is remarkably asserted by Jeremiah, who foretels that the royal palace shall again be built at Jerusalem; necessarily, therefore, for a human governor. Professor Lee, indeed, is driven ("Inquiry," p. 67) to say that the prediction of rebuilt Jerusalem (chap. xxx. 38—40) had better be understood of the *heavenly* Jerusalem; though what that is likely to know of any "tower of Hananeel," or any "valley of the dead bodies," or any "horse gate towards the east," he has not undertaken to inform us.

But these prophets not only declare that all Israel will be restored to their own land, and united into one people, under one form of accepted public worship, they also declare that Israel so restored will have a single form of national government, viz., a kingdom, and that the accepted public worship will be according to the institutions of Christianity. Of the three, Ezekiel seems, if possible, the more precise, for he describes symbolically the two ancient kingdoms, Israel and Judah formed indivisibly into one, becoming one in God's hand. He says precisely, "I will make them one nation in the land upon the mountains of Israel; and one king shall be king over them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." But Jeremiah is sufficiently distinct, declaring that the seed of Israel should never cease from being a nation before God, under David, their king, for ever. Hosea also prophetically describes the children of Israel and children of Judah as coming together from all parts of the land to Jerusalem, for the

purpose of appointing themselves one head. The three prophets agree in foretelling that all Israel will not only be restored, but also formed into one whole and undivided kingdom in Messiah's days.

And their established religious worship will be that of Christianity. It will be national, established, religious worship, with its chief institutions at Jerusalem. Because Hosea contrasts the state of Israel, yet to be realized, with what it was when they abided many days without the accidents of place, and material, for the celebration of the rites of their national religion; he intimates that their national condition, when restored, will be the reverse of this. It will be national, established, religious worship, with the accident of place and material for Israel as a nation. It will be national, established, religious worship, because Jeremiah describes restored Israel as a national congregation of witness for the power, and truth, and love, of God Almighty; because he depicts the tribes as flocking together to Mount Zion to celebrate it. It will be the national, established worship of *Christianity*, because the fulfilment of these prophecies is limited to the times of David the King, Messiah-Jesus; because Jeremiah describes that Noble One as engaging his heart to draw near in accepted mediation for the people Israel; because Hosea and Jeremiah have written it that restored Israel shall yet *seek and serve* the Lord their God, and David their King, *i.e.*, Christ Jesus; because Ezekiel has foretold that David, God's servant, shall be king over them, and they shall all have one shepherd, Messiah; because God will make a covenant of peace with them, an everlasting covenant, and his servant, David, shall be king and prince over them for ever; because Christians know that this David of the prophecies is Messiah-Jesus—"Him hath God exalted with his right hand to be a prince and Saviour for to give repentance to *Israel*, and forgiveness of sins." (Acts v. 31.) Where the word Israel is undoubtedly used by Peter in its ordinary national sense. And this conversion of Israel will be *after* the restoration; for both Ezekiel and Jeremiah mark this subsequence of Israel's conversion by that use of the verbal noun previously explained at p. 63; in addition to which, Ezekiel is found to use, in a connexion almost peculiar to himself, the conjunctive particle ו preceding the phrase, "And they shall know I am the Lord," in such a sense as to denote by this phrase the consequence of events described as having previously occurred. By the Lord's opening their graves, and by his causing them to come up out of their graves, and by his

bringing them into the land of Israel, they shall know that He is the Lord. Such predictions, coupled with the outpourings of the Holy Spirit (Ezek. xxxvii. 14), and limited to the times of Messiah, not only predict conversion to Christianity, but specify that conversion as the consequence of God's dealings described in such places, which dealings are here, and in kindred passages, their *restoration*. See also Ezek. xxxiv. 30. This peculiar force of ו in such phrase we find not only to be sustained by the English Version in the words *thus, so, then*, but also to be supported by the highest Hebrew authority, in a long list of passages, which Noldius gives, so marking its effect. However, more than this, Jeremiah asserting that the conversion will be *after* the restoration, uses a specific designation of time, and says that such making of the new covenant will be *after* certain days ; and upon referring to his context to see what days have been already specified, *after* which this something else is to occur, we find in his chaps. xxx., xxxi., only four places containing any independent notation of times, in each of which the same phrase, "Behold the days come," is uniformly employed ; the phrase in three of these places introduces, we find upon inspection, a description of the restoration, and, in the fourth, a description of the conversion, the consequence of which is, since the conversion cannot be placed *after* itself, as described in the fourth instance, no other conclusion remains than that the subsequence denoted by "after those days," applied to the conversion, means *after* the independent notations of time which introduce the predictions of *restoration*. And it should be particularly noticed that neither of those predictions of restoration, including as they do both houses, can be referred to that which took place from Babylon. And, yet further, the whole scope and design of these prophecies of the King is to place Israel's conversion after his restoration ; for not only does Ezekiel, the latest of them, describe the restoration of Israel, bone to his bone, by gradual process, *before* life is in them, but in this life, so subsequently bestowed, indicates the spiritual reconstruction of the people, as the reformation of their bodies implied their political. Besides which, all these prophecies have for their climax the acknowledgment of Messiah's kingship over all Israel united in the Holy Land, and this acknowledgment of his kingship, as observed upon the prophecies of the Branch, will be synchronical with the acknowledgment of his priesthood :—"He shall be a king and priest upon his throne ;" this necessarily implies *conversion*, and in reason must be understood as

made by that *united* people which is represented as acknowledging Him as King and Priest, *i.e.*, after they have become so united, *i.e.*, after their restoration, a restoration not completed, but sufficiently so to be considered national, because described in Holy Scripture in national terms.

And lastly, Jeremiah foretels that this restoration and conversion of Israel, though ending in complete triumph and in times of uninterrupted peace, will be accompanied by scenes of woe in which both houses will be involved; for it is a "time of *Jacob's* trouble;" so that, we are assured, after members of both houses are gathered into the Holy Land, national distress and danger will befal them, out of which the Lord will certainly save them. This, the Lord's deliverance of the restored people, we have reason to expect from other prophecies, will be the final cause of their conversion. It will be the manifestation of Branch, the lifting up of the ensign, the enthronement of the King, the epiphany of the God-man, the very moment of Israel's recognising Christ's divinity, which means *conversion*.

CHAPTER V.

"HIS GOODNESS IN THE LATTER DAYS."—HOSEA III. 5.

THERE is a principle lying at the very foundation of Professor Lee's work, of which, if we can prove the hollowness, the whole theory falls in together. It is his explanation of the phrase בְּאַחֲרִית הַיָּמִים, variously interpreted in the English Bible as *latter days, last days*, &c., &c. The Professor takes this to mean the period commencing with our Saviour's resurrection, and ending with the overthrow of Jerusalem, *or* the establishment of the Christian Empire under Constantine, *or* the overthrow of the Roman Empire itself; for, indeed, it is not easy to discover with precision what he does mean. This phrase, however, really indicates the times of Messiah generally, viz., the times between Messiah's first and second advents. But Mr. Faber's view, as well as Dr. Lee's, has to be considered; and since it is desirable that these should not be misstated, I shall first endeavour to express them as clearly as possible by extracts from their own works.

[I.] Let us at once observe that two distinct and separate facts have to be discovered:—1. What these writers understand by "the latter days," taking that at present as the translation of the above two Hebrew words; and, 2. What they understand by "the end" (קֵץ), or "time of the end," of these.

[1.] First, Professor Lee's meaning for "the latter days." "*The latter days* can refer to none but the times in which the Christian Church was to be universally established, *i.e.*, 'when the dominion under the whole heavens should be given to the Son of man.'" ("Inquiry," p. 56.) "These comprehend the period assigned to the establishment (*de facto*) of the new covenant." (P. 61.) "*The latter days* can be no other than the period commencing with the resurrection of our blessed Lord and ending with the universal establishment of his

Church." (P. 62.) Here, then, Professor Lee's view of the *commencement* of the latter days is clearly defined; it is "the resurrection of our blessed Lord;" and if we can only discover what he means by "the universal establishment of the Church," we shall know exactly the whole period he assigns to "the latter days." The above are detached extracts from his work, but he devotes a whole section (pp. 99—132) to this subject; and to that therefore we look particularly for his definition of "the latter days" and "the end."

First and second, *The latter days* and *the end* together. "When we come to Ezekiel we find this period styled 'the end' (Heb. קֵץ, the term used also in Dan. vii. 17, 19; ix. 26; xi. 27, &c.) .... That this 'end' presents us with the period styled also 'the last days' is sufficiently evident from the nature of the denunciations made." (P. 103.) I request the reader to note this extract, for I shall show that *the last days* is nothing more than a second translation of בְּאַחֲרִית הַיָּמִים, and is precisely equivalent in the English Bible to *the latter days*, meaning the Christian dispensation antecedent to the second appearing of our Lord. If, then, Dr. Lee be right, and the end means the last days, it would appear that the end must mean the whole Christian dispensation before Messiah's second coming, which seems strange. Again (p. 104), "In this context, moreover, the whole period is termed the day, and must, as it should seem, be that part of it in which these judgments should take place, viz., the morning. (Let not the strange mistake be overlooked; "the *whole* period is termed the day, and must be that *part* of it called the morning.") The evening, as already remarked, is the beginning of the day in the East; the morning must be here, therefore, the commencement of its second half." "The end," therefore, or קֵץ, is the morning or latter half of the whole period, *the latter days*, commencing with the *judgments*, viz., on Jerusalem. So that the whole *latter days* is the period between our Saviour's resurrection and the universal establishment of the Church (see above); and the first part or evening of these days is the period between our Saviour's resurrection and the *judgments on*, or destruction of, Jerusalem; and, therefore, the second part of these days, or morning, or end, or קֵץ, is the period between the destruction of Jerusalem and the universal establishment of the Church, whatever that may mean. So p. 109: "Our Lord places the beginning of the things which were to lead to it within the life-

time of those then present, and to the investing of Jerusalem by the Roman army as predicted by Daniel. Its end He then assigns to some other point of time, which should occur after the Gospel had been preached in all the world." Another index, p. 115: "The latter times, moreover, as now mentioned, cannot but refer to the period which should precede the end, *i.e.*, the close of Daniel's *seventieth week*." If, then, we can ascertain what he takes to be Daniel's seventieth week, his meaning becomes clear. Refer to p. 143: "Within the last or seventieth week both the city and its sanctuary should fall, and the power of the Desolator should now terminate with it." The Desolator is, of course, the Roman power. Hence Professor Lee tells us that קֵץ the End, means the seventieth week of Daniel, which commenced with the fall of Jerusalem, and terminated with the fall of the Roman Empire, the Desolator. But he had before told us (p. 104) that it meant the Morning comprehended between the fall of Jerusalem and the universal establishment of the Church. Does he mean to say that "the universal establishment of the Church" and "the fall of the Roman Empire" were synchronical? Not so; for at p. 129 he explains *the universal establishment of the Church* to be its *de facto* establishment by *Constantine*; "according to all ecclesiastical history it was received in all nations before the times of Constantine." So that he gives us two definitions of the End, viz., 1. The morning, or latter half of *the latter days*, between the fall of Jerusalem and Constantine's establishment of Christianity: and, 2. The morning, comprised between the fall of Jerusalem and the destruction of the Roman Empire. Now, taking for argument's sake dates commonly assigned: Constantine established Christianity A.D. 330; the western Roman Empire fell A.D. 476; but the Eastern not until A.D. 1458. However, supposing Dr. Lee to mean by the termination of the Desolator's power, the destruction of the *Western* Empire, then there is an inaccuracy of 136 years between his two definitions of the End. But the fact is, that Professor Lee elsewhere says (and he says the same in his "Lexicon") that קֵץ means *the end of the Jewish theocracy*—"the full and complete end and consummation of the theocracy of heathen domination and of all prophecy." (P. 144.) It is indeed difficult to mark his interpretation with precision, but for the present purpose let us conclude that Professor Lee understands by "the latter days" that whole period of time comprised between *the resurrection of*

our Lord and the *establishment of the Christian Church* under Constantine; and also that by "the End" he understands the latter portion, or morning of this time, comprised between *the fall of Jerusalem* and *Constantine's establishment of the Church.*

If, then, we show that the phrase בְּאַחֲרִית הַיָּמִים must denote a period of time commencing *before* our blessed Lord's resurrection and extending *beyond* the times of Constantine, and even beyond our own times, the Professor's view of "the latter days" is proved to be incorrect, and the whole theory of his "Inquiry," based as it is upon that view, is overturned. I shall only add for the present, that there were but thirty-seven years between our Lord's resurrection and the fall of Jerusalem, to make up the evening or first half of the period in question; but 260 years between the fall of Jerusalem and Constantine's Christian Empire, to make up the morning, or second half, rather an unequal and (I submit) an unscriptural illustration of the force of that passage, "the evening and the morning were the first day" (Gen. i. 5), from which this idea of evening and morning is very justly drawn.

[2.] We now consult a very different writer indeed. Mr. Faber may not have been a great Hebrew scholar, but he was a clear and consistent writer; there is no danger of mistaking his meaning. He informs us ("Sac. Cal. of Proph.," vol. i., p. 141—160) that there are three minor periods "severally denominated *the latter times*, and *the last time*, or *the last days*, and *the time of the end;*" that *the latter times* mean 1260 years commencing with A.D. 604; and that *the last times* "mean the concluding portion of these 1260 years," not defined by any precise chronical date, but by certain impious characteristics, which the nature of his subject leads him particularly to trace and describe, but with which ours has no concern; and that *the time of the end* means a very short space, but commencing with precision at the end of the 1260 years, viz., immediately after what he calls *the last times*, and lasting, as he ventures to surmise, probably just one calendar year. With that peculiar subject of which Mr. Faber was treating we have nothing to do; his views may be wrong, or they may be right, or nearly right, as probably they are; but all we are engaged with is the correct, *i.e.*, the scriptural force of בְּאַחֲרִית הַיָּמִים, translated variously, *the latter times*, &c., &c.; and we shall show that Mr. Faber is mistaken in this respect, that there is no ground for the

distinction he draws between *the latter days* and *the last days*, so far as this Hebrew phrase is concerned, though there may be ground for such distinction when certain other parts of Scripture and certain "impious characteristics" defined in them are considered. Again, it should be remarked, that, strictly speaking, we need give ourselves no farther concern about *the time of the end*. Both parties admit it means "the end of the latter days;" the difference between them is this:—one, viz. Dr. Lee, makes the latter days, and end, and all, to be entirely concluded before the other, viz. Mr. Faber, acknowledges them to have commenced. Our only business is with בְּאַחֲרִית הַיָּמִים, which expression alone is used in any of the prophecies we are investigating.

Still, let us do Mr. Faber justice as regards "the End," for so far as the force of the word קֵץ is involved, the truth of the matter is with him. We have seen Dr. Lee vaguely wandering for "the end" between the destruction of Jerusalem and the destruction of the Roman Empire—a period of at least 406 years, being the morning of the day as against the first portion or evening, thirty-seven years, which intervene between our blessed Lord's crucifixion and the taking of Jerusalem. But Mr. Faber says truly (p. 154), "The word employed by Daniel to express the end, or the time of the end, is incapable of any loose and indefinite signification; it is derived from a verb which denotes to *cut off*; whence Buxtorf with much propriety observes that its import is strictly the end or termination of a thing, because the end of any matter is the exact point where that matter is cut off;" and in a note, "Buxtorf expresses himself as follows:—קָצָה *finis, extremum, extremitas;* ubi enim res præciditur, ibi ejus finis est." To Buxtorf I would add, on Mr. Faber's behalf, Fürst, p. 1004, "Pars, in quâ res præcisa est, finis, terminus, et localitèr et temporalitèr; .... *spec.* finis regni, s. populi; h.e. excidium, interitus, finis vaticinii, h.e. impletio;" all which has truly a precision quite opposed to Lee's vagueness. If, again, we consult Gesenius, we shall find him even more decisive on this point than Fürst (see p. 1227 under קָצָה, and p. 1229, under קֵץ). I shall quote but the following as regards the three phrases under examination: "Tempus extremum, de tempore calamitoso, diem Jovæ et Messiæ adventum proximè præcedenti; v. Bertholdi Christologia Judæorum (Ed. 1811), p. 38." Thus we have the authority of Bertholdt, Gesenius, Fürst, and Buxtorf in support of Mr. Faber's view of the *precision* of time intended by the

End, and against Dr. Lee's definition of that phrase in his "Inquiry." Such authorities scarcely permit our rambling over 406 years to find out the End.

But, then, it should also be added from Fürst, as against Mr. Faber, concerning the phrases עֵת קֵץ *the time of the end*, מוֹעֵד קֵץ *the appointed time of the end*, and יָמִים קֵץ *the end of days*—"N.T., ἡ ἐσχάτη ἡμέρα, τὸ ἔσχατον τῶν χρόνων (τῶν ἡμερῶν), καιρὸς ἔσχατος," which I shall show to be precisely the same as the Septuagint translation of בְּאַחֲרִית הַיָּמִים; so that, so far as the words used in these places go, there is no ground for Mr. Faber's distinction between "*latter* times" and "*last* times," though there may be for it in certain "impious characteristics" which he believes he has discovered.

[3.] Having advanced these general observations upon the view which Dr. Lee and Mr. Faber have respectively given of the latter days, I now proceed to investigate the scriptural force of the phrase בְּאַחֲרִית הַיָּמִים from various passages in which that phrase occurs; for we must remember it is this phrase, and *no other*, which is used in those prophecies relating to the restoration and conversion of Israel, upon which we are engaged.

But in tracing up allusions to this phrase in the New Testament, which, of course, it is necessary to do, there is but one proper method to be pursued which it seems to me did not occur to Mr. Faber. If the phrase be used at all in the New Testament it is in its Grecian form, and this form had been, when the apostles wrote, already *fixed* for the Jew in a translation of considerable authority; so that, if we find St. Peter, St. John, or St. Paul speaking of *the latter times*, *last time*, &c., &c., and using certain words by which the LXX. had already translated בְּאַחֲרִית הַיָּמִים, the inference is irresistible that they intended to allude to the same period as the prophets who adopted that phrase. Accordingly Professor Lee observes (Introd., p. 113), "And as the Septuagint Greek translation had applied certain Greek terms in translating the prophets, &c., they (the evangelists and apostles) could do no less than adopt them, and these are among those so adopted." If the phrase בְּאַחֲרִית הַיָּמִים is to be found in the New Testament, it must be in its Septuagintal Grecian form; other words, paraphrastically designating the same time may or may not be there also; but when we meet the Septuagintal form of

בְּאַחֲרִית הַיָּמִים, we may be certain that very same prophetical term is intended.

And in entering upon this investigation I must once again refer to Mr. Faber, for the purpose of entering a respectful protest against the following observation, when drawing his distinction between *latter times* and *last times* (vol. i., p. 142):—"Such phraseology as this, relating, as it does, to that term of seven times which constitutes the Sacred Calendar of Prophecy, can only be expected to be used in prophetic writings. As for those writings which are not prophetic, *a more loose mode of speech* (*!*) will be found to prevail in them, or, rather, a mode of speech founded upon a totally different principle. Thus both St. John, St. Peter, and St. Paul speak of themselves as actually living in the last season, or in the last times, or in the last days, or, in other words, they describe themselves as living in a period when (we may be positively sure) the latter moiety of the seven prophetic times had not commenced." God be praised! this *looser* mode is Mr. Faber's, not the Holy Bible's. If the Holy Ghost directed the tongues and pens of these apostles, they used their words with unerring precision, though we may fail sometimes in our attempts to verify it; and if they used varied words in reference to the *same* season, viz., that in which they themselves were living, we may be sure that they spake of that same time, though they might present it under *different aspects*. Mr. Faber saw the dilemma into which this apostolic usage had placed his division of *latter* times and *last* times (so far as these phrases were concerned), and, therefore, adds (Ibid., p. 142), "In writings, therefore, which are *not* prophetic, and which, consequently, have no relation to the seven times employed as the sacred calendar of prophecy, 'the last season,' or 'the last times,' or 'the last days,' plainly enough denote the period of the Christian dispensation, which dispensation is last in point of time when contradistinguished from the two preceding dispensations, patriarchal and Levitical." But nothing is more certain than that these phrases are used in writings which *are* prophetic, viz., *in apostolical predictions;* and if so, then in prophetic writings, *last days*, &c., &c., mean the whole Christian dispensation by Mr. Faber's own admission: and further (which the reader will note), if we show that these several phrases are used synonymously with the apostolical use of the Septuagintal translation of our בְּאַחֲרִית הַיָּמִים, then we are certain, and have Mr. Faber's concurrence, that such Hebrew

phrase means the Christian as the last of all dispensations. That is precisely what we have to show.

I enter, then, upon the examination of various passages, where all these different phrases, Hebrew, Greek, and English, are employed, and shall refer, as occasion may require, both to Mr. Faber and to Dr. Lee.

[II.] The different phrases to which we are calling attention, as being in various parts of the Old and New Testaments used synonymously for the Christian dispensation, but particularly for a part of it not yet arrived, and to which certain promises of restoration and conversion for Israel are, in some sense or other, specifically limited, even according to Dr. Lee's own admission at "Inquiry," p. 103, l. 11, 12, are in the English version, *the latter day, the latter days, the last days, the latter years, the latter times, the last time, the last times;* and I proceed at once to establish the assertion that all these are used indiscriminately and synonymously to denote—1. The Christian dispensation, which Professor Lee admits; and, 2. A part of that dispensation not yet come, which he denies.

[1.] The meaning of the following passages can hardly be disputed:—"Little children, it is the last time (ἐσχάτη ὥρα), and as ye have heard that Antichrist shall come, even now are there many Antichrists, by which we know it is the last time." (1 John ii. 18.) "Who (Christ) verily was foreordained before the foundation of the world, but was manifest in these last times (ἐπ' ἐσχάτων τῶν χρόνων) for you." (1 Pet. i. 20.) "How that they told you there should be mockers in the last time (ἐν ἐσχάτῳ χρόνῳ) who should walk after their own ungodly lusts." (Jude 18.) It is manifest that St. John speaks of a time at which he wrote, viz., at the earliest, A.D. 68: it is manifest that St. Jude speaks of certain abominations already existing in the Church in his own day, viz., at the earliest, A.D. 65; and thus it is sufficiently clear that St. John's ἐσχάτη ὥρα and St. Jude's ἔσχατος χρόνος mean one and the same time. But St. Peter calls the time of Christ's *manifestation*, which must be held to date from his *birth*, *the last times*,—using the very same expression as St. Jude, and both under inspiration; so that it becomes clear that the

time of our Saviour's birth, and a time when He had long departed, including between them a space of at least sixty-five, and, probably, of ninety years, are described by St. John, St. Jude, and St. Paul synonymously.

[2.] St. Paul says, "God, who at sundry times and in divers manners, spake unto the fathers by the prophets, hath in these last days (ἐπ' ἐσχάτου τῶν ἡμερῶν) spoken unto us by his Son." (Heb. i. 1.) And St. Peter, "Knowing this first, that there shall come in the last days (ἐπ' ἐσχάτου τῶν ἡμερῶν) scoffers, walking after their own lusts" (2 Pet. iii. 3); whence it appears that St. Paul describes the times when our Saviour had already spoken by the very same words which St. Peter employs to foretel times yet to come when he was writing, viz., at the earliest, A.D. 64. But (as Mr. Faber observes, and any one may see upon inspection), "St. Jude speaks still to the same purpose, and, indeed, the whole of his *prophecy* respecting the last time bears so striking a resemblance to that of St. Peter, that the one seems almost a duplicate of the other." ("Sac. Cal.," vol. i., p. 151.) But St. Jude says, ἐσχάτος χρόνος, *last time*; St. Peter, ἐπ' ἐσχάτου τῶν ἡμερῶν, *last days*; both prophesying of the same times, —duplicate prophecies; therefore the Holy Ghost *in prophecy* teaches us that *the last time* and *last days* are synonymous, and that St. John's ἐσχάτη ὥρα, St. Jude's ἐσχάτος χρόνος, and St. Paul's and St. Peter's ἐπ' ἐσχάτου τῶν ἡμερῶν, are to be interpreted synonymously. But St. Peter describes the time of Christ's manifestation as ἐσχάτος χρόνος, using the same words as St. Jude; and the time when Christ lived must be the time that he spoke, described by St. Paul in the very words St. Peter employed to denote a time yet coming after the date of that epistle, which time St. Jude, in a duplicate prophecy, calls ἐσχάτος χρόνος; hence the time when Christ lived and spake, and the time when St. John and St. Jude wrote, and a time foretold to come indefinitely after by St. Paul, St. Peter, and St. Jude (writing *prophetically*)—these several different and distant times are described in words used indifferently of either; and those words must, therefore, be considered as synonymously employed with reference to the whole *period* comprised within the various times thus severally alluded to. That *period* begins with our Lord's birth, and extends indefinitely to the times of which the apostles were prophesying.

[3.] St. Paul, prophesying to Timothy, says, "This know, that in the last days (ἐν ἐσχάταις ἡμέραις) perilous times shall come." (2 Tim. iii. 1.) And St. Peter, quoting Joel at the day of Pentecost, says, "But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days (ἐν ἐσχάταις ἡμέραις), saith God." (Acts ii. 16.) Hence St. Peter describes the day of Pentecost immediately after our blessed Lord's ascension; and St. Paul a time yet to come indefinitely after he wrote, viz., indefinitely after A.D. 65 at the earliest, in precisely the same words, *the last days*. It seems to me, nothing can be clearer than the conclusion that the phrases translated "last time," "last times," "last days," are to be considered synonymous,—all describing times comprised in the Christian dispensation, commencing with the *birth* (not the *resurrection*, as Lee says) of Jesus, and extending to a period indefinite, so far as these contexts go, but dependant upon the interpretations given to the prophecies of St. Paul, St. Peter, and St. Jude. Those who are of opinion (as I believe most Christians are) that these prophecies are yet being fulfilled by the apostasies, and various other forms of religious error or practical ungodliness, now existing, will of necessity feel convinced, contrary to Professor Lee, that we are even yet within *the last times*. It should also be distinctly noticed that, of the passages already quoted, St. Paul, St. Peter, and St. Jude supply some which are distinctly and professedly prophetical; the apostles at such times are prophets; hence Mr. Faber's statement, "As for those writings which are *not* prophetic, a more loose mode of speech will be found to prevail in them, or, rather, a mode of speech founded upon a totally different principle" ("Sac. Cal.," vol. i., p. 142), is smitten helplessly to pieces; for the very writings in which he thinks he has discerned this perilous distinction of a "looser mode," are in several places where these very phrases are used distinctly and professedly prophetic. *The apostles as prophets so employed them.*

[4.] Again, St. Paul says (1 Tim. iv. 1), "Now the Spirit speaketh expressly, that in the latter times (ἐν ὑστέροις καιροῖς) some shall depart from the faith." This again is prophecy, written at the earliest, A.D. 52; so that times yet to come after St. Paul wrote to Timothy were termed by him *latter times* when inspired, who had already termed the days when Christ spake, *last days*. He also prophecies of certain perilous times as *the last days*, using the very

words by which St. Peter described the day of Pentecost; Jude, too, had prophesied of *the last time;* St. Peter of the same time as *last days*, using St. Paul's own words, when he spake of Christ's life and ministry; and St. John says he lived in *the last time:* it is clear, then, that the time of our Saviour's manifestation, and life, and death, and ascension, and times of apostles' living and writing, and prophesying, are called *last* times: while one of them foretelling certain days even then yet to come, A.D. 52, calls those *latter* times. Are we, then, to conclude that such *latter* times are after the *last* times? Not so, but this, that the phrases "latter times," "last times," "latter days," "last days," are not used relatively with respect to *each other*, as Mr. Faber imagined, but relatively with regard to some *other* days or times. And relatively to some other antecedent period they may be used synonymously of the whole Christian dispensation; for that dispensation may undoubtedly be the *latter* times or days with respect to *some* other dispensation; and the *last* days or times with respect to *all* dispensations. So that I conclude that there is no ground, so far as these phrases go, in the New Testament for the distinction which Mr. Faber attempts to draw between latter days and last days, latter times and last times; but that he had stated the whole truth when he said, "The last season, or the last times, or the last days, plainly enough denote the period of the Christian dispensation, which dispensation is last in point of time when contradistinguished from the two preceding dispensations, patriarchal and Levitical." ("Sac. Cal.," vol. i., p. 142.) The Christian dispensation is latter with respect to the Levitical, last with respect to the *four*—Christian, Levitical, [Abrahamic,] and Patriarchal.

[5.] It appears, then, that Peter, Paul, Jude, and John mean the same age by the expressions *the latter times, the last times, the last time, the last days*, and that the age they intend is that of Christianity. And it is manifest that if *last time* and *last times* are synonymously used, as they are, then the *latter day* and *latter days* may be considered synonymous also. Hence the six phrases, *latter day, latter days, latter times, last time, last times, latter days*, all mean, in the New Testament, the same period of time, viz., the Christian dispensation. There remains but one of the seven phrases which occur to be accounted for, viz., *the latter years*, which is peculiar to the Old

Testament. But the word *days* is clearly used both in the Old and New Testaments as equivalent to *years*, and that use is derived from the peculiar force of יוֹם, used by the Hebrew writers, which not only means a day as a period of a certain number of hours, but also a long succession of time extending even to many years, but inclosed, I venture to think, between certain *fixed limits*, and not vaguely and indistinctly of any desultory portions of time. It comprehends a whole order or attached series of events, which may extend through a great length of time. The prophetical meaning of *days* is, in fact, *years*, as fully proved from the Holy Bible by Mr. Faber ("Sac. Cal.," vol. i., pp. 30—38), but briefly sneered at, without proof, by Dr. Lee (Introd. "Inq.," p. 30), who terms the application of this *inspired* mode of speech, "a sort of ecclesiastical hocus-pocus." The latter *days* and the latter *years* are (according to Hebrew idiom) synonymous expressions; and thus all the seven phrases under investigation have been proved to be synonymous.

[III.] But did the Apostles, by the use of those phrases in the New Testament, mean the same period of time as is intended by similar phrases in the English Version of the Old? To which the answer seems fair,—They wrote as Jews; and by inspiration; if, then, they used in the New Testament the same phrases as were understood by Jews to be interpretations of a certain phrase used by their own prophets in the Old, the just inference is, they employed those phrases as recognised translations of that phrase which had been originally and uniformly employed by the prophets; and did therefore interpret the prophets to mean by that phrase the times of Christianity, to which they, the Apostles, applied its recognised translations.—We proceed, however, more carefully to show that the apostles did use the various expressions by which the Jews understood the time expressed in their prophets by בְּאַחֲרִית הַיָּמִים.

[1.] The whole question is concerning the right interpretation of this phrase, which occurs *fifteen* times—fourteen in its Hebrew form, once in its Chaldaic. (Dan. ii. 28.) In the English Version it is rendered twelve times by *the latter days*, three times by *the last days;* but, for anything that appears to the contrary, might always have

been rendered in one or the other of these forms. Our question is,—Did the apostles, when they spake of *last days*, &c., intend the same time as that implied in the Hebrew בְּאַחֲרִית הַיָּמִים? The apostles use the following expressions:—*ἐπ' ἐσχάτων τῶν χρόνων, ἐσχάτη ὥρα, ἐν ἐσχάτῳ χρόνῳ, ἐπ' ἐσχάτου τῶν ἡμερῶν, ἐν ἐσχάταις ἡμέραις*; all of which we proved are used synonymously. But the Septuagint translates בְּאַחֲרִית הַיָּמִים seven times *ἐπ' ἐσχάτων τῶν ἡμερῶν*, four times *ἐπ' ἐσχάτου τῶν ἡμερῶν*; once *ἐν ταῖς ἐσχάταις ἡμέραις, ἐπ' ἐσχάτῳ τῶν ἡμερῶν*, and *ἐσχάτου τῶν ἡμερῶν*, respectively. It is sufficiently plain that the apostles employed the Septuagint mode of expressing the well-known Hebrew phrase, and applied it to the Christian dispensation; for, in all the passages which were quoted from the apostles, and proved to be synonymous, *ἐπ' ἐσχάτῶν τῶν ἡμερῶν, ἐπ' ἐσχάτου τῶν ἡμερῶν*, and *ἐν ταῖς ἐσχάταις ἡμέραις*, are Septuagintal phrases, comprising *twelve* out of the *fifteen* places where the Hebrew mode of expression is employed; for, I conceive, that any fair reasoner will acknowledge that *ἐπ' ἐσχάτων τῶν χρόνων* is exactly equivalent to *ἐπ' ἐσχάτων τῶν ἡμερῶν*.

[2.] The identity in meaning of these different modes by which the LXX. expresses בְּאַחֲרִית הַיָּמִים becomes also manifest by comparing among themselves the various passages in which it occurs. Thus Isa. ii. 2 and Micah iv. 1 are parallel prophecies, delivered almost in the same words; but for *last days* in Isaiah we have *ἐν ταῖς ἐσχάταις ἡμέραις*, and in Micah *ἐπ' ἐσχάτῶν τῶν ἡμερῶν*. Again, Jer. xxiii. 20 and xxx. 23 are parallel predictions, conveyed almost in the same words; but for *latter days* in chap. xxiii. we have *ἐπ' ἐσχάτου τῶν ἡμερῶν*, and in chap. xxx. *ἐπ' ἐσχάτων τῶν ἡμερῶν*. Thus, again, Jacob, in Gen. xlix., and Balaam, in Numb. xxiv., are alike prophesying of Him to whom the sceptre of Israel rightfully pertained; in short, these also are parallel prophecies; but for *last days* (Gen. xlix. 1) we have *ἐπ' ἐσχάτων τῶν ἡμερῶν* (the same as Jeremiah's *latter days*, chap. xx., and Micah's *last days*, chap. iv.); but for *latter days* (Numb. xxiv. 14), *ἐπ' ἐσχάτου τῶν ἡμερῶν*, the other phrase used for *latter days* (Jer. xxiii. 30). Such comparisons prove clearly that the Septuagint translators fully intended identity of meanings in their different renderings of בְּאַחֲרִית הַיָּמִים.

Thus the identity of the Septuagint readings and the identity of the apostolical usages are clearly established, and that all the

Greek phrases, as well as that one in the Hebrew, rendered variously *last days, last times, latter days*, &c., in the English Version, are synonymous.

[IV.] But what limit is to be set to this Hebrew phrase, בְּאַחֲרִית הַיָּמִים? Is Dr. Lee right in denying it extends beyond the establishment, *de facto*, of the Christian Church under Constantine?—assuming that to be his real meaning—although the truth is, he limits it thus in one place, and carries it on to the destruction of the Roman Empire in another. To answer this question fairly and fully involves the discussion of all those prophecies in the Old Testament wherein this phrase occurs, and all those passages in the New where the corresponding Greek phrases are employed. Now, all such passages, in which the usage of the phrase embraces the merits of the present inquiry, may be classified as follows:—First,—Dan. ii. 28, and x. 14; 1 Tim. iv. 1, and 2 Tim. iii. 1; 2 Pet. iii. 3, and Jude 18: Second,—Gen. xlix. 1, and Numb. xxiv. 14: Third,—Deut. iv. 30, and xxxi. 39: Fourth,—Isa. ii. 2; Micah iv. 1; Jer. xxiii. 20, and xxx. 23; and Hosea iii. 5: Fifth,—Jer. xlviii. 46, and xlix. 36: Sixth,—Ezek. xxxviii. 8, 16. There are also two places in the English Version where the phrases *latter days* and *last days* are employed to render a different usage in the Hebrew—viz., Job xix. 25 and Acts ii. 17, of which the last is important to our whole subject, and will be left until we come to Joel, from whose prophecy it is a quotation. Meanwhile it may be observed, that in the Septuagint as well as in the Hebrew the renderings of these two passages are altogether different, and are therefore not involved in the present inquiry. Now, of the above six divisions of places in which this phrase, or translations of it, occurs, we are saved all trouble of treating upon the first, in order to disprove Professor Lee's theory that *the latter days* are the time comprehended between our Saviour's resurrection and the establishment of the Christian Church, *de facto*, under Constantine, because it is precisely upon the interpretation of these we have the fullest treatises in Faber's "Sacred Calendar," vol. ii., chaps. 1 and 4, and vol. i., chap. 8, and Birks's "Four Prophetic Empires;" while Dr. Lee's views are expressed at "Inquiry," book ii. The other divisions—viz., second to fifth—we propose going through

as briefly as possible; the sixth belonging necessarily to the next chapter.

[1.] *Second.*—Gen. xlix. 1 and Numb. xxiv. 14. These are the two prophecies of the sceptre, and Dr. Lee commences his investigation with them, pp. 99, 100. He admits that they both refer to Messiah's days, and that Numb. xxiv. "may be considered as a continuation of the prophecy of Jacob" (Gen. xlix.), and as *the first announcement* of those in Isaiah and Micah (which admission the reader will notice); but the only argument he brings to show that these prophecies belong to the period he is so good as to limit them to—viz., that time antecedent to Constantine—is, that in chap. xxiv., speaking of the ships of Chittim, means the ships of the Romans, as he would show from Dan. ii. 30. Doubtless that is the usual, and probably the correct, interpretation; but, admitting it fully, what then? The predictions concerning Amalek, and the Kenite, and the ships of Chittim (Numb. xxiv. 20—25), are quite distinct from that concerning Edom, Moab, and the children of Seth (Ibid., 15—19), to which immediately the prophecy of the sceptre is attached. And again, admitting that part of the predictions delivered on this occasion by Balaam have already been fulfilled in the day of Christianity, there is nothing in the context itself, nor in the phrase בְּאַחֲרִית הַיָּמִים, to prove that *all* were; on the contrary, Mr. Faber has given us good reason for believing they were not. (See "Eight Dissertations," vol. i., p. 200.) "These latter days must therefore be those of Christ," is the whole of Dr. Lee's conclusion, which no one in the world denies; but that does not show by any means what part or period of those days was intended. But, singularly enough, there was a remarkable argument deducible from the previous *parallel* prophecy in Gen. xlix., to show that the day fulfilling these prophecies of the sceptre has *not* yet arrived, which argument Professor Lee entirely overlooks. He admits these prophecies are parallel places—one being continuous of the other. It is one of his acknowledged fundamental principles, as laid down also in Glassius, that parallel places should be adduced to support and corroborate each other; and therefore, if the time of one prophecy of the sceptre be clearly not yet accomplished, that of the other is not; if בְּאַחֲרִית הַיָּמִים in one stretches to the end of the Christian dispensation, it does so also in the other.

Let us take Professor Lee's own statement of this prophecy. "The first occasion on which the term *the last days* occurs is that of Jacob's

blessing his children. (Gen. xlix.) 'Gather yourselves together,' says the patriarch, 'that I may tell you that which shall befall you in the last days.' (Heb. בְּאַחֲרִית הַיָּמִים, Gr. LXX. ἐπ' ἐσχάτων τῶν ἡμερῶν.) A little lower down (ver. 10) it is foretold, as an event to occur at this period, "that the sceptre shall not depart from Judah, nor a lawgiver from between his feet (that is, from among his sons), until Shiloh come, and (it is added) unto Him shall the gathering of the people (nations) be." In this case we clearly have the period of our Lord's manifestation in the flesh designated as *the last days*." ("Inquiry," p. 99.) True; but we are not told when these last days *end*. We have already shown that *the last days* do mean the Christian dispensation, beginning with our Lord's manifestation, or *birth*, as here, and not with his resurrection, as Dr. Lee says elsewhere; and those last days include every part of the Christian dispensation. As soon as the blessed Saviour came, *the last days* commenced; and they will not be over until He comes again. However, before we show this from the prophecy (Gen. xlix.), another most valuable criticism of Professor Lee (also suggested by Faber, "Eight Dissertations," vol. i., p. 206) must be given in his own language. "It is plainly an error, as shown in my Hebrew Lexicon under the word שִׁילֹה, to take this Shiloh as a proper name. I take it so here merely in compliance with general usage. An exact interpretation of this word, and of the sense of the place, is given in Ezek. xxi. 27, in the terms, "until He comes whose right (*i.e.*, the crown is (v. 26), implying the rule). In Gen. xlix. 10, שִׁילֹה should be read שֶׁלֹּה, and is perfectly equivalent to the אֲשֶׁר לוֹ of Ezekiel here—*i.e.*, *whose it is*—viz., the sceptre." Thus, then, the proper rendering of Gen. xlix. 10, as suggested by Faber, is corroborated by Lee: "The sceptre shall not depart from Judah, nor a lawgiver from among her sons, until He come *whose the sceptre is:* and unto Him shall the gathering of the nations be." How conclusive becomes the argument that we are even now in *the last days;* to which, as Lee admits, this prophecy is limited. For the sceptre mentioned is, in some sense or another, the sceptre over the natural, literal Judah, gathered up as a people into one body politic; therefore, to Christ belongs, in some sense or other, the sceptre or rule over the natural, literal Judah, gathered up as a people into one body politic;—I say, whether the sceptre indicate a *spiritual* or *literal* rule, that rule must be over natural, literal Judah, gathered together *into one body politic as a people*. But Christ never held the sceptre in any sense, spiri-

tual or literal, over natural, literal Judah, gathered together into one body as a people, and therefore this prophecy is yet unfulfilled. But it is limited to *the last days;* therefore, being yet unfulfilled, the last days are not yet over, and Professor Lee's limitation of בְּאַחֲרִית הַיָּמִים to the times of Constantine is proved by this single argument to be contrary to Scripture. I maintain there is but one way of eluding this argument, and that is by the subterfuge that, although the sceptre is declared to be Christ's, in some sense, over literal Judah so gathered together, it is not said He will ever wield it in potency. This is the dilemma to which we are reduced; and I cordially leave it to the judgments of all those who have learned to read God's Word with serious minds. No one can deny that the phrase, "sceptre from Judah," means literal Judah in the Holy Land; and this *same* sceptre over literal, natural Judah, gathered together in the Holy Land, is prophetically declared to be Christ's; שִׁלֹה *whose it is;* for no less purpose than to assure Judah, and all believers of God's Word, that the day will come when Christ shall wield that sceptre in efficiency over *literal* Judah in the Holy Land. It is one of the earliest prophecies we have of a future restoration and conversion of the Jews. Of *conversion*, also, because when Jesus reigns He converts. The assumption of Messiah's sceptre over Judah in the Holy Land is the moment of conversion—their *national* conversion.

Here it may not be irrelevant to observe that, after all that has been written upon Jacob's prophecy of the Sceptre, difficulties may be permitted in it to Jews, but scarcely so to Christians. The nature of the sceptre intended, and the time of its departing, which two heads involve the meaning of the whole prophecy, are hardly obscure. The sceptre is Christ's, and its character, which must be immutable as its owner, is defined by Zechariah. Christ ever was, and ever will be, a King and Priest upon his throne. Hence his sceptre is ever kingly *and* sacerdotal, political *and* religious, like Melchizedec's. And the sceptre departed from Judah when Christ, "God manifest in the flesh," laid down his life upon that cross, whereon He was proclaimed to all the world, Jew and Gentile, in Hebrew, Greek, and Latin, "King of the Jews;" then He entered into the holiest to assume his priestly office (Heb. vi. 20, and viii. 1), and sat down on the right hand of the Majesty on high, a King and Priest, as predicted by Zechariah, rendering utterly void, and abolishing from that moment, the *religious* system of Judaism, as its *political* had virtually been abolished before.

There are yet a few observations to be made upon this (Gen. xlix.) with advantage to our subject. First, whatever may be the difficulties of the chapter, it is admitted that the Israelites never attained completely the national and territorial blessings it promises to them. Few, however, reflect that the verity of Holy Scripture, in other words, *the truth of Christianity*, is involved in their so acquiring them. The covenant with Abraham, whether considered terrestrially or spiritually, for the natural seed, or the mystical, has never yet been fulfilled. Israel has never yet possessed its Holy Land, nor completely enjoyed the territorial blessings covenanted to them. They were nearest to it in the times of David and Solomon (the first being the most specific of all the types of Messiah); but, even in the days of these monarchs, those great and precious promises in Gen. xlix. were not fulfilled. Jacob's blessing is a verbal delineation of the promises of the Most High, yet to be realised by Israel within the borders of their own land. The Holy Spirit, speaking in the patriarch, announces tribally the blessings, the national blessings, previously covenanted to Abraham, Isaac, and Jacob, but not to be realised until the days of Him *whose the sceptre is*. Second, Jacob's is the first recorded use of the phrase בְּאַחֲרִית הַיָּמִים (the expression in Job xix. 25 is not the same, although translated *latter days*), a fact which cannot be otherwise than important. For, remembering the inspired character of the Holy Volume, we are almost constrained to expect that a certain phrase, destined from the first to be employed throughout it, in Genesis, Numbers, Deuteronomy, Isaiah, Hosea, Jeremiah, Ezekiel, Daniel, Micah, and the Apostles, would carry one constant, and specific, meaning, originally attached to it, through Moses, by Jacob himself. Every student of Hebrew knows how important it is to fix the Pentateuch upon his mind, and what a valuable light the knowledge of pentateuchal usage throws upon the rest of Hebrew Scripture. This is a principle commentators have agreed to recognise; the same would we apply to the phrase now being investigated. We are prepared to believe that Jacob's use of the phrase would justify that of prophets subsequently, for Jacob, too, uses it in *prophecy*. And we argue thus:—If Jacob, who first uses it, clearly meant by בְּאַחֲרִית הַיָּמִים the age of Christianity, then subsequent writers intended, where they used that phrase, the same age. If Jacob meant clearly a part of the Christian age not yet come (as he does), then subsequent writers intend, by the same phrase, a part of the

same age not yet come. It may be said, it has been said, that this phrase, in Daniel ii. 28, must mean a time *previous* to the commencement of the Christian era, for that a part of Nebuchadnezzar's dream, viz., that immediately affecting his own empire, soon began to be realised; and this is truth, but not the *whole* truth; the phrase must be taken in its integrity, reaching through the whole vision, which runs on to the time when "the stone that smote the image became a great mountain, and *filled the whole earth*" (ver. 35)—the *completed* age of the Christian Church. This is the climax of the vision; and accordingly, in Daniel's interpretation of it, a respondent expression, אַחֲרֵי דָנָה, is used at ver. 45, and is applied immediately and *specifically* to the very times of that stone, viz., the Christian Church—"The great God hath made known to the King what shall come to pass *hereafter*." I believe it will be found that, in all the *fifteen* places where the phrase בְּאַחֲרִית הַיָּמִים is used, it always *reaches into* the last days of the Christian dispensation; and, what is more, and following as an important consequence, that, whenever we meet with it, we may be sure we are reading *prophecy*. The value of this last remark will now be seen; for,

[2.] Third, the next division was the use of the phrase in Deut. iv. 30, and xxxi. 29. Let Dr. Lee again speak:—"Deut. iv. 30, *et seq.*, is the next place in which this usage is found, viz., 'When thou art in tribulation, and all these things are come upon thee, even in the latter days (Heb., בְּאַחֲרִית הַיָּמִים; Gr. lxx., *ἐπ' ἐσχάτῳ τῶν ἡμερῶν*), if thou turn to the Lord thy God, and shalt be obedient unto his voice ..... He will not forsake thee;' where, as already remarked, we have no prophecy that they should return, but only the condition laid down, viz., *If they shall return*, then will the Lord their God not forsake them. That this context refers to the same period is evident from what occurs at ver. 26:—'I call heaven and earth to witness ..... that ye shall utterly perish from off the land whereunto ye go over Jordan to possess it ..... ye ..... shall utterly be destroyed, and (it is added) the Lord shall scatter you among the nations,' &c., &c., which is positive prophecy, all of which actually took place during the period so termed." ("Inquiry," p. 100.) I solicit impartial attention, while venturing to doubt that this is a just representation of the meaning of the context, or that it is so certain this is not a prophetical, but conditional, passage of Scripture. And, as

the place is of great importance, I shall take pains to explain my reasons for doing so, and for suggesting that it may be quite consistent with the Hebrew here employed, if not actually required by it, to think that Moses' language is a *positive prediction* to the effect that, in the latter days, Israel should return and seek the Lord. Meanwhile let me suggest a reason for suspecting, *in limine*, that this passage (Deut. iv. 25, 31) is prophecy, properly so called, viz., that, if this be no prophecy, then Deut. iv. 30 is the only place out of all the *fifteen* in the Hebrew Bible where the phrase בְּאַחֲרִית הַיָּמִים is used otherwise than prophetically. I repeat what was observed before, that, wherever we meet with this phrase we may rely upon it we are reading *prophecy*. Now the whole passage, apparently conditional, and not prophetic, is as follows:—"But if from thence thou shalt seek the Lord thy God, thou shalt find Him, if thou seek Him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice; (for the Lord thy God is a merciful God;) He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He sware unto them." (Vers. 29—31.) I have carefully pointed this extract as the English Version points it, which pointing, I shall show, *utterly violates* the Hebrew construction, is entirely opposed to the Masoretic pointing, and completely changes the force of the passage. Is it not an extraordinary fact that Professor Lee, who maintains that the greatest deference should be paid to the Masoretic pointing, and asserts ("Gram.," Lec. i., p. 2)—"After all that has been said by the advocates of the unpointed system, it will be extremely difficult to point out one writer of that school who has in any degree advanced Hebrew learning;" is it not an extraordinary fact that, on this occasion, he entirely neglects the pointing, and whereas the English Version here utterly violates it, quotes from that version as if its reading were correct? However,

First, The idea which at once suggests itself to the reader is probably that the whole passage quoted from the English Version above is even *more* conditional apparently than the part of it given by Professor Lee; that, in fact, the conditional expressions commence at ver. 29, "But if," &c., while his quotation commences with ver. 30, "When thou art;" and, no doubt, if these conditional expressions were sure translations of the Hebrew, the force of the whole passage

to that effect must remain undisputed; and, in such case, we may be certain Professor Lee would not have failed to quote ver. 29. But the truth is, those conditional words, *But if*, and *if*, in ver. 29, and *if*, in ver. 30, are not to be found. The passage is another of those whose meaning depends entirely upon the right translation of וְ. "But if ye shall seek," וּבִקַּשְׁתֶּם; and there are certain places in which וְ has been supposed to carry the force of *But if*, or *if*, which possible use of וְ will be found mentioned by Noldius ("Concord.," p. 302), though certainly this passage, in Deut. iv., is not among his examples, or references; by Glassius, Canon 7, "De Conjunctione," vol. i., p. 523; and Lee, "Gram.," Lect. 17, Art. 233, p. 346; and, I believe, whoever refers to these high authorities will see that such use of וְ is by no means clear and well-defined; while, if I read Professor Lee rightly, he says, he has come to the conclusion, after a careful examination of the matter, that no such doubtful mode as our subjunctive, or *conditional* mode, is to be discovered in Oriental usage here. His words are, translating the passage in brackets from Kimchi, "The words of D. Kimchi on this subject are to be found in the "Mikhlol," fol. כח verso, and are as follows:—[And there is another use of וְ in the place of אִם, and this indicates the reply of a conditional sentence; as, in the examples, *Putting the case that the iron is blunt*, the corresponding member is, *then must one increase the force*. (Eccles. x. 9.) *If ye*—or putting the case that ye—*walk in my statutes*, the corresponding member is, *then surely I will give your showers in their season*. (Lev. xxvi. 3, 4.)] This is precisely the doctrine of the Arabian grammarians, as far as it goes. (See Jami's Com. on Ibn Ulhajib.) They investigate the matter, however, much more scientifically and profoundly. The result of a careful examination of this matter with me is, that although the subsequent members may often be translated by our subjunctive, or *conditional*, mode, *yet, as positive comparisons are always instituted in their languages, no such doubtful mode actually exists with them.*" That is, the corresponding member, though seemingly *conditional* to us, is not actually so to Orientals—to *Hebrews*—in Professor Lee's opinion. Take then a passage, Deut. iv. 30:—"And thou turn, וְשַׁבְתָּ; putting the case, that thou turn to the Lord thy God, the corresponding member is, then He will not forsake thee." But Professor Lee is of opinion, after a careful examination of the subject, that though to us the subsequent member may be rendered by a conditional mode, there

is nothing really conditional in the Oriental usage. We now begin to see why Professor Lee did not quote the whole passage in his "Inquiry," although, in fact, to an English reader, the strongest conditional terms appear to be contained in ver. 29. When to this I add that the expression, "thou shalt find Him" is also preceded by וְ, of which no notice is taken in the English Version; וּמָצָאתָ *and thou shalt find Him;* and also that the *if*—"If thou shalt seek Him with all thy heart," is כִּי, and might just as well, or better, have been translated *when;* this very passage being referred to by Noldius both for *if* and *when*, at pp. 373, 374, "Concord.;" then, I think, the reader will be of opinion that the conditional character of ver. 29 is sufficiently doubtful to have supplied Professor Lee with the best reasons for not quoting it with ver. 30, and that this doubtful feature of the passage may possibly infect ver. 30 also. There is no possible doubt that positive prophecy commences at ver. 26, "I call heaven and earth to witness," and it is continued uninterruptedly until, by the English Version, it is abruptly arrested at ver. 29 by the questionable, very questionable, insertion of "But if." The prophetical context had been steadily sustained by the translation of וְ *and*, at the commencement of vers. 27, 28, and ought to have been so at ver. 29. "And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. And from thence thou shalt seek the Lord thy God, and thou shalt find Him, when thou seekest Him with all thy heart and with all thy soul."

The whole seeming conditionality of this, and similar passages, depends upon the rendering of כִּי and וְ; and for authoritative illustrations of the use of these particles, sometimes with, and sometimes without אִם, I would refer, of all books, to that of Leviticus, *e.g.*, Lev., chaps. i. 5; xii. 13; xv. 19—23; xx. 13—21; xxv. 18—25; and xxvii. And I would hazard this observation, that the Hebrew Scriptures, and particularly the Books of Moses, being the earliest impress of Oriental idiom, may perhaps assist in justifying the conclusion at which Professor Lee arrived, that these usages involved no conditional mode in the Eastern style. For it is certain that the injunctions of Levitical Law implied no conditionality, or uncertainty, or contingency; the crimes, for instance, there forbidden, were *certain* as to their actual commission, though necessarily expressed contingently, as to those who would commit them. It would have been opposed to the Divine perfection to conceive cases which might or might *not* occur;

each case supposed, whether of crime, or punishment, or affliction, or ritual observance, was certain, and not contingent, or conditional, as to its occurrence. The anticipative injunctions of Levitical Law may be called, in one sense, *prophecies* of offences which the Divine Lawgiver noted as *sure to happen*. For instance (Lev. xiii. 13):—"Then the priest shall consider, and behold, *if* the leprosy have covered all his flesh, (וְרָאָה כִסְּתָה *and behold it hath covered, i.e.*, putting the case, it hath covered) all his flesh, he shall pronounce (וְטִהַר *then* he shall pronounce) him clean that hath the plague; it is all turned white; he is clean." This is an example illustrating the use of the וְ, in which the Divine mind conceives the case as *certain*, and not contingent, nor conditional. The priest shall look, and behold the plague is over all the flesh, turned white; the man is clean. The reader will find in Levit. xiii. many examples; the word *if* being carefully put in italics by the English translators, to imply its *absence* from the original. So Deut. iv. 30:—"But *if* from thence thou shalt seek the Lord thy God, then thou shalt find Him," &c.; the incident being conceived of as *certain*, and not contingent, in the Divine mind. Take another example to illustrate the use of כִּי:—"*When*, or *if*, thou seek Him with all thy heart," &c. (Deut. iv. 30.) "*If* thy brother be waxen poor (כִּי־יָמוּךְ when he is waxen poor), and hath sold away some of his possession, and *if* any of his kin come to redeem it (וּבָא *and there cometh, i.e.*, putting the case there cometh), then he shall redeem that which his brother sold." (Lev. xxv. 25.) Here is no conditionality, or contingency; the whole is certain; the occurrence of the case certain, the redemption a positive legal injunction. I say, it seems to me that these usages of כִּי and וְ in the Levitical Law, to which *certainty* must needs attach, may be referred to in illustration of such passages as Deut. iv. 29, 30, where their usage might otherwise be thought *conditional*.

Again, for example's sake, and in illustration of Deut. iv. 29, 30; so also Lev. xxvi. 40, "*If* then they shall confess their iniquity and the iniquity of their fathers, with their trespass which they trespassed against me, &c., &c., *then* will I remember," &c., &c., a passage involving the use of וְ seemingly conditional in the very midst of those Levitical injunctions, seemingly conditional, but undoubtedly *certain*. Why should we suspend this *Levitical* force of וְ, in chap. xxvi., containing promises of Israel's restoration and conversion, when we are constrained to admit it in the rest of that book?

Second, But the certainly prophetical character of Deut. iv. 25—31 becomes more evident at ver. 30, quoted by Dr. Lee: "When thou art in tribulation (בְּצַר לְךָ), and all these things are come upon thee, even in the latter days, if thou turn (וְשַׁבְתָּ *then* thou shalt turn) to the Lord thy God, and shalt be obedient unto his voice." Now, as this is the verse upon which Dr. Lee especially places his conditional interpretation I hesitate to attempt any reply myself, but shall meet him with Dr. Gesenius. (See "Thesaurus," p. 396.) "Copula incipit apodosin, maximè ubi hæc paulò disertiùs notanda videtur; ..... Ità præcedente ..... בְּ cum infinitivo. (Gen. iii. 5; Ezek. xxxiii. 18.) וְ—בְּשׁוּב צַדִּיק *when the righteous turneth ..... then.* Copulam etiam in his exemplis propriè esse *particula temporis*, et orationem continuantis, vel ex eo apparet, quod in eandem sententiam, sed paulò fortius etiam, אָז particula (p. 58, *inf.*) ut latin. tunc." Crebro, et non sine vi, ponitur etiam post verba, et sententias, *absolute positas;* maximè tempus designantes." (Exod. xvi. 6; Levit. viii. 16; Prov. xxiv. 27; Gen. xl. 9.)

Here, then, we have the construction explained for the very case under consideration. "The copula וְ begins the apodosis among other cases also when בְּ with the infinitive goes before." *When thou art in tribulation,* בְּצַר לְךָ *at the time of tribulation being on thee:* In such case וְ is to be taken as a particle of time, equivalent to אָז, as the Latin *tunc.* Also, "Frequently וְ is put after words and sentences placed absolutely, especially such as denote time." Here we have it exactly. "At the time of tribulation being on thee, and all these things have overtaken thee; in the latter days (time put absolutely) וְשַׁבְתָּ *then* (tunc, temporis)—then thou shalt turn to the Lord thy God, and shalt be obedient to his voice." And I maintain the *certainty* of the case foreseen extends also to the result conceived. Accordingly Clarius ("Critici Sacri," p. 1166), "Novissimo autem tempore reverteris—Cum enim plenitudo Gentium introierit, *tunc* omnis Israel salvus erit," *treating the place as positive prophecy.* (Concurrently also with Lowth on Ezek. xxxviii. 8.)

I ask, with the greatest deference, is Dr. Lee justified in dismissing this passage, important as it is, so summarily as being conditional? Is it clear, Gesenius and Lowth being judges, that Hebrew idiom forbids its being considered a *positive prophecy?*

Third. But now let us look to the pointing. The English pointing having been noted, I submit the following translation of the whole

passage, carefully preserving the Masoretic, as in Vanderhooght's Bible, by d'Allemand, 1839, and Bomberg's Bible, 1549:—

29. And ye shall seek from thence the Lord thy God, and thou shalt find Him:
When thou seekest Him; with all thy heart, and with all thy soul.
30. When thou art in tribulation; and all these things are come upon thee:
In the latter days; then thou shalt turn unto the Lord thy God; and shalt be obedient to his voice.
31. For a merciful God is the Lord thy God; He will not forsake thee, neither destroy thee:
Nor forget the covenant of thy fathers; which He sware unto them.

I would briefly observe here that the Hebrew *Silluk* is represented by the English *full-stop*; *Athnack* by the *colon*; and *Zakeph* by the *semicolon*; and refer for their powers to Lee's "Gram.," p. 386. Now the effect of this alteration in pointing in the English version is manifest. Introducing the parenthesis incorrectly at ver. 31, the English version throws the conditional form, "if thou shalt turn," &c., on to "He will not forsake thee," at ver. 31, without which it could have no life whatever. But this parenthesis exists not in the Hebrew; verse 30 is stopped up by Silluk. So that we are reduced to the dilemma of reading verse 30 thus: "In the latter days if thou shalt turn unto the Lord thy God, and shalt be obedient unto his voice." And there is no promise whatever to answer to the condition; the verse is absolutely closed. But now, taking the Masoretic pointing (which Professor Lee maintains no student of Hebrew can safely disregard), it is all as clear as possible. "When thou art in tribulation; and all these things are come upon thee; viz., in the latter days; then thou shalt turn to the Lord thy God, and shalt be obedient unto his voice." Here the *prophetical promise* is shut up by Silluk: but Moses immediately strengthens the promise by the gracious assurance, "For a merciful God is the Lord thy God; He will not forsake thee, neither destroy thee: nor forget the covenant of thy fathers, which He sware unto them." As though he would say, "Utterly undeserving as ye will continue to be; God will not forsake thee, nor destroy thee, for these reasons; 1. He is in his

essence merciful. 2. He cannot break his promise to your fathers. 3. That promise, moreover, He confirmed with an oath; and the proof of his love will be, that in the latter days thou shalt turn to the Lord thy God, and be obedient to his voice."

Let me only add, that in this whole passage (Deut. iv. 29—31) the translation of the LXX., so carefully referred to on many occasions by Dr. Lee, is utterly opposed to him, and agreeable with the exposition which I have ventured to offer; and if in doing so I have appeared presumptuous, I trust the reader will remember that I have merely asked, with profoundest respect for the memory of Professor Lee, two questions: 1. Is he justified in dismissing Deut. iv. 30 so summarily as certainly *conditional?* and, 2. Is it clearly contrary to Hebrew idiom to take that verse as *positively prophetical?* I do not hesitate to admit that I regard the whole passage (Deut. iv. 25—31) as an unconditional prophecy, certainly foretelling the scattering, but also the restoration and conversion of Israel; and that this, as well as the other *fourteen* places in which the phrase בְּאַחֲרִית הַיָּמִים occurs, is prophetical; that, in short, wherever we find this phrase, it is a sign of the presence of prophecy. I believe that when Moses said וּבִקַּשְׁתֶּם מִשָּׁם אֶת־יְהוָה אֱלֹהֶיךָ *and ye shall seek from thence the Lord thy God*, and וְשַׁבְתָּ עַד־יְהוָה אֱלֹהֶיךָ *and thou shalt turn unto the Lord thy God*, he gave us the first record of the prophecy afterwards repeated by Hosea (chap. iii. 5), אַחַר יָשֻׁבוּ בְּנֵי יִשְׂרָאֵל וּבִקְשׁוּ אֶת־יְהוָה אֱלֹהֵיהֶם *afterward shall the children of Israel return, and seek the Lord their God*—Hosea also adding, *in the latter days.*

Lastly, let this argument be added; that, even granting to Dr. Lee the conditional character of ver. 30, it does not enable us to limit the period intended by *the latter* days as he wishes; he proves it to mean some part of the Christian dispensation, but does not, and cannot, show where that part terminates. On the contrary, the force of the passage is against his theory; for we should reason thus:—As long as this tribulation is upon Israel, so long as they are left few in number among the heathen (nations, Gentiles), so long they are in *the latter days*, of which these are characteristics; and if so, then the present, much more all the days which have elapsed since Constantine's time, are *the latter days.*

[3.] Deut. xxxi. 9 was the next place referred to for the phrase. Let Professor Lee's words be again quoted: "Again, chap. xxxi. 29

(which, however, more properly belongs to the next chapter, it is said, 'Evil will befall you in the latter days (Heb., בְּאַחֲרִית הַיָּמִים; Gr. LXX., ἐσχάτου τῶν ἡμερῶν) because ye will do evil in the sight of the Lord to provoke him to anger,' &c., which must also refer to this period; and it distinctly marks the end *de facto* of the Jewish polity." He continues, "The next intimation we have of this period is Deut. xxxii. 29, where it is said, 'Oh that they were wise, that they would consider their latter end.' (Heb., אַחֲרִיתָם, Gr. LXX., τὸν ἐπίοντα χρόνον.) It should be observed, that in this context the overthrow of the Jewish polity is particularly and positively predicted (ver. 20, *seq.*), 'I will see what their latter end shall be.' (Heb., אֶרְאֶה מָה אַחֲרִיתָם, where the LXX. Gr. have read אַרְאֵם, I will *show*, &c., δείξω τί ἔσται αὐτοῖς ἐπ' ἐσχάτων. And so the Arabic of Saadaas Haggaon, as in the London Polyglott, and so that of Erpenius.) We also have here (ver. 22, *seq.*) the destruction of the earth, *i.e.*, of *the land*, by fire, &c.; ver. 26, their scattering abroad into corners; and ver. 43, the calling in of the Gentiles and the rejoicing of these with his people, *i.e.*, with the *holy remnant* of them. (Compare chap. xxxiii. 19, 26—29, where the same period is evidently had in view.)" ("Inquiry," p. 101.)

It is a pity that Lee's "Inquiry" is not always equally attentive to the Septuagint. However, upon the above we accept his own admissions:—1. The time referred to is that of the Christian dispensation. 2. Their *latter end* means the end of the Jewish polity (though אַחֲרִיתָם is very different from אַחֲרִית הַיָּמִים). 3. Chap. xxxi. 29 properly belongs to chap. xxxii. 4. Chap. xxxiii. 26—29 evidently alludes to the same period as chap. xxxii. 29; and proceed to show that these very admissions are fatal to Professor Lee's theory, because, in fact, he is chargeable with a gross *petitio principii*, the places he alludes to being really unfulfilled prophecies of the most gorgeous character; if, then, they refer, as he says, and we believe, to the same period, viz., *the latter days*, it is clear enough that this period did not end with Constantine, and has not even yet passed away. And yet I do not know that it ought to be called positively a begging the question, for upon minute examination it may be discovered that at "Inquiry," p. 24, we are favoured with precisely *fifty-eight lines* of octavo as a full, true, and complete explanation of that same sublime chapter, Deut. xxxii., and this is the conclusion drawn from it:—"We have before us, therefore, the line distinctly and strongly

drawn, even from the very first, between the true and the false Jews, and the promises directly and exclusively given to the former, while threats and judgments fearful in the extreme are dealt out against the latter; and this, as we shall find, is constantly and consistently done by all the sacred writers." Now to enter upon a discussion of that whole chapter is not my present purpose, but rather to select one or two passages in it, and to show briefly how utterly irreconcilable they are to Dr. Lee's theory—that, in fact, they overturn it; and then I shall refer to ancient authorities to the same effect.

First. Professor Lee draws from the whole this conclusion—that a distinction is drawn in this chapter between true Jews and false Jews; in other words, faithful Jews, and unbelieving Jews—a principle of false distinction which runs through his whole work. Now I take it that nothing is clearer than that Israel is addressed *nationally* in this chapter, without distinction of parties of any sort or kind. This ought never to be lost sight of, either by those who believe in a future for Israel, or who do not. The Holy Scriptures always speak of the people Israel as a *nation*, and never otherwise. The prophets were public national officers, their prophecies national subjects. Precisely so of this Deut. xxxii.: "Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears." Deut. xxxi. 28: "And Moses spake in the ear of all the congregation of Israel the words of this song." Ver. 30: "And Moses came and spake all the words of this song in the ears of the people, he and Hoshea the son of Nun." (Chap. xxxii. 44.) Nothing can be plainer than that this song is avowedly and in a very peculiar sense a *national* song. And its style throughout corresponds: "Jeshurun waxed fat and kicked;" "I will hide my face from them, I will see what their end shall be;" "They have moved me to jealousy;" "I will heap mischiefs upon them;" "they are a nation void of counsel;" "The Lord shall judge his people;" "Rejoice, O ye nations, with his people;" "He will be merciful unto his land and to his people;" all these expressions are collective, and necessarily include Israel as a people, a nation, and they denote fairly the tenor of the whole chapter. The people is spoken of, whether under curse or blessing, as a *nation*. But an inspection of the chapter will better satisfy the reader. It is scarcely possible by mere extracts to convey this with due force.

Second. The same people who are chastised with curses are also

represented as being crowned in their end with blessing. If, then, the cursed are the false Jews (as Dr. Lee admits), the blessed are the false Jews, but under altered circumstances. "For the Lord shall judge his people, and repent himself for his servants, when He seeth that their power is gone, and there is none shut up or left. And He shall say, Where are their gods, their rock in whom they trusted? which did eat the fat of their sacrifices, and drank the wine of their drink-offerings? Let them rise up and help you, and be your protection." Here the Lord is represented as repenting Him for his people, at a time when He perceives their *power is gone;* and they are the same people who had worshipped, and sacrificed to, and trusted in *false gods*—an infidelity prophetically described, of which they are prophetically reminded. They, whom Moses predicts will forsake God; they, whose power he predicts will wane and perish; these same people, he foretels, God will view with commiseration; these are they for whom He promises to arise and execute judgment; of whom it is said, "He will avenge the blood of his servants, and will render vengeance to his adversaries." The reader will remember, Professor Lee admits that all this belongs to the Christian dispensation, as undoubtedly it does; the people once cursed, whose power is gone, are represented during the Christian dispensation as blessed; that people is the Jewish nation, which has never yet been blessed during the Christian dispensation; and, therefore, this whole prophecy is unfulfilled. But it is especially a prophecy for בְּאַחֲרִית הַיָּמִים *the latter days* (chap. xxxi. 29), as again Professor Lee admits; and, not having been fulfilled, these *latter days* are not yet passed away.

Third. Is it not astonishing that Professor Lee passed over the following passage entirely unnoticed? "I said, I would scatter them into corners; I would make the remembrance of them to cease from among men: *were it not that* I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done all this." (Chap. xxxii. 26, 27.) Here is a distinct assurance (similar to that so often repeated subsequently. See Ps. cvi. 8, 23, 44, and Ezek. xx. 9, 14, 22) that, lest the Gentiles should triumph in their own fancied might, and despise the God of the Hebrews, He would not suffer that people to be utterly cast away. And, which is of the very first importance, this assurance is given directly after a prophetical description of the judgments which should befal them as a nation in the destruction of their polity; אַחֲרִיתָם *their latter end*, as admitted

by Dr. Lee. (Read vers. 21—25.) We know we are in the Christian dispensation here, for St. Paul quotes ver. 21, at Rom. x. 19, of their condition then under the calling of the Gentiles, and Professor Lee is perfectly right in holding that vers. 22—25 describe their overthrow by the Romans, the destruction of their polity ("Inquiry," p. 101): and to the same era belongs the gracious promise, "I said that I would," &c., "*were it not that*"—and therefore (the conclusion is irresistible) —therefore *I will not do it:* and then come all the promises included in vers. 36—43, exactly parallel by chap. xxxiii. 26—29. I wish I had space to enlarge upon these sublime and precious passages of the Holy Volume, or only upon that unequalled place, chap. xxxiii. 26—29. But as they are only collaterally introduced to meet Dr. Lee's unscriptural limitation of בְּאַחֲרִית הַיָּמִים, I will not. Only let me observe—these promises are *national*,—these promises belong to the Christian dispensation,—these promises are made in direct recognition of the overthrow of the Jewish polity by the Romans, and all the provocation of the Jews,—these promises have never yet been fulfilled; therefore בְּאַחֲרִית הַיָּמִים, *in the latter days*, denotes a period which has never yet passed away, as singularly imagined by Professor Lee. To this I will add, that I believe these observations are justified by the early interpreters. (See on chap. xxxii. 36 and 42, and chap. xxxiii. 26—29, Munster, Vatablus, Castalio, and Clarius.)

Such are briefly reasons for maintaining—1, with Professor Lee, that, in Deut. xxxi. 29, בְּאַחֲרִית הַיָּמִים denotes the Christian dispensation; and 2, contrary to Professor Lee, that the period of time so denoted has not yet passed away, because the promises given to rebellious Israel, to be fulfilled after the destruction of their polity by the Romans, have not yet been accomplished.

[4.] The fourth section of the places in which this Hebrew phrase is used is so remarkable—bears so fully upon the whole subject—so combines to overthrow Professor Lee's theory, and to establish the views of those who believe in a future restoration and conversion of Israel, that we crave particular attention while treating on it. The places are—Isa. ii. 2; Micah iv. 1; Jer. xxiii. 20, and xxx. 22; and Hosea iii. 5, all of them prophecies of Branch or King, singularly linked together by this little phrase, and mutually supporting the interpretation we have ventured to put upon each of them. Professor Lee shall speak first:—

"We now pass on to Isa. ii., where it is said, 'It shall come to

pass in the last days (Heb. בְּאַחֲרִית הַיָּמִים, LXX., ἐν ταῖς ἐσχάταις ἡμέραις) that the mountain of the Lord's house shall be established,' &c.; which, from the nature of the context, can refer to none but those in which the nations should receive the Gospel. In ver. 12 here, this period is termed, 'the day of the Lord.' Let this be borne in mind." . . . . "Jer. xxiii. presents us with the same things, and these to take place within the same period. In ver. 3, the remnant is to be gathered; ver. 5, the Righteous Branch is to be raised up to David. In his days Judah is to be saved (*i.e.*, the holy remnant noticed above), and his name is to be called, The Lord our Righteousness, &c., to the end of ver. 8. The theme then taken up is on the fall of the unbelieving Jews. Then follows (ver. 19, *seq.*) —'Behold, a whirlwind of the Lord is gone forth in fury: . . . . it shall fall grievously upon the head of the wicked: . . . . in the latter days (Heb. as before) ye shall consider it perfectly.' . . . . We have, too, a parallel to this place in chap. xxx. 23, 24. And in vers. 17—23 are given the consolation of the outcasts—*i.e.*, of the true Zion—with the fall of their oppressors. In the next chapter (xxxi. 1, *seq.*) it is said,—'At the same time will I be the God of all the families of Israel,' that is, as already noticed, of those who are truly so called—viz., the outcasts, or remnants. (See chap. xxx. 17, and also chap. xxxi. 7, *seq.*, as already shown, and Ezek. xi. 15, *seq.*) . . . . But this context (chap. xxx. 7, *seq.*) carries on the events so foretold to the times of our Lord, and here these are those of Israel's restoration. We have here, therefore, these *latter days* made to synchronise with those of all Israel's restoration. (See also chap. xxxi. 31, *seq.*, with the parallels.) And this is the case everywhere, as already remarked. . . . . The next place we shall notice, as applying the term *the last days* to this period, is Micah iv. 1, 2, &c., in words identically the same with those of Isaiah, quoted above. That this refers to the apostolic period must be evident, from what was shown on this place of Isaiah." ("Inquiry," pp. 102—105.)

It is desirable to observe that, in the above extracts, Professor Lee admits—1. That Isa. ii., Micah iv., Jer. xxiii., and Jer. xxx., all refer to the same period of the Christian dispensation, by the use of the phrase in question: if so, the right interpretation of these prophecies involves the right interpretation of *the phrase;* or the whole question of the meaning of בְּאַחֲרִית הַיָּמִים is brought to this—is Professor Lee's view of these prophecies correct, or that advanced by

others, and supported in these chapters? In other words, whatever has been advanced in the two preceding chapters, to show that the prophecies of Branch and King are *not* fulfilled, goes to show, according to Dr. Lee's own admission, that *the latter days* are *not* yet over; for, as we showed, all the prophecies of Branch and King are inseparably connected. 2. He admits that the time of all Israel's restoration (in whatever sense) is everywhere made to synchronise with *the latter days*—an admission in which we are perfectly agreed; only there remains the question, In what sense "all Israel's restoration" is to be understood? 3. That this term in Jer. xxiii. belongs to one prophecy of the Branch.

But Professor Lee does not notice that Isa. ii. is also part of one prophecy of Branch. He notices the singular parallel passage in Jer. xxiii. 19, 20, and xxx. 23, 24, but he does *not* notice that Jer. xxx. is a prophecy of the King; and singularly he takes no notice at all of Hosea iii. 5—the strongest place in the Holy Bible against his theory, where the phrase בְּאַחֲרִית הַיָּמִים occurs, and being also another prophecy of the King. Thus, the phrase as used by the prophets, peculiarly so called, enables us to link together all the prophecies of Branch and King, and to prove that they all belong to one and the same time, and treat of one and the same subject; so that, as just remarked, all that has been said on these prophecies, to prove that they are yet unfulfilled, tells entirely against Dr. Lee's explanation of the phrase, *the latter days*. But more than this—all the prophecies of the Branch are, as such, connected with each other; and all the prophecies of the King, as such, so connected also; and this phrase בְּאַחֲרִית הַיָּמִים is used in each set of prophecies, so that by it all the prophecies of Branch and King are connected together, and become virtually *one set of prophecies*. And still further—of all the other prophecies considered in this volume (those in the second chapter from Ezekiel alone excepted), Ezek. xxxviii. 39, and the Book of Joel, are limited to the last or latter days; Isa. xxix. 32 is a prophecy of the King; and Zech. xii., xiv., we shall show to be so identified with Ezekiel's and Joel's, that no doubt shall remain but they all belong to one and the same subject; so that, far from allowing Professor Lee's destruction and cutting off of these *last days*, we claim this very Hebrew phrase as a chief index to the most direct and specific prophecies foretelling a future restoration and conversion of Israel. As he says (though in a different sense), all Israel's restora-

tion always synchronises with בְּאַחֲרִית הַיָּמִים, which is, therefore, never employed but in *prophecy*, although Dr. Lee would have had us believe that Deut. iv. 30 was no prophecy at all.

Before I proceed to apply these important facts, let me again ask—Is it not extraordinary that the Professor, when undertaking to examine all the places where this Hebrew phrase occurs, takes no notice of Hosea iii. 5? There is the Hebrew Bible, which any one may examine, and find this precise phrase at Hosea iii. 5; and there also is Lee's "Inquiry into the Nature, Progress, and End of Prophecy" (Seeleys, 1849), which any one may examine, between pp. 99—132, and find that he alludes, not to this phrase in Hosea—although he had, for another purpose, alluded to the prophecy only at p. 96 before, but not to this phrase in it. It is certainly singular that Dr. Lee should overlook the passage, and quite as singular—or more so—that it is the strongest of all the passages against himself, and, I maintain, absolutely fatal to his whole theory, and the above work which advocates it. For observe, the passage is as follows:—"*Afterward* (אַחַר) shall the children of Israel return, and seek the Lord their God, and David their King; and shall fear the Lord and his goodness *in the latter days* (בְּאַחֲרִית הַיָּמִים)." Now, Dr. Lee told us that *the latter days* were that space of time between our blessed Saviour's resurrection and the establishment of the Christian Church, *de facto*, under Constantine; that the first part or evening of this day was the space of time between our Saviour's resurrection and the destruction of the Jewish polity by the Romans; that the second part or morning of this day, its end, or קֵץ, was the space of time commencing with the destruction of Jerusalem by the Romans (which elsewhere, and in his Lexicon, he specifically calls the end, or קֵץ), and ending with the establishment, *de facto*, of the Christian Church, or empire, under Constantine. But it is certain that the children of Israel were not "without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim,"—in other words, their *polity* was not broken up until Titus overturned Jerusalem,—that is, until the end (according to Lee) actually commenced. And in this state Hosea says they shall abide many days—*i.e.*, *after* the end. In this state we know they have continued ever since the destruction of their city. But Hosea says, that *after* having so abided many days, they—the same children of Israel—shall *return*, in some sense or other, spiritual or literal, and, by consequence, be in

the same condition no longer; and this is to be *in the latter days*. But they are in the same condition, *both spiritually and literally*, and have been so ever since; therefore the time meant by Hosea is not come—*the latter days* are not over—and Professor Lee's theory is laid prostrate, like Jerusalem. Here is the קֵץ, or end of it. To make the matter still more hopeless for the "Inquiry," it is certain that, at no time since the destruction of Jerusalem, have the children of Israel, even in a *spiritual* sense, sought the Lord their God, and David their King; for the great body of conversions to Christianity from among the tribes of Israel, as well as at Jerusalem, took place (as Dr. Lee's book admits, *passim*) long *before* "the time of the end," according to his view, commenced by the destruction of their city; and accordingly those who at that time left Jerusalem, and fled to the mountains, are everywhere called by him *the escaped, the remnant*, &c.

I must maintain that, if there were nowhere else in this volume one word of sound argument or one line of correct criticism—if there were no reason whatever to believe in a future restoration and conversion of Israel,—I must maintain that still this argument upon Hosea iii. 5, as regards בְּאַחֲרִית הַיָּמִים, would be absolutely fatal to Professor Lee's work, the very object of which is to show the fulfilment of *all* prophecy was complete, at the expiration of the latter days, by the establishment, *de facto*, of the Christian Church under Constantine.

However, to proceed with our remarks upon the fourth division of the places in which this phrase is found, which was Isa. ii.; Micah iv.; Jerem. xxiii., xxx.; and Hos. iii. Professor Lee has admitted that the restoration of all Israel, in some sense, is always made to synchronise with *the latter days*. The interpretation of this phrase becomes, therefore, a mere question, in what sense is "the restoration of all Israel" to be understood? and every word we have said in chaps. iii. and iv., to show that the prophecies of Branch and King are still unfulfilled, and that a literal restoration of lineal Israel is yet to be expected, goes also to shew, as before remarked, that בְּאַחֲרִית הַיָּמִים denotes a period not yet passed away; because all these prophecies are essentially connected in their two divisions of Branch and King, and these two divisions are tied together by this peculiar Hebrew phrase. It is used in Isa. ii. and Jeremiah xxiii., two prophecies of the Branch; it is used also in Hos. iii., one prophecy of the King; it is used in two places, word for word parallel, in Jerem. xxiii. and xxx., viz., vers.

19, 20 of the first, and vers. 23, 24 of the second of these; but Jerem. xxx. is also another prophecy of the King, besides that Jerem. xxxiii. is a prophecy both of Branch and King together, as is manifest from vers. 15—18; hence there can remain no doubt but that all the prophecies of Branch and King are connected, and may be consulted for expounding the force of בְּאַחֲרִית הַיָּמִים the *latter days*. If these prophecies are entirely fulfilled, then these days are passed away, but not otherwise. These prophecies are, Isa., chaps. ii., iii., iv., xi., xii.; Jerem., chaps. xxiii., xxx., xxxi., xxxiii.; Ezek., chaps. xxxiv., xxxvii.; Hosea, chaps. i., ii., iii.; Micah, chap. iv.; and Zech., chaps. iii., vi. I say that all these chapters are indissolubly bound together as prophecies of Branch and King; that no one is of its own, or private, interpretation; that they are *parallel places* in the most important sense of that phrase; and, according to one of Professor Lee's acknowledged principles, must be taken together mutually to support and elucidate each other; and that in the correct and full exposition of these is found an unanswerable proof that the period denoted by בְּאַחֲרִית הַיָּמִים, or *latter days*, is not yet passed away; and that, consequently, Professor Lee's whole theory is deprived of its foundation. Our attempted exposition of these chapters has been given, and I will only add that I shall be able to show that all the prophecies yet to be considered in this book belong also to the same *latter days*, and that I claim this Hebrew phrase as a peculiar link or tie of the prophecies selected, as conveying the most positive and abstract predictions of a future restoration and conversion of Israel.

Not, therefore, to detain the reader any longer upon this point, I proceed to make a use of this identity of the prophecies of Branch and King, which, I fear, has been usually overlooked. We often observe those who believe in a future glorious revival of the Hebrew nation expressing themselves to the effect that such an event will be the real assertion of Messiah's kingship; in short, it is termed peculiarly "The Kingdom of the Son of Man," and there is Scriptural authority for doing so. But few reflect that (the prophecies of the Branch and the King being one) consistency of interpretation demands that they be referred to one time, or day, or יוֹם, or series of events, and that there must be a "bringing forth," or manifestation of Branch to correspond exactly to the inauguration, or enthronement, of the King, and that as we confidently believe the enthronement of Christ will be really over literal Israel, in the Holy Land, so there must be

a corresponding manifestation of Branch over Israel in the Holy Land. Now the use made of this fact in chap. iii. might not, at the moment, have appeared so convincing as I think it must, now that the identity of all the prophecies of Branch and King is so clearly established. I maintained there must be yet a bringing forth of "Joshua, the Branch," within the borders of the Holy Land, over a competent representation there of at least Judah and Benjamin, accompanied by some members of all the tribes, *after* a restoration, and that such manifestation of the true "Joshua, the Branch," would be a peculiar manifestation of Him in his character of High Priest; in short, in his atoning capacity; in short, as the Well-beloved Word; in short, in his eternal power and Godhead; that that manifestation of Branch would be the signal for conversion, for it would be an epiphany of God-man-Messiah, it would be the moment of *recognition* of Messiah's High Priesthood, which means *conversion;* and that, therefore, that conversion which Scripture foretels, as the conversion properly so called, will take place then, and not before, and in the Holy Land, *i.e.*, after the restoration. This very same idea is contained, and imparted, in the predictions that, when David's Branch shall appear, Israel shall hail Him as "The Lord *our* Righteousness." (Jerem. xxiii. 6.) He should be a "Shepherd and King" (Ezek. xxxvii.); He should be "a Priest upon his throne" (Zech. vi. 13); and that the children of Israel should "appoint themselves one Head" (Hosea i. 11). One, extraordinary in his priesthood, and kingship, and divinity; and that Israel, when serving the Lord their God, should, by that very act, be serving also David their King (Jerem. xxx. 9; Hos. iii. 5), who should then, and not before, be "raised up unto them;" because יָקִים. (Ezek. xxxiv. 24, xxxvii. 25.) All of which means the same thing as returning and seeking "the Lord their God, and David their King," and fearing "the Lord and his goodness *in the latter days.*" (Hos. iii. 5.)

[5.] This division of places, comprising Jerem. xlviii. 47, xlix. 39, does not involve the merits of the question. Some would say the captivities of Moab and Elam were brought back in the early conversions to Christianity; we deny it; but all admit the passages are to be taken of a *spiritual* Moab and Elam, in which very *spiritual* meaning of Moab and Elam lies the impossibility of fixing these prophecies to any particular part of *the latter days.* I shall therefore

only add to this long chapter on בְּאַחֲרִית הַיָּמִים the following definition of the period so denoted, given by one of Professor Lee's most approved authorities. Noldius says, when rendering the phrase at Isa. ii. 2 by *ultimis temporibus*—"Ità interpretes quotquot vidimus omnes, excepto Grotio, qui vertit posthàc. Sed præterquam quòd *fœderum* periodi sic fiant dubiæ, et confundantur eorum distincta tempora; confluxus hic gentium ad mentem ecclesiæ (*tempus novi fœderis*) appellatur disertè ἐσχάται ἡμέραι (Acts ii. 17; 2 Tim. iii. 1; Heb. i. 1); ὑστέροι καίροι (1 Tim. iv. 1); τέλη τῶν αἰώνων (1 Cor. x. 11); ἐσχάτοι χρόνοι (1 Pet. i. 20); quin ἐσχάτη ὥρα (1 John ii. 18). Quæ his verbis prophetæ congruunt. At quare; quum *tempus sit multorum seculorum?* Dicent qui aliam causam sciunt, quàm quòd inter hæc fœdera illud *ultimum* sit, quod Christum exhibet in corpore, non per umbras; et post quod proximè erit mundi consummatio. Ità אַחֲרִית complectitur illud totum tempus, quod est inter adventum Christi primum et secundum." ("Concord. Annot. et Vind.," 813.) The *italics* belong to Noldius. "So אַחֲרִית embraces that whole time, which is between the *first and second* advent of Christ."

This extract forms at once an excellent summary to the chapter, entirely confirms the explanation of *the latter days* advanced in it, and overturns Professor Lee's theory by arraying one extraordinary Hebraist, Noldius, against himself, another.

CHAPTER VI.

"FROM THAT DAY AND FORWARD."—EZEK. XXXIX. 22.

THE prophecy we are next about to consider is contained in Ezek., chaps. xxxviii. and xxxix., of which it may be observed, that although the predictions they contain are wonderful indeed, it can scarcely be said they are not distinctly delivered. All they require is patient and unprejudiced examination. We shall venture upon no speculations; but whatever part of these two chapters seems comprehensible, by fair investigation, and comparison of Scripture with Scripture, we shall endeavour to set out plainly, in humble dependance upon the blessing and acceptance of the Almighty. We shall also, at chap. ix., *infrà*, make this prophecy the basis of our proof that the opinion adopted by Bishop Horsley, and followed by Mr. Faber, that some conversion of Israel *previous* to restoration is the subject of certain scriptural predictions, is erroneous. In undertaking which I venture to say that Mr. Faber's misapprehension of these chapters, Ezek. xxxviii. and xxxix., shall become manifest to all.

[1.] It is plain that these two chapters contain a minute and progressive account of one and the same astonishing series of events, for, in each, Ezekiel is addressed similarly:—"Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him." (Chap. xxxviii. 1.) And, "Thou, Son of man, prophesy against Gog, and say, Thus saith the Lord God, Behold I am against thee, O Gog, the chief prince of Meshech and Tubal." (Chap. xxxix. 1.) Each chapter is distinctly prophetic against the same person, nation, or power, styled "The chief prince of Meshech and Tubal." A perusal of the chapters at length will shew that the second is a continuation of the preceding. On the present occasion we have nothing to do with determining the particular person, nation, or power against whom these predictions are recorded; we carefully avoid that question for the present, and intend treating it in a chapter by itself, in order that the rest of the

subject may not be prejudiced by considerations affecting one part of it, which some people might consider speculative. All we have to do *now* is to mark the *fact*, that some person or power is prophesied against as at war with Israel in the Holy Land, and to set out the character and results of such predictions.

[2.] For, whoever may be intended by the names Ezekiel employs, it is plain he foretels a combination of people for purposes of war against God's people Israel :—"I will turn thee back, and put my hook in thy jaws, and I will bring thee forth, and all thy army, horses, and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords." (Chap. xxxviii. 4.) From this extract, and others which the reader can select, it is manifest that the prophet describes a combination of peoples for purposes of war, under the chief leadership of one whom he personally addresses. And, from the following, that this combination of people is for purposes of war against the sons of Jacob in their own land :—"Thou shalt come from thy place out of the north parts, thou and many people with thee, all of them riding upon horses, a great company and a mighty army; and thou shalt come against *my people Israel* as a cloud to cover the land; it shall be in the latter days; and I will bring thee *against my land*, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes." (Chap. xxxviii. 15.) The warlike confederacy here described, in language peculiarly adapted to the time at which Ezekiel spake, is clearly a confederacy of people against Israel, come up into the land, or "upon the mountains of Israel" (chap. xxxix. 2), described as perishing there under judgments from the Most High, in the latter days. And an important additional fact is announced: this combination of people is out of countries north of Babylonia, where Ezekiel was prophesying :—"Thou shalt come from thy place out of the north parts." Elsewhere in Scripture the Babylonian invasion is described from *the north*, because they entered the Holy Land by the north; but here Ezekiel prophesying in Babylonia describes the *place*, or country, where the confederates against Israel resided, to be "of the north parts."

From [1] and [2] it is undeniable that, whoever the people may be, or whenever such events are to happen, the prophet, by influence of the Holy Ghost, did foretel that, in times subsequent to his own, a

combination of many people for purposes of war against Israel should be entered into; that it should also be under the leadership of one, whom he individualises as Gog, and should actually go against the people Israel, within the land of Israel, and there be destroyed. But Ezekiel prophesied during the Babylonian captivity, and we, therefore, inquire naturally when, since that captivity, and subsequent restoration, have any such events as these taken place within the land of Israel? If *never*, then, as God is true, these events have yet to happen. But let us not anticipate our subject.

[3.] Again, without undertaking at present to determine either the persons, or the times, here prophesied of, it is none the less evident that the destruction of this military combination of many people will be miraculous, for the language employed will bear no meaner interpretation:—"I will plead against him with pestilence and with blood, and I will rain upon him and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone." (Chap. xxxviii. 22.) "Seven months shall the house of Israel be burying them, that they may cleanse the land. Yea, all the people of the land shall bury them, and it shall be to them a renown the day that I shall be glorified, saith the Lord God." (Chap. xxxix. 13, xvii. 21.) Surely without the least risk of refining upon Scripture, it is plain from these quotations that, although the operation of second causes is admitted, the slaughter here referred to of those armies will be so extensive and prodigious, so *simultaneous* and immediate, that the direct interposition of Providence will be seen and acknowledged:—"I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them." (Ver. 21.) Thus far we see that Ezekiel foretels, at some time or other, a combination of some military people or other, under some chief leadership or other, against the people Israel, to be miraculously, and utterly, overthrown in the land of Israel. So Scott:—"The language here used seems to imply that the army of Gog will be cut off by miracle, as that of Sennacherib had been; for the people are described as going forth, *not* to fight and conquer, but merely to gather the spoil" (and, we may add, to *bury*). On chap. xxxix. 9, 10.

[4.] But the prophet supplies further particulars. He declares that

this amazing destruction of a mighty army, composed of various people, shall take place simultaneously, all through the land, and along the coasts; while, also, one particular locality, in the very centre of the land, shall be distinguished from all the rest by the extent and completeness of that destruction, of which it is to be the scene. He says, the destruction shall be through all the land, and that by very extraordinary means; for, "I will call for a sword against him throughout all my mountains—לְכָל־הָרַי—saith the Lord God; every man's sword shall be against his brother." (Chap. xxxviii. 21.) From which allusion to former incidents in Jewish history (1 Sam. xiv. 20; 2 Chron. xx. 23) it would seem that dissensions, or mistakes, in the confederate armies will lead to a mutual destruction, which, united with storm and pestilence, already mentioned as directly from the Lord, will make the slaughter general throughout all the land of Israel. But this destruction being throughout *all* the land, it is necessarily implied that this great invading confederacy will *succeed so far* as actually to secure entire possession of the country denominated the Holy Land; contrary to Mr. Faber's assertion, to be elsewhere noticed more particularly, that Ezekiel's Gog and Magog do *not succeed* at all. He says also this destruction will be along the coasts; for "I will send a fire on Magog, and among them that dwell carelessly in *the isles*—הָאִיִּים—and they shall know that I am the Lord." (Chap. xxxix. 6.) The word translated *carelessly* means here the state of those either unexpectant of danger, or confident in their own strength; and that rendered *isles* is well known to have been used by the Hebrews, not so much to signify *islands*, in the strict English sense of that word, but rather the coasts as bordered by the sea, and particularly the coasts of the Mediterranean, and sometimes even the banks of rivers. This will be carefully explained in chap. viii., *infrà*. Ezekiel, therefore, says that, whereas the destruction of Gog and his army will take place *all through the land*, and they will fall "upon the open fields" (chap. xxxix. 5); they, also, of the same confederacy, who are at that time dwelling either unexpectant of danger, or reposing trustfully in their own strength, upon the coasts of Palestine, will also be involved in a simultaneous destruction. But while he describes others as falling upon the mountains, "every man's sword against his brother," he particularizes those along the coast as perishing *by fire;* which, taken figuratively, means, peculiar Providential interposition, but does admit of a

very literal explanation :—"I will send a fire upon Magog, and upon them that dwell carelessly on the coasts." Nothing can be more natural; a mighty host, invading Palestine from the north, leaves some of the confederacy to occupy the strongholds of the sea-coast, while the rest advance to the interior to realize the occupation of the country, and its *material* advantages, for they have come "to take a spoil and to take a prey," against a people that "have gotten cattle and goods," that "dwell in the midst of the land." (Chap. xxxviii. 12.)

Ezekiel says, moreover, that not only through all the land, and along the coasts, will this ungodly confederacy against Israel be smitten, but also that one particular locality will be the scene of so astounding a destruction of the invaders, that, in subsequent times, it shall be called "The Valley of the Multitude of Gog"—גּוֹג הֲמוֹן גַּיְא—and that a city shall be built there, to be called Hamonah. This place is carefully defined :—"And it shall come to pass in that day that I will give unto Gog a place of graves in Israel, the valley of the passengers *on the east of the sea;* and it shall stop the noses of the passengers; and there shall they bury Gog and all his multitude; and they shall call it the valley of Hamon-Gog." (Chap. xxxix. 11.) "And also the name of the city shall be Hamonah" (ver. 16). Says Drusius—"הַיָּמָּה הַדֶּרֶךְ ἐξ ἀνατολῆς τῆς θαλάσσης, ab Oriente maris. Hieron. Juxtà Ebraicum, vallem viatorum ad orientem maris. (Gen. ii. 8.) מִקֶּדֶם LXX. κατ' ἀνατολὰς ad Orientem." ("Critici Sacri.") It appears that the chief destruction of Gog's army will take place in a valley on the east side of some sea, through which valley there will be at that time a road for travellers through Palestine; *at that time* a road, because passengers are represented as suffering from the stench caused by the immense destruction predicted. Now, the expression, "valley of the passengers on the *east* of the sea," implies that the same sea is passable on the west, so that the sea spoken of is an inland sea or lake, of which seas there are but two in the Holy Land, viz., the Dead Sea and the Lake of Gennesareth, or Tiberias; and Gog and his multitude being already described as coming from the north of Babylonia, it seems a reasonable inference that the inland sea referred to by Ezekiel is the more northern of these two, which lies on the way to Jerusalem out of Syria, the lake of Tiberias, or sea of Galilee. Accordingly Grotius :—"Ad orientem lacûs Gennesareth, ut benè interpretatur Chaldæus." ("Crit. Sac.") "Either the salt sea, or sea of Tiberias, a valley through which there *was* great passing and

repassing of travellers between Egypt and Chaldæa." (M. Henry.) And Lowth:—"The sea of Gennesareth (*i.e.*, Tiberias), as the Chaldee paraphrast explains it. In the Hebrew language all lakes are called by the name of seas. The same is called the Eastern Sea (Gen. xlvii. 18), to distinguish it from the Mediterranean, called The Great Sea Westward. (Josh. xxiii. 4.) The valley near the sea, or lake, is called 'the valley of the passengers,' because there *was* a great road by which the merchants and traders, from Syria and other eastern countries, went into Egypt." It is to be noticed that neither of these commentators remarks the fact that, not only there *was*, in Ezekiel's time, but also *will be*, when the prophecy is fulfilled, this road for passengers on the east of the sea, for passengers are described as suffering from the stench of Gog's destruction.

Whether modern travel points to any such passage eastward of Lake Tiberias, or not, the inference from Ezekiel remains the same; still it may be interesting to add that Burckhardt, unthinking of Ezekiel, distinctly describes such a road. He is tracing the route from Damascus, on the north, through the Haouran—הַוְרָן, Hauran (Ezek. xlvii. 18)—to Tiberias:—"There being a constant passage through Feik from the Haouran to Tabaria (Tiberias) and Akka (Acre)." ("Travels in Syria," p. 280.) "Feik is a village situated on a ridge of mountains which border the east side of the lake of Tiberias, or sea of Galilee; and, through it, *the common route* passes *along the eastern shore of the sea* into the valley of Jordan; this valley, or El Ghor, commencing, in fact, at the southern border of the sea of Galilee, and continuing to the Dead Sea. The upper part of this valley from the sea of Galilee, as far as Bysan or Scythopolis, is called the valley of Tabaria, or Tiberias, and is that valley into which *the common route* through Feik debouches." (*Ibid.*) There will be a Scythopolis there yet again; the Scythians have yet again to find their way there to perish. Of course the argument from Ezekiel must be considered quite irrespective of any testimony as to the existence of such a road on the east of Tiberias, or the contrary; but it seemed interesting to quote this from so accurate and able a traveller as Burkhardt is known to have been, as being probably a description of the very route foretold by Ezekiel, to become offensive to its passengers in consequence of the destruction there of a main body of Gog's army; as being, in fact, the very spot where *one* great division (only *one*) of Gog's confederacy will be overthrown. This is, in fact,

a grand central position, commanding the Holy Land in all directions with equal facility. However, in a valley eastward of Lake Tiberias, known as a passenger's highway, the prophet assures us that one chief division of an army, which has so far successfully invaded the land of Israel from the north, obtained possession of all Palestine, and seized its coasts; in that valley, he says, such chief division of such army will be marvellously destroyed. That valley will afterwards be called Hamon Gog, and a city be built there, or else Tiberias be, called Hamonah. (Some take this as another name for Jerusalem, but it matters not.) This destruction at Tiberias, it should be noted, is merely one part of the whole destruction; another (as we have to show) will take place in the immediate eastern suburb of Jerusalem, and a third, probably, to the west of that city at Megiddo, or Armageddon. This threefold amazing destruction of Gog's army, we shall elsewhere prove to be coincident with, and *caused* by, a certain epiphany of Messiah-Jesus, which we have otherwise termed the manifestation of the Branch, or the inauguration of the King; and, in connexion with that at Tiberias, it is curious to note that the most generally received opinion of the Jews is (from the Talmud) that Messiah is to appear from the lake of Tiberias. (Burckhardt.)

[5.] There are *two* other peculiar predictions to be noticed before we proceed to show how distinctly Ezekiel teaches us to expect these events in times yet to come, and with what particularity he defines their effect in the conversion of Israel to Christianity.

First, Certain powers disapprove of, and condemn, Gog's confederacy. "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" (Chap. xxxviii. 13.) Where the interrogation conveys the force of *indignant disapproval;* and Sheba, Dedan, and Tarshish (whatever people be meant by those names), are represented by Ezekiel as discountenancing the confederacy of Gog against Israel; though, perhaps, it is not apparent from this passage that active opposition to Gog, or intervention on Israel's behalf, is implied. My argument is based upon the *affirmative* style of the questions asked—"Art thou come up?" "Hast thou gathered?" The answer implied is, "Not with our consent." Had the questions been put *negatively*—Art thou *not*

come up? Hast thou *not* gathered? the answer implied would have been *consentive*—"Yes, and we approve." It is singular that Mr. Faber, who did perceive that Sheba, Dedan, and Tarshish are carefully excepted from Gog's confederacy, did not at the same time see that Ezekiel is speaking of events precisely coincident with those which, from other prophecies, he has concluded will take place within the Holy Land at the termination of The Seven Times, or at The Time of The End, in connexion with the conversion of Israel, which, like Bishop Horsley, he places *before* the restoration. I am bound, however, to acknowledge that Lowth, and other interpreters, have usually understood this passage to imply that Sheba, Dedan, and Tarshish are people consenting to, and forming part of, Gog's confederacy. It is this of which we undertake to prove the erroneousness; and, as the point is of some importance, the reader is earnestly requested to give an unprejudiced and impartial attention to the reasons assigned.

We have to shew that the affirmative questions put by Sheba, Dedan, and Tarshish, "Art thou come up?" "Hast thou gathered?" imply the opposition of these powers (whoever they may be) to Gog's confederacy.

Thus Glassius, in his "Philologia Sacra," vol. i., p. 560, says:—"Observatur et hoc, quòd ה interrogativum in interrogationibus affirmativis *neget*, in negativis *affirmet*. 1. In affirmativis:—2 Sam. vii. 5, הַאַתָּה, Shalt thou build me a house? prò quo 1 Chron. xvii. habetur לֹא אַתָּה, Thou shalt *not* build me a house. Ezek. xvii. 23:—הֲחָפֹץ אֶחְפֹּץ Do I will the death of a sinner? prò quo ibid. v. ult. לֹא אֶחְפֹּץ I will *not* the death of him that dieth. Zech. i. 5:—Your fathers, where are they? and the prophets הֲלְעוֹלָם do they live for ever? Targum:—לָא לְעָלְמָא they do *not* live for ever. 2. In negativis:—1 Chron. xxxi. 17:—הֲלֹא is it *not* I that commanded the people to be numbered? prò quo habetur 2 Sam. xxiv. 17 הִנֵּה behold *I* have sinned, &c. Sic Obad. ver. 5:—"If the grape-gatherers come to thee, would they *not* leave some grapes?" Answer—*they would*. It will be observed that the rule here laid down embraces distinctly Ezek. xxxviii. 13:—"Sheba, Dedan, and the merchants of Tarshish" shall say unto Gog, "Art thou come up?" *affirmatively*. The answer implied being *negatively*, "Thou art not come up;" by which answer, since the prophet is predicting events *sure* to happen, Sheba, Dedan, and Tarshish must be understood to

mean, "not with our concurrence." They are here represented as disapproving of, and expressing indignation at, Gog's confederacy against Israel. Had they asked, "Art thou *not* come up," the case would have been reversed.

Also, so Noldius in his "Concord. Part," under ה interrogativum, observes, "Negativum, pró an, utrum? exponendis negativè." And in his "Annot. et Vind.," 1059, he adds, "Quandò præter interrogationem connotatur affectus *indignantis, exprobrantis, vel admirantis*, dicitur ה, הֲתֵימָהּ vel הֲתֵימָהּ admirationis. Elucent hæc præcipuè ex Gen. iv. 9, and xvii. 17; Num. xxxi. 15; Deut. iv. 33; Judg. xi. 25; Joel i. 2; 2 Chron. xxxii. 13," &c. The reader can refer to these examples. I select Num. xxxi. 15: "And Moses said unto them, Have ye saved all the women alive?" Where Moses inquires affirmatively of a *fact*, and by that very mode of speech expresses his *indignation* at their having done so. So Ezek. xxxviii. 13: Sheba, Dedan, and Tarshish are prophesied of as inquiring affirmatively of a fact accomplished, viz., of Gog's invasion of Palestine, "Are ye come up?" and by that mode of speech are made by Ezekiel to express their indignation that he has done so. (See also Gesenius' "Thesaurus," p. 362.) It is a singular fact that Noldius, in the great number of references he gives of the various usages of ה interrogative, gives hardly one to the Book of Ezekiel, whose usage of this particle is, however, remarkably decisive. I count no fewer than *thirty-eight* examples in the first thirty-nine chapters, from which I select the following:—Ezek. xiii. 7: "Have ye *not* seen a vain vision, and have ye *not* spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken?" Ezek. xviii. 25, 29: "Hear now, O house of Israel, is *not* my way equal? Are *not* your ways unequal?" In which negative questions the answers implied are undoubtedly affirmative. Again, Ezek. xx. 3, 4, "Are ye come to inquire of me? As I live, saith the Lord God, I will *not* be inquired of by you. Wilt thou judge them, son of man, wilt thou judge them? Cause them to know the abominations of their fathers." Also, ver. 30, "Are ye polluted after the manner of your fathers? And commit ye whoredoms after their abominations?" Also, chap. xxii. 2, "Wilt thou judge, wilt thou judge the bloody city? yea, thou shalt show her her abominations." Also, chap. xxiii. 36, "Son of man, wilt thou judge Aholah, and Aholibah? yea, declare unto them their abominations." In which examples, illustrating Ezekiel's own

usage, an inquiry is made affirmatively of *undoubted facts*, and the answer implied is that of strong *reproof and indignation*, precisely as explained by Noldius. ("Annot. et Vind.," 1059.) So the same Ezekiel, "Sheba, Dedan, and Tarshish, with all the young lions thereof, shall say, Art thou come up?" &c., &c., where no doubt is suggested of the fact that Gog is come up; but stern reproof and indignation is implied on the part of those powers that he has so come. Sheba, Dedan, and Tarshish (whoever they may be) are no part of Gog's confederacy, but condemn it.

And, besides these critical reasons, there are others deducible from the context for the same conclusion. For it is manifest that Ezekiel commences chap. xxxviii. with a careful description (we might almost call it a "muster-roll") of Gog's confederates. "Gog, the land of Magog, chief prince of Meshech and Tubal . . . . . Persia, Ethiopia, and Lybia with thee . . . . . Gomer and all his bands; the house of Togarmah of the north quarters, and all his bands, and many people with thee:" where there can be no doubt that the powers represented by Meshech, Tubal, Persia, Ethiopia, Lybia, Gomer, and Togarmah are confederates with one another; and surely, if Sheba, Dedan, and Tarshish were of the same confederacy, it seems strange that Ezekiel does not include them in the list with the others, and say, "Sheba, Dedan, and Tarshish with thee." Again, it is evident from ver. 13, that Ezekiel represents Sheba, Dedan, and Tarshish as expressing their concern at Gog's assault upon Israel *after it has been committed*, and not before. "Art thou come up? Hast thou gathered?" Which mode of speech implies either ignorance or discredit of Gog's intention before he came up, and is entirely inconsistent with the idea that Sheba, Dedan, and Tarshish actually form part of the confederacy, or even approve of it. Lastly, it is remarkable that the prophet makes no allusion to Sheba, Dedan, and Tarshish until, having recounted the intentions of Gog, he is just about to foretel the fearful result of his impious expedition, viz., his overthrow by especial interposition of the Almighty. It seems as if the reference to Sheba, Dedan, and Tarshish was of a kind likely to suggest ideas in affinity with such predictions of God's judgments upon Gog which the prophet was about immediately to deliver. It seems as if the sentiments of Sheba, Dedan, and Tarshish, foreseen by the prophetic mind, were *in unison with* the predictions of Divine wrath which Ezekiel was about to record, and, perhaps, were calcu-

lated to convey this impression,—"There shall be even among the Gentile powers some who will condemn, and be prepared to oppose, Gog's confederacy against God's people, the sons of Jacob, although their opposition shall not be needed, for the Lord himself will overturn it."

Such are the reasons why, contrary to the usual interpretation, I have ventured to conclude that Sheba, Dedan, and Tarshish are powers carefully excepted by Ezekiel from Gog's confederacy—powers which will, in fact, condemn it and be prepared to oppose, although Ezekiel does not distinctly state that they will do so, but rather intimates that Gog's destruction will be so entirely by Almighty interposition, that man's assistance will not be made use of. It is gratifying to be supported in this conclusion by Mr. Faber, who observes ("Rest. of Israel," vol. ii., p. 65), "I know not who can be meant here except the great maritime nations of faithful worshippers which had so vigorously opposed the tyranny of Antichrist, and which had been so instrumental in bringing back the converted division of Judah. It is pleasing to behold them at the end of the millennium, still preserving their ancient character, and refusing to cast in their lot with Gog and Magog, as they had heretofore refused to do with Edom." This is sufficient to show that Mr. Faber quite supports us in believing that Sheba, Dedan, and Tarshish are excepted from Gog's confederacy, and condemn it; and we shall show in another chapter that he is right in the interpretation he gives to "merchants of Tarshish," but also that he is entirely wrong in placing the fulfilment of this, Ezekiel's prophecy, after the millennium. It would, indeed, be very singular if the same persons were found occupying precisely the same position, religiously speaking, with respect to the same people Israel, both at the commencement and also at the expiration of the same one thousand years! and it is strange that this curious coincidence did not excite misgivings in Mr. Faber's mind as to the correctness of his application of this prophecy.

Second. The second remarkable prediction to be noticed under the present head, before entering upon the main subject of the prophecy is, that Ezekiel, one of the latest, asserts that other prophets had already foretold Gog's confederacy against Israel: "Thus saith the Lord God, Art thou he of whom I have spoken *in old time* by my servants the prophets, which prophesied in those days many years, that I would bring thee against them?" (Ezek. xxxviii. 17), which affirma-

tive question is instantly followed by the denunciations of *wrath* against him. Now it is evident to every attentive reader of Scripture that this armed confederacy against Israel is not foretold anywhere but in Ezekiel's chapters before us, in direct connexion with the name of Gog and the powers here mentioned as united with him; so that we are prepared to find, in belief of Ezekiel's assurance, that passages in other prophets his predecessors, though not specifically associated with Gog's name, do nevertheless refer to the same times, persons, and events, as these, so clearly predicted by Ezekiel. Such passages are Deut. xxxii. 41—43; xxxiii. 26—29; Isaiah xxix.—xxxiii.; xxxiv., xxxv., and lxiii.; the Book of Joel; Micah iv. 11—13; v. 8—15; and vii. 8—20; and Zeph. iii. 8—20. These are all prophecies, properly so called, delivered before Ezekiel's time upon the same subject, not to mention many places in the Book of Psalms, where there is reason to believe the same events are alluded to. Yet Mr. Faber, having unfortunately misapplied the prophecy, and taken the Gog and Magog of Ezekiel to be the same as St. John's in Rev. xx. 8, is driven to the following remark: "On the whole, since we undoubtedly find nothing in our present Hebrew Scriptures that at all resembles the remarkable prophecy of Ezekiel respecting Gog and Magog (whence Eichorn naturally observed, that as far as we can discern, this great piece is entirely new and peculiarly his own); on the whole, I say, Archbishop Newcome's opinion seems to be the most probable, that the prophets of Israel, alluded to by Ezekiel, are those whose predictions on this subject were never committed to writing, or are now lost." I cannot help thinking that the Holy Bible is armed with this peculiar internal evidence of truth, viz., that it is capable to the fullest extent of *self-verification*; and that the opinion, if not demonstratively unsound, is at least extremely doubtful and hazardous, that any prophecies of one prophet which the Holy Ghost saw fit to refer to through another, as concerning the *history of the Church*, have been permitted to be *lost*; or that any such would be so referred to, which, *not* having been *written*, the Divine Spirit knew could not be referred to for the purpose of the *verification* implied. For Ezekiel in this passage (chap. xxxviii. 17) gives us no *quotation* from another author, which so quoting he stamps with Divine authority as a prophecy, but alludes merely to prophets whose writings (the supposition is) are lost, or whose predictions were never written. The truth is, Mr. Faber has himself written volumes upon

parts of this very subject from other prophets, but not perceiving that Ezekiel's Gog and Magog formed part, in a peculiar light and, under a fresh aspect, of what he so ably treats of, viz., "the great Antichristian confederacy," at the end of the 1260 years, he was driven to that hazardous opinion quoted from Archbishop Newcome —not the only occasion upon which Archbishop Newcome may be suspected of having advanced unsound critical opinions, as may be seen by reference to Bishop Horsley's "Hosea," (Preface, p. 40,) where the learned Bishop gives a list of *fifty-one* so-called emendations by Archbishop Newcome upon Hosea's prophecy, which he rejects, as being no emendations at all. I shall solicit the reader's patience presently when I proceed to show how certainly Mr. Faber was mistaken in his application to this prophecy. Meanwhile, I would support the opinion advanced against the idea borrowed from Newcome: 1. By Lowth—"The prophet is speaking here of some terrible enemy to God's people who shall be subdued by the immediate hand of heaven, which victory should make way for glorious times of peace and prosperity. This enemy is said to be foretold 'of old by the prophets,' and is, therefore, probably described under the names of such nations as were the chief enemies to the Jews in the particular times of each prophet. Such we may suppose the Assyrian to be, spoken of by Isaiah (chap. xiv. 24, 25), and by Micah (chap. v. 5). The same enemy may probably be intended under the figure of Tyre (see the note on chap. xxviii. 24), of Egypt (see note upon chap. xxix. 21, and compare Isaiah xi. 15 with Zech. x. 11), of Moab (see Isaiah xxv. 10), of Edom (see Isaiah xxxiv. 6; lxiii. 1; Joel iii. 20; Obad., vers. 18, 19), and under the name of Leviathan (Isaiah xxvii. 1). To these we may add those prophecies which speak of some great and general destruction of God's enemies before the day of judgment, a consummation of all things. Such are Ps. cx. 5, 6; Isaiah xxvi. 20, 21; xxxiv. 1, &c.; lxvi. 16; Jerem. xxx. 7, 10; Joel iii. 9, 14; Obad., ver. 15, &c.; Zech. xii. 1; and xiv. 1, &c." Many of which prophecies referred to are either treated of or quoted in this volume, and some of them touched upon by Mr. Faber. It would not be incorrect, perhaps, to say that Mr. Faber's whole error, as regards the conversion of Israel, arose from this very fact, that he did not perceive the parallelism of Ezekiel's Gog and Magog with many of the prophecies here referred to. 2. By Bickersteth—The envy and rapacity of the Gentile nations is brought before us as the

cause of the last troubles of the Jewish people. Thus the 38th and 39th chapters of Ezekiel contain an account of this at large, and the latter chapters of Joel, Isaiah, and Zechariah bring the same facts to our knowledge, and show us a confederacy of the nations of the earth waging war against *restored* Jerusalem in unprovoked hostility (Isaiah xxxiii. 1; Ezek. xxxviii. 11, 12), and bringing the Jews into their last troubles. . . . . This is that last trouble of Israel which is so often predicted. (Jerem. xxx. 7; Dan. xii. 1; Matt. xxiv. 21.)" ("Rest. of Jews," p. 258.)

[6.] We now enter upon the more important parts of the subject. Thus far it is plain that Ezekiel foretels that, at some time after his own, certain powers of the north would confederate in war against the sons of Jacob within their own land; that they would succeed so far as to obtain complete possession of it, its open country, and its coasts, that certain other people would disapprove and condemn (perhaps be willing to oppose) this oppression of a people represented by the prophet as exposed and helpless in their unwalled villages, though the prophet does not say that they will actually interfere; that after such entire possession of the Holy Land and consequent subjugation of the people, this armed confederacy would be visited with a simultaneous and complete destruction all through the land of Israel and its coasts; and that one particular neighbourhood, viz., the valley along the east side of Lake Tiberias, would be distinguished as one chief scene of that destruction; that such valley would afterwards be called Hamon Gog, and either a new city be built there, called Hamonah, because the masses slain of Gog's army will be buried there (which I understand by it), or else Tiberias, on the opposite of the lake, or Jerusalem will receive that name; that this destruction of the northern army will be effected by the employment of secondary causes, as storm, pestilence, and internal discord, but so simultaneously in various and distant parts, and so entirely, that those causes secondary will be undoubtingly referred to the immediate intervention of the Almighty (chap. xxxviii. 18—20); and that, moreover, other prophets had already foretold the same events.

Accordingly we inquire, Is this part of the Bible to be treated as fabulous? for if not, we shall search for in some past, or anticipate at some future time, the fulfilment of these predictions. They are of too extraordinary a character to have been lost, if really fulfilled, in

the mere rubbish of history, even had no gracious Providence jealously preserved the archives of the past in attestation of his Word revealed. If fulfilled, the records of such events can surely be discovered. When, then, have they taken place? The history of Palestine and the Israelites, since Jerusalem was destroyed, is familiar to us all; there has been no confederacy of armed nations against Israel within their own land since that time, for they have never since repossessed it; Ezekiel's predictions cannot apply to the times which have hitherto elapsed, since the Romans destroyed Jerusalem. But Ezekiel prophesied during the Babylonian captivity; and Israel's history since the restoration from that captivity, until Jerusalem was overthrown, is almost as generally known as that of the subsequent period. There was no confederacy of Northern Powers against Israel, marching triumphantly into their land, but being miraculously destroyed in it, between the times of Zerubbabel and Vespasian. Whether it be with reference to the Persians, the Macedonians, or their successors, Josephus shows clearly that Ezekiel's predictions never had a shadow of fulfilment during those times. The Holy Land has never been the scene of such a terrific, general, and miraculous destruction of Gentile armies as here predicted,—Israel has never yet been so restored as to be thus confederated against,—Hamonah has never yet been built, nor any city called by that name, so that there remains to a believer in the inspiration of Ezekiel's book only one conclusion, viz., that these predictions have yet to be fulfilled. M. Henry has, indeed, referred these predictions to the times of Antiochus Epiphanes, and the *but-little-successful* wars of the Maccabees; and so did some ancient interpreters. (*Vide* "Critici Sacri.") But a glance at Josephus (b. xii., &c.) will show how utterly such events fail to meet the requirements of the prophecy, and how justified the Jews are in maintaining it has never been fulfilled. These wars of the Maccabees, as imagined fulfilments of certain prophecies, shall receive all the attention they deserve in the next chapter. Meanwhile, as to the present prophecy, the answers of Lowth and Scott to such attempted interpretation are more than sufficient. Lowth says, on Ezek. xxxix. 9:—"The burning of the weapons of war must be the consequent of a complete victory, so that the seven years here mentioned cannot be meant (as some would understand them) of the terrible conflicts which the Jews had with Antiochus Epiphanes, from the hundred and forty-third to the hundred and forty-fifth year

of the era Seleucidarum (according to the different computations of the beginning of that persecution; see 1 Mac. i. 20—29) to the hundred and fifty-first year of the same era, when Nicanor was slain. (1 Mac. vii. 1—43.) Nor is that true which this supposition implies—viz., that Nicanor's death put an end to the troubles of the Jews; for 'after that there was great affliction in Israel, the like whereof had not been seen since the time that a prophet was among them,' as the same writer informs us. (1 Mac. ix. 27.) So that this passage of Ezekiel's prophecy must necessarily be expounded of some other event." Thus Lowth. And whether we refer to the Books of Maccabees, or to the equally uninspired history of Josephus, who follows them so closely, the same fact is manifest. To the same effect Scott says:—"Nothing occurred in the wars waged by the Syro-Grecian Kings against the Jews after the captivity, nor in their conflicts with Antiochus Epiphanes, that answers to this (in chap. xxxviii. 2, 3); and it is foretold that these events will be fulfilled in *the latter days*." In short, Ezekiel is perfectly clear upon the subject; he tells us distinctly that the fulfilment of this prophecy belongs to the times of Christianity, and that such fulfilment shall be the immediate means of Israel's conversion, to which application of the prophecy I now invite especial attention.

[7.] Without enlarging upon it, the old argument for showing that the prophecy is unfulfilled meets us here again. The prophet especially comprises *all* Israel. "Therefore, thus saith the Lord, Now will I bring again the captivity of *Jacob*, and have mercy upon the whole house of Israel, and will be jealous for my holy name" (chap. xxxix. 35); where we observe that *Jacob* is used equivalently with the "whole house of Israel," the name of the progenitor comprehending all the descendants—an observation applicable to more prophecies than the present (see p. 151, *supra*); and that, as before observed, "all the house of Israel, wholly," and its corresponding phrases, is here and elsewhere (chaps. xvi., xx., xxxvi.) intended by Ezekiel to be inclusive of *all the tribes*. Such argument must always be conclusive to show that a prophecy of Israel's restoration is yet unfulfilled; for, since the days of "Jeroboam the son of Nebat, who made Israel to sin," the ten tribes have never known the mercy of reconciliation with their God—have never been reunited to the two. That happy event is limited by Hosea to

the day of their spiritual marriage to Messiah, when Lo-Ammi and Lo-Ruhamah, until that day two houses unreconciled to God, become Ammi and Ruhamah, united into one by the bond of Christian conversion at Jerusalem. Since the days of Hoshea the son of Elam, the ten tribes have never recovered the lands of their inheritance, and Ezra, Nehemiah, Hosea, Jeremiah, Daniel, Zechariah, Isaiah, and Ezekiel are inspired authorities for this conclusion, with which the uninspired testimony of Josephus, and of the sons of Israel at large, entirely agrees. God has never yet, since the division and dispersion, had mercy upon the whole house of Israel. But not to dwell more particularly upon this, Ezekiel supplies in this chapter another argument to show his prophecy yet remains to be accomplished. He distinctly limits it to a time which was proved, in the last chapter, to mean *some part* of the age of Christianity—a proof in which we were encouraged by the authorities of Noldius, Professor Lee, and Mr. Faber; for all agreed that *some part* of the Christian era must be understood by the phrase בְּאַחֲרִית הַיָּמִים, although they differed in their computation of that part. Noldius, indeed, told us that *the whole* Christian dispensation—viz., the period between the first and second advent of Christ—must be understood by this phrase, a conclusion we adopted for reasons there fully assigned. "After many days thou (Gog) shalt be visited; in the latter *years*—בְּאַחֲרִית הַשָּׁנִים—thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always—תָּמִיד—waste: but it is brought back out of the nations, and they shall dwell safely all of them." (Chap. xxxviii. 8.) "And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in *the latter days*—בְּאַחֲרִית הַיָּמִים—and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes." (Ver. 16.)

In this quotation we have good examples of two modes adopted in chap. ii., p. 46 and 48, *suprà*, to show that the conversion of Israel will be in consequence of, and therefore *subsequent to*, their restoration. I mean the invariable force of לְמַעַן, and also of the verbal noun with בְּ—"That the heathen may know"—לְמַעַן דַּעַת הַגּוֹיִם—for the sake of, the knowledge of the nations—*i.e.*, to the end that the nations may know—"when I shall be sanctified in thee"—בְּהִתְקַדְּשִׁי—*at and by my being sanctified in thee;* clearly *the means, or cause,*

employed is God's judgment upon the heathen; *the consequence, or subsequent effect* produced, is their recognition, or knowledge, of the Lord. Where it should be observed the word גּוֹיִם does not necessarily imply *heathen* in the common sense, or idolaters, but Gentile nations, as contradistinguished to Jews, in whose former days, as a people, all Gentiles were *heathen* in the ordinary sense. This passage of Ezekiel predicts, that by God's judgments upon certain Gentile nations, whom we have the best of reasons for thinking will not be *heathen* in the common sense, but backslidden, apostate Christians —Sodom and her daughters (Ezek. xvi. 53—55)—by God's judgments upon them the Gentile nations, not heathen merely, but professing Christians also, will be brought to the true knowledge and *pure* worship of the Lord. So, in various passages already referred to, and in others yet to be produced, Israel will be converted to Christianity, at and by their restoration and its subsequent events; but if *at and by*, then *after* them; although in a sense *synchronical*, *i.e.*, present and immediate, as a consequence or result.

And Ezekiel says—"Mountains of Israel which have been *always* waste," using a word which implies a measured continuousness too enduring and protracted to be explained of Palestine's condition, except during the age of Christianity. It could hardly be said of the land during the seventy years' captivity in Babylon, and especially because at that period some of the best parts of it remained under cultivation by a numerous mixed people of Samaria and Galilee, neither could such a description apply to it after the return of *the two* from that captivity; but since the destruction of Jerusalem and their complete dispersion until the present time, the desolation of Palestine has been continual, and continually increasing; and the prophet's description continues true, and increasingly true, to this day.

But our chief use for these verses is to observe how accurately Ezekiel fixes the times of his predictions. The confederacy against Israel is to take place in the *latter years*, or *latter days*, which two expressions, applied in the same chapter to one great event, are manifestly synonymous—*the latter days* implying, as intimated in the last chapter, a consecution of years, or an era: always the era of Christianity. So that Ezekiel undoubtedly predicts that the confederacy of heathen powers, under the chieftainship of Gog, against the people and land of Israel, will take place during the age of

Christianity. "This judgment shall be inflicted by God upon them, after a succession of many generations. In the latter years, or days, as it follows here, and ver. 16—*i.e.*, towards the end of the world (Dan. viii. 26)—particularly the expression *latter days or years* is used to denote the times of the *general restoration* of the Jewish nation. (Deut. iv. 30; Jer. xxx. 24; Hosea iii. 5.)" (Lowth on chap. xxxviii. 8.) Lowth's reference to Deut. iv. 30, already mentioned at 214, *suprà*, should be again particularly noticed, for it is clear he considered that passage, which is sometimes treated as a *conditional* promise, as one possessing *prophetical certainty*, and therefore to be classed with Jer. xxx. 24 and Hosea iii. 5, of whose *unconditional* prophetical character there is not a shadow of doubt; and thus Lowth's opinion, supporting Deut. iv. 3, goes with all the prophecies of Branch and King, whose cohesion and unity we proved in the last chapter. Now, the history of Israel, during Christian times, is before us, and we are well assured that the only Northern Power, in any sense, which has during that age entered the land of Israel to war against its people is the Roman: that was undoubtedly a Northern Power brought by the Lord against (*not* Israel, but) the two, to destroy their national polity, and scatter their people —brought by the Lord, not to perish at Hamonah, but to be successful entirely; a dreadful implement of his wrath; not, like Gog's confederacy, to be destroyed and broken up miraculously in the land, and buried there. The Roman armies cannot be meant by Ezekiel, but no other army has, since their time, entered the Holy Land to war against any part of the nation Israel; it remains, therefore, that the prophecy has yet to be fulfilled in these last days.

[8.] But if the confederacy of Northern Powers, which has yet to take place, be against the people Israel, in the land of Israel, it is manifest that their *national restoration* is here predicted. And that it is thus against Israel, in the land of Israel, is plain from the passages, chap. xxxviii. 8, 9, 12, 14—16, and chap. xxxix. 1—5, 11, and 12. And further,—not only is Israel spoken of, in general terms, as restored to the land, but also in such terms as to imply that this restoration before Gog's confederacy will be of *a fair representation of both houses*, of the two, and of the ten: of people belonging to Ephraim as a house, as well as to Judah as a house. "I will call for a sword against him throughout all my mountains." "Thou

shalt come against my people of Israel." "So will I make my holy name known in the midst of my people Israel." "Seven months shall the house of Israel be burying them." (Chap. xxxviii. 14, 21; and chap. xxxix. 7 and 12.) The occupation of the land is throughout the whole of it, and the destruction of Gog's army proportionate, and the restoration of the people occupying the land, against whom Gog leads his host, proportionate likewise. Parts of all the house of Jacob are within the land when Gog invades it, *i.e.*, what shall then be justly considered a fair *national* representation, comprising members of both houses. And in this conclusion, it will be seen, when we come to chap. ix., we have Mr. Faber's entire concurrence, only he puts Ezek. xxxviii. and xxxix. *after* the millennium. This conclusion, that a fair representation of all are in the land before the conversion, corresponds with those already drawn from other prophecies—*e.g.*, Hosea i. 11: "Then shall the children of Judah and children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Israel." Upon which we observed, that *the land*, out of which these two bodies are represented as gathering themselves together, is *the land of Israel*—the place they *come up* to, Jerusalem—whither the tribes will go up: and the head thus appointed over them, Messiah—the Bridegroom King of a purified, though once adulterous, spouse—the real David—Jesus Christ. That One Day of One Head—that Great Day of Israel—is the day of marriage—the day when Lo-Ammi becomes Ammi, and Lo-Ruhamah, Ruhamah; and Ammi and Ruhamah together one people, one kingdom, one Christian kingdom, converted, constituted, established for ever, at Jerusalem, under Branch, under King, under God-man-Messiah, Christ Jesus marvellously epiphanied on Olivet. Nor does this conclusion militate in any way with the belief enjoined by other prophecies—*e.g.*, Isa. xi. 12—that after this partial national restoration of both houses, which will witness, amid the overthrow of Gog, the appointment of the head, the lifting up of the ensign, the manifestation of Branch; then, and in consequence of this great event, by which Gog is overthrown and Israel converted, a mighty accession will be made to the *numbers* of the restored, flowing towards the Holy Land from all quarters of the world; "upon the shoulders of the Philistines towards the west;" in "the ships of Tarshish" from the west to Palestine; "an offering—מִנְחָה—unto the Lord out of all nations,

upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring the mincha *in a clean vessel* into the house of the Lord." (Isa. lxvi. 20.) An offering brought from pure and holy motives, although the thing offered—viz., the sons of Israel—may yet have, like the dedicated mincha (Lev. ii.), much preparation and purgation, even unto fire, to undergo before they are spiritually accepted,—still this addition to the restoration, before which the conversion was wrought at Jerusalem, will be but an accession of *numbers*, other numbers still remaining unrestored, though believing, among their Gentile brethren. The NATIONALITY of a restoration depends not upon *numbers;* for if it did, who shall fix the *numbers* necessary to constitute the nationality which the Holy Bible has *not* fixed? It depends not upon *numbers;* for if it did, then the restoration from Babylon was not the housely representation of the two, the greatest part of whom preferred remaining in Babylonia. *Nationality* must be sought for elsewhere than in *numbers;* and this the prophets —particularly Zechariah—enable us to do. Nationality depends not upon numbers; and this accession of numbers *after* the crisis of conversion adds not to the nationality of the restoration, before which that crisis was determined, any more than the lingering and continuance of other numbers, probably greater, diminishes it. The nationality of the restoration is fixed by the prophets in the repossession of Jerusalem and the land as its acknowledged owners, in the constitution of independent government, in the possession of a rightful governor, and a legal priesthood. When these accidents are combined again for Israel at Jerusalem, as they will be, then their *national* restoration is a fact accomplished, *after* which Messiah enrobes them bodily in conversion.

It is not an argument, but an observation, now added, that the possibility of this partial restoration of mixed people of all the tribes is before us; for if it be admitted, as I believe it must be, that many people of the ten are already among the dispersion of the west—if it be admitted that for many centuries, but particularly during the present, facilities of intercommunication have been providentially discovered between the outcasts of the east and the exiles of the west, then it can hardly be denied with reason, that whenever restoration takes place at all, it will at first be of a *mixed* people of both houses, who may, nevertheless, become subsequently *tribally* contradistinguished;

such tribal allocation may, and, I believe, will, succeed Gog's overthrow and Israel's conversion. This is the force to וְהִנַּחְתִּי in Ezek. xxxvii. 14: "And shall put my spirit in you, and ye shall live, and I shall *place* you in your own land;" to which I shall have an opportunity in the next chapter of referring again.

However, the restoration of all Israel is clearly predicted, and their helpless and unprepared condition, rendering them an easy prey to their enemies after their restoration, is carefully described; and, perhaps, the more so to impress upon our minds the conviction that their deliverance shall not possibly be ascribed to any prowess of their own, nor to any human instrumentality, but immediately and entirely to the Lord. They are described as inhabiting "unwalled villages," as being "at rest," dwelling "without walls," in cities having "neither bars nor gates," and yet as having so dwelt for *some period of time*, not utterly inconsiderable; for "the desolate places" are "now inhabited," and the people are "gathered out of the nations," and "have gotten cattle and goods." (Chap. xxxviii. 11—14.) From all which I should infer that the coming restoration of Israel will at first be gradual and pacific; a restoration *permitted*, if not assisted and encouraged, or protected. They will return to occupy the whole land, both cities and villages; they will be settled there in peace, become prosperous and increasing in wealth, before this great confederacy of northern people will be formed against them; and when it is formed, and comes like a cloud to cover the land, Israel restored will be utterly unprepared for war and unequal to the emergency, being under conditions scarcely admitting of self-defence. Ye who will take part in that confederacy, remember; and ye, too, who will avoid it, that it has already been written, in reference to these events, "Behold, they will surely gather together, but not by me; whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work, and I have created the waster to destroy. No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." (Isaiah liv. 15.) This, I say, is written of those events, and for her of whom it is previously said, "For a *small moment* have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a

God, *free from image worship;* and in that first and elementary sense knows the Lord as well as any Christians, and, alas! better than some. But Ezekiel's prediction implies an increase or accession of knowledge to be followed by entire freedom from spiritual pollution; the same knowledge with new adjuncts, and completed; it is in times of Christianity to "know the Lord" as only He can be acceptably known in those times; to "know the Lord" as taught by the Holy Ghost, viz., to know God in Christ; and this imports conversion to Christianity. Such passages, when allowed their full force, do, in fact, teach the divinity of Christ; and just as the phrase, "know the Lord," applied to Israel in times of Christianity, indicates conversion, so the opposite phrase, "pollute my holy name no more," describes the unconverted state in which Israel is restored, and the present condition of all that people. In what other manner has Israel, free (be it remembered) from all image worship ever since the restoration from Babylon—in what other way has Israel, as a nation, polluted God's holy name during Christian times, except by denying God in Christ, *i.e.*, by unbelief in Messiah?

However, the argument depends upon the construction of the particle ו, as marking frequently a *result* or *consequence* following somewhat previously described, and is the same precisely as that explained at p. 169, *suprà*. Nor is such an argument to be disdained. It is certain that the particle does acquire its varieties of meaning from the position it occupies in a context; it is certain that of these varieties of meaning that of *So, sic, in hanc modum*, is one of the most frequent and most important upon the highest Hebrew authority, *e.g.*, Noldius, at p. 303 of his "Concord. Part.," who gives a host of examples; it is certain that our translators have sanctioned this frequent and important rendering in the passages (Ezek. xxxix.) before us, and in a multitude of others; it is certain that the phrase, "shall know that I am the Lord," used in such manner is peculiarly Ezekelian; that it occurs in the following passages: Ezek. vi. 10; vii. 4, 27; xii. 20; xiii. 14; xiv. 8; xxv. 11; xxx. 19, 26, precisely as in the two under consideration; and upon examination I think it will become certain that in each passage the phrase is employed to denote the consequence or result of certain judgments by the Almighty, to which each context particularly refers. The Almighty having done such and such things, they who experience shall know *by* his having done such things, therefore as the *result* of his having done them, that He

is the Lord. So Ezek. xxxix. 7: the Lord by destroying Gog's army will make his "holy name known" in the midst of his people Israel, and will not permit them to pollute his "holy name any more," and by that same distinction, "the heathen shall know that I am the Lord, the Holy One in Israel." So also ver. 22: By the Lord's destroying Gog; "So the house of Israel shall know that He is the Lord their God." If, then, such expressions taken together and with their contexts, and coupled with the outpouring of God's Holy Spirit, as these, must be held in times of Christianity to denote the reception of that only true religion, as they must, then Israel's conversion is the consequence of Gog's overthrow, and, being the consequence of Gog's overthrow, when levying war against the restored people *in the Holy Land*, such conversion must needs be *after* the restoration.

Second. The next argument to show that Israel's national conversion will be after the national restoration is grounded on vers. 27—29: "When I have brought (בְּשׁוּבִי *at and by my bringing*) them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; *then* (וְ) shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God" (*and have left none of them any more there* וְלֹא־אוֹתִיר, and I will not *cause to remain*); God's hand holding them in dispersion is graciously withdrawn, and they are *free* to go back. The argument is of a twofold character,—1. Involving the force of the verbal noun with בְּ, as before explained, chap. ii., p. 64, *suprà*; 2. The force of וְ as marking the consequence of events predicted, and in that sense its coincident force as a *particle of time*. This use of the verbal noun is peculiarly important. Our translators have rendered it here, as usual, by the *past* time—when I *have*, or *shall have*—and this gives its force entirely to our purpose. When that has been done, then something else will *follow*. When Israel has been restored, then (but not before) he will be converted to Christianity; for when in Christian times God pours out his Spirit upon Israel, as here predicted, they must needs become converted. For the sake of enforcing the arguments I have based upon this use of the verbal noun with בְּ, not only here,

moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." (Ver. 7.) That רֶגַע קָטֹן *little moment!* There will be another *little moment* for Israel מְעַט־רֶגַע in that day. "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were, for a *little moment*, until the indignation be overpast" (Isaiah xxvi. 20); which chapter, particularly vers. 12—21, refers to the same events. "Something will prepare the way for their quiet, gradual, and safe return to their country and their protracted residence there." (Bick., Introd., p. 81.) But then will come "the time of Jacob's trouble, but he will be saved out of it" (Jerem. xxx. 7); the armies of Gog will assail him when unable actively to oppose; those armies will be victorious, and take an easy prey; but then, in the moment of their triumph over Israel, and, indeed, at Jerusalem, as we learn from other prophets, the hand of the Lord, of their God-Messiah, will be raised for their deliverance, in such a manner, and so clearly and visibly identified with the God of Christians, that their conversion to Christianity will be the consequence. "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered, for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh, and they shall be drunken with their own blood, as with sweet wine; and all flesh shall know that I the Lord am thy Saviour and Redeemer, the *Mighty One of Jacob*," אֲבִיר יַעֲקֹב: so Jerem. xxx. 21, אַדִּירוֹ *his noble one*, *i.e.*, the Noble One of Jacob. (See p. 158, *suprà;* Isai. xlix. 27, of which compare the context.) This is the manifestation of Branch, the enthronement of King, the lifting up of the ensign, the marriage of Jehovah to the Church of Israel, at present set apart for purification, the very moment of conversion, which means the recognition of the kingship, priesthood, and divinity of Messiah, the consummation of that spiritual marriage. Thus Bickersteth: "Notwithstanding all that God will have done for and to them—notwithstanding their being scattered for 1800 years—notwithstanding the clear and full evidence that Jesus is their Messiah—notwithstanding their *restoration to their own land*—and notwithstanding God raises up among them a contrite and believing people, they will still, when again in peace, and dwelling safely in unwalled villages (Ezek. xxxviii. 11), continue to reject the Lord

Jesus, to boast of their own righteousness, to do evil before God, and choose that in which He delighteth not.' (Isaiah lxvi. 4.) ("Restor. of Jews," p. 152.)

[9.] I proceed, therefore, to show that the national conversion of Israel will take place *after* the restoration, and that Ezekiel explicitly declares this fact, and that Gog's overthrow is the cause of it. The argument for this will be drawn from chap. xxxix. 7, 22, 27—29.

First. Ezekiel commences that chapter by minutely depicting the judgment upon Gog; his description occupies six verses, and the seventh notes the consequence or effect of this judgment upon "my people Israel." "So will I make my holy name known in the midst of my people Israel, and I will not let them pollute my name any more; and the heathen shall know that I am the Lord, the Holy One of Israel." The same argument applies to ver. 22. At the 17th verse another predictive description of Gog's destruction is commenced, which occupies vers. 17—21; but at ver. 22 the prophet adds, "*So* the house of Israel shall know that I am the Lord their God." Now it is evident that in the times of Christianity, to which this prophecy belongs, such expressions as, "I will not let them (my people Israel) pollute my holy name any more," and "the house of Israel shall know that I am the Lord," coupled together with the outpouring of the Holy Spirit (Ezek. xxxix. 19), must denote conversion to Christianity. Such a phrase, used as Ezekiel frequently does use it, with reference to heathen nations, and sometimes not in reference to Christian days, may mean, indeed, in a general sense, to be made to acknowledge, like Nebuchadnezzar or Darius (Dan. iii. 29; iv. 37; and vi. 26), the deity and power of the Most High as contrasted with the useless worship of those who are no gods; used, too, of Israel in reference to times antecedent to Christianity, has undoubtedly a more limited meaning; used, too, of Israel in relation to events during the times of Christianity, has sometimes a less meaning defined by the context, *e.g.*, "And they shall know that I am the Lord, and that *I have not said in vain that I would do this evil unto them*" (Ezek. vi. 10); or, again, "And ye shall know that I am the Lord *that smiteth*" (chap. vii. 9); but used of Israel as to times of Christianity and *in connexion with the promise* of the Holy Ghost, as in these chapters, must mean much more. For Israel in such times has always known and worshipped the One Great Supreme, the only

before, Saul watched David, and continued to do so. These are clear; and a similar use, parallel exactly to Ex. 1, is fixed for the days of Ezekiel by Ex. 4; let us ask, then, why should not our verse, Ezek. xxxix. 22, be translated similarly? "From that day, but not before, the house of Israel shall know that I am the Lord their God, and shall continue to do so afterwards." The above *four* examples, taken from Noldius, are clear, and not to be reasonably contradicted; why should not ours, Ezek. xxxix. 22, be the *fifth*? The fact is, it *is* the fifth given by Noldius himself. He cites *five* examples of this clear use of הָלְאָה, of which four are those written above, and the fifth is Ezek. xxxix. 22; so that our argument is supported, so far as the phrase "from that day, and forward," is concerned, by the high authority of Noldius himself. Now, as already argued, this phrase, "know the Lord," taken with the context of Ezek. xxxix., belonging, as the whole prophecy does, to *the latter days*, or Christian dispensation, this phrase, "know that I am the Lord their God," must import conversion to Christianity. In any other and less sense, Israel does know that "He is the Lord their God," and has known and acknowledged this with jealous fidelity throughout their long dispersion; their jealous, but limited, and, therefore, deficient knowledge of Him, the Lord their God, is the very cause of their antipathy to Christians; when, therefore, a prophet declares that, in times yet to come, Israel shall know that He is the Lord their God, under the teaching of the Holy Ghost (Ezek. xxxix. 29), Christians (and I am writing for Christians especially)—Christians can put no less construction upon the phrase than that it means "to know the Lord their God in Christ;" but, if so, then from the day of Gog's destruction, but *not before*, Israel will believe in Christ, and continue to do so *afterwards*. Therefore the conversion will be *after* the restoration; for Gog's overthrow is of a confederacy against Israel, within the Holy Land, after their restoration. Israel will be restored unbelieving in Christ, but Gog's overthrow will be the immediate cause of their conversion, and that conversion is peculiarly, and by distinction, *national;* an entire, and not a fractional, conversion.

Horsley observes ("Letter on xviii. Isaiah," p. 55):—"But with respect to the phrase מִן הַהוּא הָלְאָה, I agree with Vitringa that it will best suit the context if it be understood not of place, but of time ..... *But the time present in prophetic vision is not the time of the delivery, but the time of the fulfilment of the prophecy.*" I wish the

words in italics to be especially noticed, for they contain an observation of very great, and general importance in the study of prophecy, and particularly so with reference to Ezekiel's phrase, "from that day and forward." And I trust it will not be considered presumptuous in me to add the following observation to Horsley's note on this *seventh* verse of Isa. xviii.:—"In that time shall the present be brought unto the Lord of Hosts of a people scattered and peeled, and from a people terrible *from their beginning hitherto.*" I submit that the correctness of this rendering of מִן הוּא הָלְאָה, *from their beginning hitherto*, is much to be doubted. It means, not *from their beginning hitherto*, but "from that (day) and forward." There is an ellipsis of יוֹם to be supplied; and the verse then reads thus:—"At that time shall a present be brought unto the Lord of Hosts of a people scattered, and peeled; yea, from a people terrible *from that day and forward.*" Isaiah's מִן הוּא הָלְאָה is precisely equivalent to Ezekiel's וְהָלְאָה מִן הַיּוֹם הַהוּא, and they are referring to the very same time; for Isaiah declares that, *after* the cutting off, and pruning, which the vine or Church undergoes (ver. 5), then, at that time, a people scattered and peeled, viz., Israel, shall be brought as a present to the Lord, out of a people terrible, and to remain terrible, from that day and forward, a source of fear to the Gentile nations, who will remember how He delivered them by the overthrow of Gog's confederacy; the overthrow of this Antichristian confederacy being, in Ezekiel, the pruning of the Church in Isaiah; "according to time" (בָּעֵת—not *this* in the Hebrew), at the time the prophecy is fulfilled; according to time, "For at its proper time, it shall be said of Jacob, and of Israel, What hath God wrought! Behold, the people shall rise up as a great lion, and lift up himself as a young lion; he shall not lie down until he eat of the prey, and drink the blood of the slain." (Num. xxiii. 23.) Isaiah predicts the mighty ingathering of Israel after the great event of Antichrist's destruction within the Holy Land, and says that Israel will be "terrible from that day and forward." Ezekiel prophesying specifically of the overthrow of Antichrist, under the character of Gog and his confederates, says that Israel will know the Lord their God, "from that day and forward." From that day and forward, then, their establishment as a Christian people, their power among the Gentile nations, and particularly the fear, or veneration, of them, as God's own delivered, commences, and will continue.

But I shall have to allude to Isa. xviii. again; meanwhile I refer

to Horsley's "Letter," p. 52, for the various criticisms on this passage, and again express the hope that I shall be pardoned for adding the above observations to them. And I would extract the following from Horsley to show that his authority supports us in applying the passage to Israel :—"But the people of the Jews have been, from their very beginning, are at this day, and will be to the end of time, a people venerable in a religious sense, *awfully remarkable* (in which sense rather than in that of *terrible*, as I have observed, I would take נוֹרָא here), on account of the special providence visibly attending them." I will only add that the rendering I have suggested depends upon the construction of הַיּוֹם with the separable particle מִן *from that*—what? answer, *day;* and that I have the authority of Noldius for this :—"Componitur cum particulis separabilibus ..... In מִן־הַיּוֹם *ex hoc* (tempore) Isa. xviii. 7." ("Concord.," p. 227—8.) Nor is there, I believe, any other place in the Hebrew Bible where הַיּוֹם is rendered *beginning*, or equivalently to it; while, as everybody knows, the language does contain a word whose essential force, and that of its compounds, is *beginning* in the peculiar sense implied here. (See Ezek. xxxvi. 11.) Professor Lee's rendering of Isa. xviii. 7, "Shall be brought to Jehovah of hosts a people scattered (*i.e.*, far and wide, as seed sown) and peeled *even out of a* people terrible," &c., &c., is by no means opposed to us, but the contrary, and I use his criticism of this verse for the purpose of presenting to the reader another phase of Israel's restoration. I imagine that, in contemplating that future restoration of Israel, we should be incorrect in expecting that the eleven, or thirteen, millions of Israelites are to be all, and every one, restored to little Palestine, but rather that, God's withholding hand being removed from them (p. 253, *suprà*), and the nation being there accordingly reconstituted an independent, recognised, Christian people, protected of the Most High, the metropolis of the religion of the world, many thousands, even millions, may still remain the loved and honoured subjects of the various Gentile nations of their adoption. So that the restoration will be literally, as Professor Lee renders it, "*out* of a people terrible," &c. ("Inquiry," p. 57.)

Upon Ezekiel's expression, "from that day and forward," Scott has an amazing observation. He says, "This implies that these events will take place not long *after* the conversion and restoration of Israel." This is very astonishing. Ezekiel says that Israel shall know the Lord *from* that day and forward; and Scott says, Therefore they will

have known Him a little *before*. But these inconsistencies are forced upon those who will cling to the idea that Israel must be converted before restored; and they cannot avoid them. Lowth, and Scott, and Faber, even Horsley, are alike impelled to them.

Such are the arguments upon which we place the conclusion that Ezekiel, in this chap. xxxix., distinctly foretels that the conversion of Israel will take place after the restoration, and immediately in consequence of Gog's overthrow by miraculous interposition from heaven. It will be noticed that this prophet suggests no index by which this overthrow shall be *convincingly connected with* Christianity, *i.e.*, with Christ, in the minds of the people Israel; but it seems a necessary inference that, in some way or other, it must be so connected, and the mind is prepared to believe that elsewhere Holy Scripture will associate this work with the hand of Messiah-Jesus himself. We shall show, in a future chapter, that this was specifically the business of Zechariah. The prophecies of Branch and King have virtually all of them this force; but Zechariah, in his chaps. xii., xiv., and Isaiah, in his chaps. xxix.—xxxii., especially explain in what manner the presence of Messiah-Jesus, in the overthrow of Israel's last foes, will be carried with irresistible conviction to their minds. That conviction is, in other words, their *conversion*, which dates from that hour. And Ezekiel, in a verse almost parallel with one in Zech. xii., explains their conversion in an extraordinary manner:—"For (or *because* אֲשֶׁר quòd) I have poured out my Spirit upon the house of Israel, saith the Lord God." (Ver. 29.) This is the same outpouring of the Holy Ghost predicted by Zechariah, chap. xii. 10; by Joel (let not the reader doubt it), chap. ii. 28; and Isa., chap. xxxii. 15. And Ezekiel's prediction of it seems also to justify the interpretation of the Vision of Dry Bones already advanced; and there seems little doubt but that Ezek., chaps. xxxvii., xxxix., may be considered together as connected, descriptive accounts of different acts in the same terrific drama; not that they are therefore *consecutive* (as supposed by Mr. Faber), but parallel prophecies, relating to one order, or series of events. However, it may be remembered that, when treating of the Vision of Dry Bones in Ezek. xxxvii., and especially upon vers. 12—14, as part of it, we observed that the restoration and conversion of Israel seemed to be described by *process*; that the coming together of bones, and *lifeless* bodies, their coming up out of their graves, and being brought into the land, all this seemed to imply a restoration in a lifeless state, religiously

speaking, and that the blowing of the wind upon them to give them life, seemed a separate and distinct incident, intended to be predicted as such by the prophet, and to represent the gift of the Holy Spirit; a processional interpretation of the prophecy in which we were supported by Henry and Bickersteth, one of whom did not, but the other did, believe in a future restoration of Israel. That same breathing of the winds upon them, at chap. xxxvii. 9, answers to the promise, "shall put my Spirit in you," at ver. 14; and both of them correspond with the promise at chap. xxxix. 29, "For I have poured out my Spirit upon the house of Israel, saith the Lord God." The Hebrew perfect tense being here pregnant with the *certainty* of the prophetical future:—"Effudi שָׁפַכְתִּי. Præt. Heb. prò Fut. Promittit enim Spiritum S. Prophetæ ferè semper præteritis prò futuris utuntur cùm volunt ostendere rem tam *certam* esse si *jam* peracta esset." (Vatablus, "Crit. Sacr." See also Lee's "Gram.," Lect. 17, Art. 236.) The same predictions we shall find Zechariah subsequently sustaining, when he says, "I will pour out upon them the spirit of grace and supplication." Israel is restored, members of both houses, Ephraim and Judah, as says Zechariah, in an unbelieving, lifeless state; Gog's confederacy against them is, for a time, entirely successful; Jacob, having returned gradually, and pacifically, to the unwalled villages of Palestine, is once more *in trouble*, as the prophets of the sacred canon had foretold he would be; Messiah-Jesus interposes, Gog is overthrown, Israel is saved by a present, visible Christ, at which time the Spirit is poured out upon them from on high; they recognise, and acknowledge, their deliverer, *i.e.*, believe at once in Christ, *i.e.*, become converted; which conversion of the *national* restoration at Jerusalem is the signal for a great accession to its *numbers* (p. 247, *suprà*), in which they are assisted by the Gentiles, but pre-eminently by Tarshish.

Lowth has a remarkable note upon this passage (chap. xxxix. 29):—"There will be a *new effusion* of God's Spirit upon the Jews, *in order to* their conversion." But it is clear from the context that this effusion is to take place within the land of Israel. If then it be *in order to* their conversion, it follows that the conversion will take place *after* the restoration. Yet Lowth is one who generally, but not always, places the conversion before the restoration. As just now observed on Scott, this inconsistency is forced upon those who entertain such views.

[II.] I consider this prophecy so decisive as to Israel's national restoration before conversion, and also as to the immediate cause of that conversion, that I select this as a proper place for considering another of Professor Lee's untenable positions—another which, like that regarding בְּאַחֲרִית הַיָּמִים, lies at the very basis of his theory, and, being unsound, causes it to fall. I mean his denial of the *perpetuity* of the gift of Canaan to Abraham and his seed.

[1.] Professor Lee maintains ("Inquiry," pp. 90—99) that two covenants were made with Abraham—one purely religious, and of an universal and permanent character, at Gen. xii. 2; the other, "at a time, and in a place, far distant from those of the first, and on a subject of a totally different description. Its very terms limit its operation as to space, which extends no farther than the land mentioned." And he adds,—"Let us now see whether any limit is given as to the time of its duration." This is his chapter "on the duration of the theocracy, and the time of its close;" and the point and purpose of it is to show "that the grant of the land of Canaan to the Jews *for their generations*, with all the peculiarities of the law of Moses, formed no part whatever of that everlasting covenant which was primarily made with Abram in Chaldæa, and under which all nations were to be blessed. It was of a mere *temporary* character, shadowing out, perhaps, that wider and better inheritance, and given, as in other instances, as a voucher for this. It has accordingly long ago passed away, together with everything else of a temporary nature." (P. 96.) It is difficult to select a passage conveying clearly Dr. Lee's sentiments on this subject; but I have taken the above as, upon the whole, the best, and would at once observe upon it, that the root of his error lies in this fact, that he mixes up two things perfectly distinct—viz., the Abrahamic covenant and the Levitical,—the second of which is taken away, as St. Paul fully explains in his Epistle to the Hebrews, but the first of which was perpetual. This error will become more apparent as we proceed. Now, there are three grounds upon which he attempts to justify his opinion that the gift of Canaan to Abraham was merely of a temporary character:—1. The limitable meaning of the word לְעוֹלָם, translated *for ever, for everlasting*, in passages to be quoted. 2. The meaning, also limitable, of the phrase, "for your generations," as applied to the Israelites. And 3. The consequently

limited character, as he maintains, of the rite of circumcision and the Levitical institutions; I do not say *other* Levitical institutions, because circumcision was not, properly speaking, a Levitical, but an Abrahamic, institution; it was, in fact, the seal, not of the Levitical covenant, but of the Abrahamic. (Rom. iv. 11.)

[2.] The passages in which the land of Canaan is given to Abraham are—Gen. xii. 1—9; xiii. 14, 18; xv. 5—8, and 18—21; xvii. 1—14. In which passages the promises are made—"Unto thy seed will I give this land;" "To thee will I give it, and to thy seed *for ever;*" "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an *everlasting* possession." Also these:—"I will bless them that bless thee, and curse him that curseth thee;" "Thou shalt keep my *covenant* therefore, thou, and thy seed after thee *in their generations.* This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised." Each of which divisions of the promises, each made to Abraham himself, will be seen to enter into the merits of the question. For,

First. The land is given to Abraham's seed *for ever*, where the word לְעוֹלָם is used. The covenant made with Abraham is described as an *everlasting* covenant—the land given for an *everlasting* possession; in both which phrases the same word לְעוֹלָם is used for *everlasting.* "But," says Professor Lee, "this word (see my Hebrew Lexicon under it) signifies nothing more than any *continuous indefinite period,* to be limited of necessity *by the context.*" And the following is the definition from his Lexicon:—"Duration, past or future, the extent of which is either *unknown, unlimited, or indefinite,* being limited by the necessity of the case. (a.) Antiquity. (b.) Eternity. (c.) The duration of the earth, moon, &c. (d.) The whole life. (e.) Future duration, indefinite, but not endless; being limited (α.) by decay, (β.) by the extinction of a family. Applied—(1.) To the sanctions of the law, which was binding on every generation, till abrogated by the Lawgiver. (2.) To the time for which Canaan was promised to Abraham's posterity. (3.) To the time that the Israelites should be God's people. (4.) To the time that David's posterity should reign. (f.) *Unlimited future time.* Phr. (g.) בְּרִית עוֹלָם *Perpetual covenant*—that with Noah, that with Abraham; that of

circumcision—that with Isaac, that with Jacob, and that with David. (h.) מֵעוֹלָם עַד עוֹלָם From generation to generation." Then follow examples. Now, I wish the reader carefully to mark the head—"Phr. (g.) בְּרִית עוֹלָם *Perpetual covenant*," because it is clear from that, even according to Professor Lee's own admission, that Noah's covenant, and that with Abraham, Isaac, and Jacob, and that of circumcision, and David's, are described by the same phrase; and that, therefore, so far as that phrase goes, the covenant with Abraham, &c. *may* be as perpetual as the covenant with Noah, viz., last as long as time lasts, which I shall show is the scriptural statement of the case. As long as there shall be an earth for the Most High to bless, so long there shall be sons of Israel—so long the covenant with Abraham and his seed endures—so long circumcision, its seal, is also to endure for *them*. And the gift of Canaan to them was part of this Abrahamic covenant. But not to dwell on this, I ask the reader again to observe that the Professor (whose authority as a Hebraist is absolute) states that the meaning of עוֹלָם is to be limited in two ways:—1. By the necessity of the case; 2. Of necessity *by the context*. ("Inquiry," above quoted.) Whence, if it should be capable of proof, that in the passage of Genesis referred to the extent of עוֹלָם is limited, and can only be limited, by these words of the context, *thy seed* and *their generations*; then, as long as there remain any sons of Abraham alive—any generations of Israelites, so long the word עוֹלָם extends its force, and the covenant limited by it, and the gift of Canaan limited by it, extend their duration also—*i.e.*, both the gift of Canaan and the Abrahamic (not the Levitical) covenant last as long as the *generations of Abraham's seed last*. While there remains an Israelite, the land of Canaan is his, and the covenant with Abraham his also.

Second. In a note to his p. 91, Professor Lee observes, in precise accordance with the extract (g.) above taken from his Lexicon, "There are some places occurring in Ps. lxxxix. admirably calculated to mark the duration of the *first covenant* made with Abraham; in ver. 4 it is said to be *for ever . . . . to all generations;* in ver. 29 'His'—*i.e.*, the spiritual David's—'seed also will I make to endure for ever, and his throne as the days of heaven.' Where the term *for ever* necessarily implies all time, so long as the world shall exist; ver. 34—'My covenant will I not break;' . . . . 36—'His seed shall endure for ever, and his throne as the sun before me;' . . . . . .

37—'For ever as the moon and as (*the*—not *a*—the article being most frequently omitted in composition of this sort) faithful witness in heaven,'—*i.e.*, the rainbow, as mentioned (Gen. ix. 12, seq.), where it is declared to be a 'token of the covenant,' . . . . 'for perpetual generations;' . . . . 'I do set my bow in the cloud,' &c. Now, these perpetual generations must include a very different period from that meant by *your generations*, as used in the law. This was, indeed, no temporary covenant, while that establishing the theocracy was. This *token* accordingly remains; so also do the sun and moon; so also does Christianity; because an *everlasting* covenant, in the full sense of these terms, has decreed that it should." But the very *same* illustrations are used by the Prophet Jeremiah to describe the perpetuity of Abraham's *literal* seed: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar: The Lord of Hosts is his name: if those ordinances depart from before me, saith the Lord, then the seed of Israel shall cease from being a *nation* before me for ever." (Jer. xxxi. 35.) Again,—"Thus saith the Lord: If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and *David my servant*, so that I will not take of his seed to be *rulers* over the seed of Abraham, Isaac, and Jacob; for I will cause *their captivity to return*, and have mercy upon them." (Jer. xxxiii. 25, 26.) Where it is clear, by examining the context, that *literal* Israel is meant—the seed, not of "faithful Abraham" alone, but the lineal seed of Abraham, Isaac, and Jacob, which Gentiles are not, and are not called in Scripture. Where David's seed is identified with Jacob's, and *rulers*, as of many, and not *ruler*, as of one—Christ—are predicted to reign over that seed; so that it becomes clear the literal David's literal seed is prolonged with Jacob's literal seed, where the captivity spoken of is clearly the literal captivity of literal Israel, in a prophecy not referring to the Babylonian restoration. But see p. 105, *suprà*. But, if so, then the "ordinances of heaven" are used as symbols of the covenant with Abraham's literal seed, as well as with David's, and, according to Professor Lee's own admissions in the note extracted above, can mean nothing less than that such covenant is perpetual—viz., will last—or, in his own words, "necessarily implies all time, so long as the world shall exist." If those symbols import so much in one set

of promises, they must import as much in another; and we perceive in consequence that the seed of Abraham and their generations, during which the covenant of circumcision lasts, and the gift of Canaan remains in force, are as enduring as the ordinances of heaven, *i.e.*, as the terrestrial globe itself, relatively to which alone the sun and moon and stars constitute the ordinances of heaven, so far as the subjects of this revelation are concerned.

Third. Again, Dr. Lee says, quoting the covenant of circumcision (p. 93),—"That circumcision had in every case particular reference to religion, and was intended to have, ultimately, a *spiritual* application, there can be no doubt; still, from its applicable extent—*i.e.*, generally to the descendants of Abraham, *and within Canaan only*, for no further does this covenant extend—it could not be universal as to place; and from the limiting terms, 'your generations,' during which only its observance is here commanded, it is evident that it was not intended to be *perpetual*. And hence the term 'everlasting,' used above, must be limited likewise to the same extent." So we are informed that the rite of circumcision is to be considered limited to the times of the Levitical dispensation and to the land of Canaan! to which terms also we are to confine the words, "your generations," and "everlasting," before alluded to. This limitation of circumcision to the land of Canaan must sound very oddly to those who remember how many thousands of the sons of Israel lived beyond the borders of their proper land long before Christianity was heard of. But surely no part of these, Professor Lee's, limitations is consistent with Acts xvi. 1—3, where Christian Paul took Christian Timothy (whose *mother* merely was an Israelite), and circumcised him at Lystra, far away from Canaan, after the Levitical covenant was abolished—where Paul, taught of the Holy Ghost, did that which Luke, taught also of the Holy Ghost, thought right to record, viz., held himself bound, that he might not incur the just censure of "the Jews in those quarters," to show that he considered circumcision binding upon a convert to Christianity; if he would claim the privileges of Jewish descent, after the Levitical covenant was done away, and far beyond the borders of the Holy Land. For, surely, we are not to suppose that inspired Paul performed an *unnecessary* religious rite merely to indulge the Jews in a misconception, which (according to Dr. Lee) could not but prove very pernicious, and which of course Paul, by so doing, would perpetuate.

Also, at p. 93,—"Again (chap. xvi. 32), speaking of the manna, it is said, 'Fill an omer of it, to be kept for your generations, that they may see,' &c. And here the fact of the case must attest to both Jew and Gentile, that, as beyond the times of the theocracy, *no such vessel of manna was kept*, or could be seen, no perpetual use of this observance was intended." But, in truth, the fact of the case here proves nothing at all; for if we are to limit the phrase, "your generations," to the time when "no such vessel of manna was kept or could be seen," it is certain "your generations" of Israel terminated long before the theocracy; for St. Paul tells us that in the ark were "the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant" (Heb. ix. 4); and Jews themselves agree; since then, with the ark of the covenant, was lost the pot of manna; and since, with the pot of manna, was lost (according to Lee) "your generations" of the Jews, his argument, if it prove anything at all, proves this—that "your generations" of the Jews, in the sense of the books of Moses, ended before the building of *the second temple*; for it is certain that the ark of the covenant was never in that second temple. (See Prideaux, vol. i., p. 203.)

By such attempts at argument does Professor Lee endeavour to prop up this part of his helpless theory, and concludes—"It appears, then, that by the terms 'your generations,' and the like, is meant the period of the Theocracy, or Mosaic dispensation only." (P. 94.)

[3.] But, having ventured to expose the unsound character of these attempted arguments, I now proceed to show affirmatively that the gift of Canaan to Abraham was perpetual, equal in perpetuity to the duration of this habitable world; and then I propose to show the consequences that result from it.

First. Now, as regards the passages in which the gift of the land is made, there is nothing to lead us to doubt the perpetuity of that gift. For, while it is doubtless true, as explained by Lee, and justified by abundant references to the Hebrew Bible (see Fürst), that עוֹלָם is a word of variable meaning, whose force in any given place must be determined either by the nature of the case, or by the context, there is nothing in these passages of Genesis before us to define and limit the meaning of that word, unless it be the word's expression of the *seed* of Abraham, or *generations* of Israel. The fallacy in Lee's argument is this, that he takes the ambiguous word עוֹלָם to define

the unambiguous words *seed* and *generations*, instead of using them to define עוֹלָם. The parts of the verses under dispute are as follow:—"Unto thee will I give this land." (Gen. xii. 7.) "For all the land which thou seest, to thee will I give it, and to thy seed, *for ever*, לְעוֹלָם." (Gen. xiii. 15.) "In the same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land." (Gen. xv. 18.) "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant (לִבְרִית עוֹלָם), to be a God unto thee, and to thy seed after thee; and I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an *everlasting* possession (לַאֲחֻזַּת עוֹלָם); and I will be their God." (Gen. xvii. 7, 8.) Now, let the reader observe that in two of these passages, viz., Gen. xii. 7, xv. 18, the ambiguous word עוֹלָם is *not* employed, but the gift of Canaan stands absolute, and unqualified:—"Unto thy seed will I give this land"—"In the same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land;" and, if these passages be taken alone, the only just conclusion from them is that the gift of Canaan is absolute and unlimited; so that, as long as Abraham has seed, so long the land of Canaan is theirs by Divine right. But the other passages, viz., Gen. xiii. 15, xvii. 7, 8, are, in fact, the same as, and have reference to, the other two, the first referring to the gift of the *land*, the second both to the establishment of the *covenant* and the gift of the land; the only difference is that עוֹלָם is added, "thy seed *for ever*," and "for an *everlasting* covenant," "an *everlasting* possession." But this word, as admitted by Lee, can establish nothing by itself; it is a word of variable meaning, to be defined either by the necessity of the case or by the context. But the limitation of עוֹלָם by the *necessity of the case* is out of the question here, for we can show no *necessity* why the land of Canaan could not have been given to Abraham's seed *for ever*, in the ordinary sense of that term: it can be, therefore, limited only by the context in these places, and these contexts are plain and unmistakeable.

If "For all the land which thou seest, to thee will I give it, and to thy seed"—"And I will establish my covenant between me and thee, and thy seed after thee, in their generations; I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger"—had, I say, Gen. xiii. 15, and xvii. 7, 8, stood simply so, the force

of them had been incontrovertible, viz., that the land of Canaan was given to Abraham's children, as long as any remained alive, and willing to claim it, and that God's covenant was with them to that end; and the introduction of עוֹלָם, a variable word, *needing itself to be defined*, cannot be held "logically" to alter the force of such passages: that word *seeks*, and requires definition and limitation from a context, but cannot *impart* it; we refer not to *it* for the meaning of the context, but to the *context* for the meaning of it; and that meaning is that "for ever," in Gen. xiii. 15, and "everlasting," in Gen. xvii. 7, 8, mean as long as any sons are born to Abraham. "For all the land which thou seest, to thee will I give it, and to thy seed, *for ever*," *i.e.*, as long as thou hast seed. (Gen. xiii. 15.) "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an *everlasting* covenant (*i.e.*, a covenant to last as long as thy generation of sons lasts), to be a God unto thee, and to thy seed after thee (*i.e.*, as long as thou hast seed); and I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an *everlasting* possession (*i.e.*, a possession to be rightfully theirs as long as thy sons last); and I will be their God." (Gen. xvii. 7.) Accordingly we find, in the places of Jeremiah just now quoted (chaps. xxxi. 36, xxxiii. 25), that the word of the Most High is pledged *unconditionally* for the preservation of Abraham's seed, for the very purpose that they should "be a nation before God for ever"—כָּל־הַיָּמִים *all the days;* passages of Jeremiah where, without laying any peculiar stress upon כָּל־הַיָּמִים, any more than upon עוֹלָם, there can be no rational doubt that *literal* Israel is intended, because "all that they have done" iniquitously is referred to; and they are termed "the despised people," and the promise is, "their captivity shall return:" there can be no doubt but *literal* Israel is intended, Israel by *pedigree*, "The seed of Abraham, Isaac, and Jacob" (ver. 26); so that not only has the Most High given the land, and made the covenant for ever (לְעוֹלָם), but He has defined his own terms, and promised unconditionally to preserve "the seed of Abraham, Isaac, and Jacob," for the express purpose that they should be a nation before Him, enduring as the ordinances of heaven. (Jerem. xxxi. 36.) The lustre of that nation may be eclipsed, but only to burst forth again more brilliant in reality and by contrast, "one nation in the land upon the mountains of Israel." (Ezek. xxxvii. 22.) But as for that עוֹלָם, it is similarly used at

2 Kings v. 27 :—"The leprosy, therefore, of Naaman shall cleave unto thee, and to thy seed *for ever* (לְעוֹלָם); that is, to Gehazi's seed, *as long as he had any.*

Besides, Professor Lee's argument, in fact, destroys itself; for "your generations" must certainly include the sons of *all the tribes.* If then "your generations" ended with the Theocracy (as he says), still the promise was not kept, if his interpretation be sound, for it is certain, as already abundantly proved, that ten tribes out of twelve perished from off the land more than 700 years before the Theocracy was terminated, and that they have never been reunited to their brethren, to form a nation, since.

Second. The Psalmist assures us that the gift of Canaan was perpetual, in language which, to short-lived humanity, is illimitable, and which he adopts in *explanation of* that same ambiguous word עוֹלָם, much to Dr. Lee's embarrassment. (See "Inquiry," p. 91.)

"O ye seed of Abraham, his servant, ye children of Jacob, his chosen! He is the Lord our God; his judgments are in all the earth; He hath remembered his covenant *for ever* (לְעוֹלָם), the word which He commanded to *a thousand generations* (לְאֶלֶף דּוֹר), which He made with Abraham, and his oath with Isaac, and confirmed the *same* (הִוא *it*) unto Jacob for a law, and to Israel for an everlasting covenant (בְּרִית עוֹלָם), saying, Unto thy seed will I give the land of Canaan, the lot of your inheritance, when they were but few men in number, yea, very few, and strangers in it." (Ps. cv. 6—12.) Now any one who will consult the Hebrew may see that the Psalmist uses here, for *covenant for ever*, and *everlasting covenant*, the same words as Moses in the places of Genesis already referred to; and it is plain that he explains "his covenant for ever" as "the word He commanded to a *thousand generations.*" The expressions are in *apposition*, one of the two great ruling principles of Hebrew Syntax, according to Lee's "Gram.," p. 289, Art. 217, 3. The expression לְעוֹלָם applied, as by Moses, to his covenant with Abraham, is explained in David by the phrase לְאֶלֶף דּוֹר for *a thousand generations*, applied to the *same* covenant, a method of speaking which, in ordinary human computation, is perpetual indeed. And, that there may be no misconception, the Psalmist calls this the covenant with Abraham, Isaac, and Jacob, and explains it, at ver. 11, as the Gift of the Land of Canaan.

Professor Lee felt this dilemma, and here is his note upon it:—"Here, be it carefully observed, a covenant for a *thousand* generations

is made with Abraham, &c.; and this is confirmed by *another*, giving them the land of Canaan for *their generations*, which clearly gives one covenant, which is *everlasting* in the true sense of that term; and this must necessarily be the first in the order, with regard to that which *confirmed* it, while the last is, as before, in every point of view a temporary one." ("Inquiry," p. 97.)

This is a most unhappy observation. He says David mentions *two* covenants, one, for a thousand generations, *everlasting* in the true sense of that word, the other giving them the land of Canaan for *their generations*. It should be remembered that he had already imparted a peculiar force of his own to the phrase "for your generations," so that it becomes important to remark that the Psalmist does *not* use the phrase, nor any like it, in the passage alluded to by Dr. Lee. Besides which David does not mention *two* covenants, but only one, "confirmed the *same* (הָ *it*), and then he quotes the confirmation from Gen. xxxv. 10—12:—"Confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance, when they were but a few men in number," &c.—מְתֵי מִסְפָּר "I few in number"—אֲנִי מְתֵי מִסְפָּר—Jacob had said (Gen. xxxiv. 30), in consequence of Dinah's affliction; and, having left the neighbourhood, at God's command, and come again to his best place of blessing, Beth-el:—"God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. And God said unto him, Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name; and He called his name Israel. And God said unto him, I am God Almighty; be fruitful and multiply; a nation, and a company of nations, shall be of thee, and kings shall come out of thy loins; and the *land which I gave* Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land." (Gen. xxxv. 9—12.) This is the passage to which David refers, quoting מְתֵי מִסְפָּר, to "Israel for an everlasting covenant;" and that which he quotes in confirmation is not another, but the *same* as He made with Abraham and Isaac. (See Gen. xvii. 1—8, but particularly ver. 6, which contains the promise of *nations and kings*, repeated to Jacob, and ver. 19; also chap. xxvi. 2—5, confirming it to Isaac.)

The covenant with Abraham and Isaac referred to by David was *the gift of Canaan;* the confirmation to Israel was *the gift of Canaan;* they were not *two*, as Professor Lee says, but one, one and

the same. And this one covenant made with Abraham, Isaac, and Jacob, was a covenant for a *thousand* generations, a phrase "everlasting in the true sense of that word," as Lee observes, and this everlasting phrase is given by David as an explanation of לְעוֹלָם, the ambiguous term used by Moses, in reference to that one and same covenant with Abraham and his seed. Such arguments are conclusive; but further, I take David's "*thousand* generations" to be equivalent to Moses' "all generations," which he also uses in Exod. iii. 15 to define לְוֹלָם: —"Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is my name *for ever*, לְוֹלָם, and this is my memorial unto all generations, לְדֹר דֹר," *i.e.*, as long as generations last, as long as procreating man lasts, as long as time lasts. As long as sons of Israel beget sons of Israel, so long He remains God of Abraham, Isaac, and Jacob, to be "memorialised" by Israel in times of trouble acceptably by that name, so long God's covenant with Abraham, Isaac, and Jacob remains, perennial as the seed; which He has promised, in Jerem. xxxi., shall be preserved for ever.

[4.] The covenant whose nature we have to inquire into for the purpose of judging whether it was intended to be perpetual or otherwise, is not only that made with Abraham, but repeated and confirmed with Isaac and with Jacob; so that it is wrong to confine the attention to those places where the covenant with Abraham merely is specifically narrated; we have also to examine its several confirmations with Isaac and with Jacob, as afterwards recorded. If these be found limited in duration or application, well; but if not, then the covenant with Abraham, of which they were merely repetitions, must be held to be, like themselves, unlimited also. To Isaac it was specifically confirmed at Gen. xxvi. 2—5: "Go not down into Egypt; dwell in the land which I shall tell thee of; sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws;" and to Jacob

at Gen. xxviii. 13: "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." It should be observed that in these confirmations of the covenant, made respectively to Isaac and to Jacob, the covenant professed to be confirmed is that *one* covenant made with Abraham their father, that in these confirmations *two* articles are carefully included, viz., 1. The gift of Canaan. 2. The spiritual promise in Christ; "in thy seed shall all families of the earth be blessed;" so that Professor Lee's statement, that we have *two* covenants made with Abraham—one (Gen. xii. 2) "purely religious, and of an universal and permanent character;" the other (Gen. xii. 7) "made at a time and place far distant from those of the first, and on a subject of a totally different description," ("Inquiry," p. 90,) is unscriptural and erroneous. There was but one covenant made with Abraham, but it contained two articles, viz., the gift of Canaan, and the promise of the Redeemer of the world; and when this covenant was confirmed, whether to Isaac or to Jacob, each of these articles was carefully included; and the truth is, the two articles were and are inseparable, the full possession of Canaan being *covenanted only for the times of the Redeemer or Messiah;* and the permanent character which is necessarily attributed to the one promise (I mean that of the Redeemer), attaches itself to the other, viz., that of the land. As the promise, "In thee and in thy seed shall all the nations of the earth be blessed," was certain and immutable; so the promise, "Unto thy seed will I give this land," was immutable and certain also. And let it also be observed, that when the promise of Canaan was confirmed to Isaac and to Jacob, no ambiguous or qualifying word like עוֹלָם is used, but it stands in either case simply thus, "Unto thy seed will I give all these countries, and I will perform *the oath which I sware* unto Abraham thy father" (Gen. xxvi. 3); and "the land whereon thou liest, to thee will I give it, and to thy seed." (Gen. xxviii. 13.) The gift of Canaan is absolute and permanent, lasting as long as the seed may last.

[5.] Besides, the perpetuity of the gift of Canaan may also be

argued from the fact that this gift of the land involved *a blessing*, which blessing, if unconditional and unlimited, supplies us with another reason for believing that the gift of Canaan was unlimited and unconditional also. "I will bless them that bless thee, and curse him that curseth thee." (Gen. xii. 3.) This was the blessing associated with the gift of Canaan and the promise of Messiah; and accordingly Isaac, who knew he should transmit it to the inheritor of the promises, when thinking he was blessing his eldest son, exclaims, "Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee; cursed be every one that curseth thee, and blessed be he that blesseth thee." (Gen. xxvii. 29.) But when he knew that Jacob, and not Esau, was God's chosen, he confirms this blessing to him upon his departure to Padan-aram; that which he had already done by error he now repeats wittingly: "God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people, and give thee the *blessing of Abraham*, to thee and to thy seed with thee, that *thou mayest inherit the land* wherein thou art a stranger, which God gave to Abraham." (Gen. xxviii. 3, 4.) (לְרִשְׁתְּךָ unto thine inheriting—so that thou mayest inherit); *the blessing and the land go together inseparably:* if the blessing be unlimited as to time, the gift of the land is unlimited as to time also. This promise of blessing made to the patriarchs personally was afterwards confirmed to the nation itself; and that the blessing involving, as we see, the right to the land, was intended to be perpetual, the language of Balaam shows. Those three predictions (Numbers xxiii. 8—10; 19—24; and xxiv. 4—9) should be considered connectedly, and the end or climax of them is at chap. xxiv. 9, where Balaam, having prophetically foreseen the future glorious destiny of Israel, even unto the very days of Messiah, concludes by pronouncing the well-known blessing given unto Abraham, "Blessed is he that blesseth thee, and cursed is he that curseth thee." This blessing Balaam connects with Israel's victories over their enemies, and those victories with the coming of Messiah (chap. xxiii. 21—24; and xxiv. 7—9); and the whole is explained and referred to *the latter days* in chap. xiv. 14—19. For I take; 1. Chap. xxiii. 21, xxiv. 7, and xxiv. 17, to be each of them a prophecy of the same King-Messiah:—2. Chap. xxiii. 22, and xxiv. 8, to be parallel allusions to the deliverance from Egypt as an earnest of:—3. Chap. xxiii. 23, 24, xxiv. 8, 9, and xxiv. 17, 18, the

fulfilment of these parallel predictions of victory yet to be obtained on the mystical Edom, Moab, &c., in these *latter days*. (Chap. xxiv. 14.) For the *primary* reference of these great predictions, whether to Saul, or David, or Solomon (for all these are mentioned by commentators) will not enable us to establish their fulfilment, nor to meet the manifest reference to Messiah which they (particularly chap. xxiii. 21, and xxiv. 17) contain. See Faber's "Eight Dissers.," vol. i., p. 309, on Seth; and compare chap. xxiii. 24, and xxiv. 8, 9, with the context of the following from Micah:—"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through, both treadeth down and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off." Chap. v. 8, 9.) See also Patrick's note on chap. xxiv. 9, "Who shall set him up?" which of itself might suggest the non-fulfilment of the prophecy. I attach to Balaam's recital of the promise, "Blessed is he that blesseth thee, and cursed is he that curseth thee," a *prophetical* force similar to that which belongs to the rest of the context, and maintain that as this held true in David's days, when the *type* came, so it still holds true in Messiah's days, and shall still hold true when He the great *Antitype* shall come again, when the mystical Edom, and Moab, and every Seth, *i.e.*, every system of Gentile idolatry, shall be destroyed.

The blessing in Balaam's mouth is unqualified, and perpetual even during the days of Messiah, of which he prophesied; and consequent upon the blessing is, as we have shown, the inheritance—the perpetual inheritance of the land. (Gen. xxviii. 3, 4.)

[6.] From all these considerations I conclude that the *gift* of the land to Abraham and his seed was unqualified and perpetual—as unqualified and perpetual as the national *blessing* through Abraham, Isaac, and Jacob—as unqualified and perpetual as the *promise of Messiah*. That, in short, as we before mentioned *two*, so here we note *three* articles constituting the immutable covenant which God confirmed with an oath to Abraham: 1. "To thee and to thy seed will I give this land." 2. "Blessed is he that blesseth thee." 3. "In thee shall all the nations of the earth be blessed"—these three, I say, are the articles given by Moses of the Abrahamic covenant, which covenant is perpetual as the world. But if so, nothing is more certain than that

those promises have *never yet been fulfilled.* "Indeed, the whole time that the Jews have possessed the land, from their entrance into it to the first captivity by Nebuchadnezzar, was, according to the ordinary chronology, 867 years: and if Mr. Clinton's number of the interval of the Judges be adopted, 1000 years. About 600 more years will take in the period from the restoration from Babylon to the Roman captivity. View this in connexion with the promises of the continued, peaceful, uninterrupted, and *everlasting* possession foretold in the prophecies, and see the force of the prayer God himself puts into the lips of his people: 'Return for thy servant's sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while. Our adversaries have trodden down thy sanctuary.'" (Isaiah lxiii. 17, 18.) And, with reference to Josh. xxi. 43, "Large as these words are, it is clear that several parts of the promises to Abraham, Isaac, and Jacob were not then fulfilled. The promise, for instance, 'In thy seed shall all the nations of the earth be blessed,' remained then unfulfilled, and in the very next book of Judges we have details of conflicts with unsubdued inhabitants of the land. But the triumphant and undisputed possession of the land *at that time* was indeed literally and exactly fulfilled. A similar mode of expression, 'There hath not failed one word of all his good promise which He promised by the hand of Moses his servant,' occurs (1 Kings viii. 56) on Solomon's dedication of the temple. This was another step onwards towards the complete accomplishment of God's purposes of love to Israel. Thus God's promises of grace have a growing accomplishment, and are said to be fulfilled at each stage of their accomplishment, which, in reality, becomes an earnest and pledge of their final completion." (Bick., "Rest. of Jews," Introd., p. 16.) Mr. Bickersteth's explanation is no doubt correct, and Holy Scripture and historical fact enable us to confirm it. It is certain that Israel has never yet entirely, peacefully, nor for any prolonged period possessed "the land which God sware unto their fathers;" and even as regards the times of Joshua, Mr. Bickersteth's acknowledgment that "the triumphant and undisputed possession of the land at that time was indeed literally and exactly fulfilled," must be taken with a qualification; which qualification is justified by Judges xviii. 1, "In those days the tribe of the Danites sought them an inheritance to dwell in, for *unto that day* inheritance had not fallen unto them among the tribes of Israel;" the words "all their," which I have omitted, are

not in the original. But see Josh. xix. 47. The fact would seem to be that Joshua must be understood as speaking with reference to the Book of Moses: the expulsion of the Canaanites, Israel had been told, was to be a *gradual* process, in mercy to Israel, occupying much time. (Deut. vii. 22.) This Joshua knew, and that the promise of the Most High was certain; he expresses, therefore, the full accomplishment of the promises according to the terms in which they had been delivered, sufficiently, fully sufficiently, for Israel's *national purposes* up to that time, but not the less to be more fully accomplished if they were obedient, as the nation multiplied and developed its exigencies more fully.

To this part of the subject I shall add but one observation more, taken also from Mr. Bickersteth: "We must take care not to confound the covenant with Abraham and the covenant at Sinai. The Abrahamic covenant had both the land of Canaan and the posterity of Abraham, as well as Christ our Lord for its promises; and the apostle expressly assures us that 'the covenant which was confirmed before of God in Christ, the law, which was 430 years after, cannot disannul that it should make the promise of none effect.'" ... "The Abrahamic covenant is confirmed again and again, notwithstanding all the sins of Israel (Micah vii. 18, 20; Luke i. 70, 75), and can never be disannulled." Heb. vi. 13—19. ("Rest. of Jews," Introd., p. 52, an admirable observation, to which I shall revert in another chapter.)

The gift of Palestine to Israel, therefore, was perpetual and immutable; from Lebanon to the wilderness, from Euphrates to the Mediterranean that land belongs to the sons of Israel; if so, then—

1. They have yet to be nationally *restored*, for they have never yet experienced the fulfilment of this promise, which, as God and the Holy Bible are true, remains to be accomplished even at this day. The truth of Christianity is involved in this restoration of the Jews; that restoration and its consequences will be the grand consummation of the evidences of our faith.

2. In any disposition to be made at a coming time of that Holy Land, it never can be assigned rightfully to any but the sons of Jacob; the nation that shall presume to lay its hand on Palestine will tempt the curse of Almighty God, and in that presumption will find the signal for its ruin. In this prophecy of Ezekiel xxxviii. 39 before us, the prophet terms it, even gazing into the *latter days*, "the land of God:" "I will bring thee against *my* land" (chap. xxxviii. 16);

and the corresponding judgment is, "I will call for a sword against him throughout all *my* mountains." (Ver. 21.) May my beloved country in that day be the asserter of the rights of Israel; may she discountenance and condemn; if necessary in God's will, may she actively oppose any attempt to alienate that land; may she sound the first signal trumpet for the recal of Israel; and when that last of Jacob's troubles shall arrive, may she be found (as I believe she will) Israel's firm friend, and the uncompromising, irreconcileable adversary of the two-fold Antichrist.

[III.] I would preface the conclusion of this chapter by observing that it seems hardly necessary to insist upon what is so manifest, viz., the unconditional and literal import of the prophecy contained in Ezek. xxxviii., xxxix. Its *unconditional* character may be perceived from this fact, in addition to its strictly *prophetical* nature, that it might be described rather as a prophecy of judgment against certain Gentiles, than as one of blessing upon Jews. The advantages depicted result to Israel merely as a *consequence* of certain chastisements, which the prophet assures us will, in the day of Christianity, be inflicted upon those Gentiles, whom he describes merely by reciting the names of their first progenitors. Whoever these Gentiles are (and we have as yet made no attempt to identify them), the judgments detailed are most affirmatively predicted, and the blessings resulting to Israel, as the consequence, must needs be considered as affirmative and unconditional as the judgments upon their foes from which they are derived. As to the fact that Ezekiel's meaning in this prophecy is undoubtedly literal, and not *figurative*, it may be perceived sufficiently from the specification of "The Valley of the Passengers on the East of the Sea," such a description can have no meaning as applied to the Christian Church; and yet, upon all that Ezekiel connects with that single prediction, the whole prophecy may be said to depend, for in that very spot is placed the great destruction of Gog's army, which constitutes the catastrophe of this whole piece, and the whole becomes immediately as literal as the *scene* fixed for the accomplishment of its principal part. Without, then, dwelling more upon the literal and absolute character of the prophecy, I briefly collect for reconsideration its more prominent predictions.

[1.] Ezekiel foretels that, at some period not particularly specified, but during "the latter days," which we know, from other parts of Scripture, to mean the Christian dispensation, that during the Christian dispensation certain powers, or nations, whom he describes by the names Magog, Meshech, Tubal, Gomer, Persia, &c., and puts under the chieftainship of Gog, shall come up into, and shall successfully occupy, the entire land of Israel. This combination of people he *individualises*, and, by so doing, conveys to his readers the conviction that they constitute a confederacy of people united in one common cause, in an undertaking which the prophet sufficiently portrays to mark its warlike character. At the time this military confederacy of people, whom Ezekiel says generally come from parts of *the north; generally*, because, at the time he spake, he was not in Palestine; at the time it comes into the land of Israel, the people of that land, whom he terms *the house of Israel*, will be residing in it under conditions implying that they will be perhaps unexpecting, but certainly unprepared for, the emergencies of war. These people, so inhabiting the land of Israel at the time of Gog's invasion, we are sure must be *literal* sons of Jacob, for the word "Israel" must be interpreted consistently all through the chapters; so that, if "house of Israel" means not literal Israel, then "land of Israel," "mountains of Israel," &c., &c., as used in these chapters, mean not any parts of the literal land, but must be taken figuratively, and the whole prophecy become, in consequence, figurative also, a character which we find it cannot rationally sustain. But if so, the converse is true; if the land be literal, then the people mentioned is literal; and Ezekiel is found to predict, by implication, the *restoration* of the whole house of Israel to Palestine at some time yet to come, for we are sure that no part of this prophecy has ever been fulfilled, particularly during the Christian dispensation, to which it is limited; a restoration to take place before Gog's invasion of the land.

[2.] This prediction by implication of Israel's restoration is from that, its very nature, peculiarly strong; the indirect character of it, in fact, constitutes its force. It is a quiet assumption, on the prophet's part, that Israel's restoration, *in the latter days*, is in known accordance with the mind of his Creator, as already revealed by his servants the prophets, is in complete unison and accord with other prophecies already delivered by Ezekiel himself, with a chain of prophecies given

by him, of which chaps. xxxviii. and xxxix. are, in reality, the conclusion. Accordingly we find, upon examination, that the *perpetuity* of the gift of Canaan to Abraham and his seed, absolute in the terms of its first assignment, equally unconditional and unlimited in those of its repetition and confirmation, to Isaac and to Jacob, perpetual as the covenant of Noah, and inseparably allied to promises as unconditional, and unchangeable, as the prediction of Messiah, and described as such specifically by David; we find that this perpetuity of the gift of Canaan is calculated to assure us that Ezekiel's assumption in these chapters of Israel's restoration in the latter days was not only in accordance with his own previous prophecies, and those of other prophets whom he refers to, but also with a known and recognised *position*, or relationship, of the Israelites as the *covenanted* people of the Most High, to whom the possession of that land rightly and perpetually appertains; a right which, as shall be shown in its proper place, the penalties of the broken Levitical covenant *could* not contravene; a position of the people Israel acknowledged of the Almighty as to that land, when He terms it, through the prophet, "*my* mountains," "*my* land," in the latter days.

Ezekiel having thus implied a restoration of the whole house of Israel, and having clearly foretold the confederacy of northern powers against him so restored, tells us further that this confederacy, successful in its entire occupation of the land, successful also in the incapacity of Israel to resist it *at large*, shall nevertheless be soon and completely overthrown. Along the coasts, upon the hills, and in the plains, particularly in that highway valley east of Tiberias, this multitudinous force will be suddenly, and simultaneously, destroyed; so suddenly and simultaneously, that the hand of the Lord shall be felt and acknowledged by Jew and Gentile foeman alike, although the operation of second causes is not excluded. Storm, and pestilence, and intestine divisions, with perhaps the embarrassment of hostilities from other nations, these will aid in that work of fearful destruction, which still, from its suddenness and extent, will be felt to be miraculous; from conviction of which truth results, though in a manner which Ezekiel was not commissioned specifically to describe, the conversion of Israel to Christianity.

[3.] That this conversion is predicted becomes clear, from the consideration that the prophecy appertains to the Christian dispensation,

and that, as the result of Gog's overthrow, Israel is said not only "to know the Lord," but also to know Him under the influence of the outpoured Spirit of Grace: now "to know the Lord," as taught of the Holy Ghost, in times of Christianity, is to know God in Christ, *i.e.*, to be converted to Christianity; and this being the result of Gog's overthrow in the land of Israel, in sight of the people Israel therein restored, it is manifest the conversion is predicted by Ezekiel to take place *after* the restoration. This subsequence of the conversion to the restoration is expressed in three different ways, one of which is so precise as to admit of no questioning, nor charge of ambiguity, though each of them is sufficiently strong for the purpose; for, besides the peculiar force of the verbal noun constructed with בְּ, which was explained in the second chapter of this work, and of which we have here given additional and clear examples, there was a peculiar force of וְ, in arguing upon which we were sustained by the great authorities of Noldius and Gesenius, who, writing merely as Hebrew critics, and without reference to Israel, or his restoration, mark, the first of them, these very passages as examples of that peculiar use of וְ from which our argument is adduced, and the other of them, that peculiar construction of וְ, preceded by the verbal noun with בְּ, which gives it here that by which it justifies our conclusion, viz., the force of a *particle of time*. Whether we say, "*Thus* Israel shall know the Lord," according to Noldius, or "*Then* Israel shall know the Lord," according to Gesenius, viz., by, or at the time, of Gog's destruction, matters not, for, in each case, *the knowing the Lord* is made the *consequence* of, and therefore *subsequent* to, that destruction. But, as shewn, to know the Lord, taught by the Holy Spirit, as the phrase is here used by Ezekiel, must mean, *in the latter days*, conversion to Christianity; and, since Gog's destruction takes place in the eyes of Israel, within the Holy Land, this conversion must be *after* the restoration.

But, clear as this argument is, Ezekiel has not left us to it alone. He positively and definitely states that Israel's knowledge of the Lord, taught by the Holy Ghost, *i.e.*, conversion, shall date *from* that time, and, therefore, shall not commence before. This we showed by a collation of examples, at p. 256, from Noldius, was the literal force of the Hebrew phrase מִן־הַיּוֹם הַהוּא וָהָלְאָה *from that day and forward*, and that Noldius, collating passages in elucidation of the phrase, merely as a Hebrew scholar, adduces our very passage in Ezekiel

as a proof of its force. This statement is precise, and the argument that Israel's conversion will be *after* the restoration unanswerable, *provided* that our explanation of the prediction, "They shall know that I am the Lord," taken in connexion with the other, "For I have (*i.e.*, I certainly will *at that time*) poured out *my Spirit* upon the house of Israel," in the latter days—that it means, and must mean, conversion to Christianity, be a sound explanation, as I believe it is. Nor is this the whole argument, for,

Not only does Ezekiel enable us to see that the conversion of Israel will be after the restoration, but also that it will be a *national* conversion after a *national* restoration, because, all through the chapters, he describes the people who hold the land, when Gog invades it, by *national* terms—*house of Israel, people of Israel*, &c., &c.; and consistency of interpretation with other parts of Scripture, and of this chapter with itself, requires that we understand this of a competent representation of *both houses;* though to what extent, and under what precedence, or priority, or government, other Scriptures may, but Ezekiel's do not, explain. A competent representation of all the people, at least of the two houses, if not of all the tribes, will be in the Holy Land when Gog invades it. But if so, then the conversion, which results from Gog's overthrow, is *national*, and dates from that time and *forward, i.e., not before;* and their theory is directly opposite to Ezekiel's prediction who state that Israel, or any national representation of it, will be restored to the Holy Land, in a state of conversion to Christianity. Accordingly, when, in chap. ix., *infrà*, we come to Mr. Faber on this prophecy, we shall find him fully admitting that *Israel as a nation* is repossessed of the Holy Land *before* Gog invades it.

I intreat the reader to throw off all prejudice before he proceeds to read the next two chapters, in which, with God's blessing, I shall endeavour gradually to unveil the nations of Gog's confederacy, as well as to identify the Tarshish, which opposes them.

CHAPTER VII.

"THY SONS, O GREECE."—ZECH. IX. 13.

THE prophecy to which our attention is now about to be directed extends through the ninth and tenth chapters of Zechariah. The eleventh may also (upon Lowth's authority) be regarded as a continuation of it; but, as all those parts of the prophecy which peculiarly demand consideration, in connexion with our present subject, are contained in the ninth and tenth chapters, we shall confine our observations to them. There seems no good reason for doubting that the six concluding chapters of Zechariah belong really to the book of that prophet; but, however, as Archbishop Newcome, who inclined to the contrary opinion, observes, "whoever wrote them, their divine authority is established by the two quotations from them in the New Testament, chaps. ix. 9, and xi. 12, 13." See Matt. xxi. 5, and xxvii. 9—16, and refer to Henderson's "Minor Prophets," where the question of authorship is discussed, pp. 362—365, and decided in favour of Zechariah.

[I.] Our purpose is not only to show that chaps. ix. and x. undoubtedly predict the future restoration and conversion of the twelve tribes of Jacob, but also (and this is our especial object) that they supply us with a remarkable index to Israel's great adversary in the confederated armies, as predicted in Ezek. xxxviii., xxxix., by assuring us that identified with that confederacy will be found, either in a national or a mystical sense, or both, a power denominated by Zechariah *Javan*, which means, and, in Holy Scripture, always did mean, the country still denominated by Europeans *Greece*. Greece, in a territorial, or mystical sense, or both, Zechariah informs us will be joined with the unholy confederacy of northern powers, against the land and peace of restored Israel in these latter days. I shall commence the investigation by endeavouring to give a synopsis of these two chapters.

Chap. ix. 1—6. The prophet commences by foretelling God's judg-

ments upon Syria, through Damascus, and Hamath (Antioch), its chief cities, and also upon the coasts of Palestine, through Tyre and Sidon, and the cities of the Philistines, the inhabitants of all which places, both Syrians and Philistines, were well-known enemies of the Jews. He foretels these judgments in language which carries their fulfilment *into the times of Christianity*, a fact which certainly has been overlooked by some annotators, who, nevertheless, have very decidedly settled the application, as they think, of these prophecies, vers. 7, 8. In contrast with these judgments, he foretels God's mercies towards the house of Israel, and that the strongholds of Philistia should be recovered by Israel as completely as King David expelled the Jebusite from the stronghold of Zion. A parallel seems to be drawn between the exploits of the literal David (2 Sam. viii.), and those yet to be accomplished by Messiah. These predictions, also, are delivered in language which extend their completion to the times of Christianity (vers. 9—11). The prophet, having thus predicted the destruction of Israel's enemies, and the future safety and exaltation of that people, in language which, though distantly, yet certainly, describes the times of Messiah, immediately delivers, by a natural sequence, another prediction, which, to Christians, notoriously identifies the times of his predictions as those of Jesus Christ :— "Rejoice greatly, O daughter of Zion ; shout, O daughter of Jerusalem ; behold, thy King cometh unto thee ; He is just, and having salvation, lowly, and riding upon an ass, and a colt the foal of an ass." (Matt. xxi. 5.) It will be seen that this prediction also embraces the *entire era* of Christianity; so that, although the first part of it (ver. 9) has been fulfilled, as we know, the rest (vers. 10, 11) yet remains to be accomplished (vers. 12—17). The prophet, in these verses, particularly describes the incidents of Israel's final deliverance, the contest being described as one between Greece and Zion, in which Zion, comparatively helpless as to natural resources, is delivered by a supernatural manifestation of the power of God. As this extraordinary part of the prophecy has customarily received another interpretation, to it especially our attention must be directed ; and it will be shown, I believe, that the prophecy has been previously misapplied.

Chap. x. may be considered a reiteration, and enlargement, of the preceding. The victory of Israel over his enemies, the victory of a representation of both houses, their progressing restoration, their

peaceful establishment in the Holy Land, and their conversion to Christianity, are, in various ways, severally foretold.

[1.] It is plain that our first great object, in endeavouring to understand this prophecy, should be, if possible, to satisfy ourselves that the times of its accomplishment actually belong to the Christian dispensation. For this purpose it will be necessary carefully to reflect upon the various descriptions of these times, by which, as we think, Zechariah authorizes us to apply the prophecy to them, and to consider it, on that account, hitherto unfulfilled.

As regards the predictions of judgment upon Damascus and Hamath, Tyre, Sidon, and the cities of the Philistines (chap. ix. 1—15), the first idea which occurs to the mind is that they were fully accomplished before the times of Christianity; that, for example, the punishment of Tyre was inflicted through Alexander the Great, and that of the cities of Philistia wrought, under God, by the Maccabees, to whose times the commentators generally refer the prophecy. But (not at present to dwell upon ver. 1—"When the eyes of man, as of all the tribes of Israel, shall be towards the Lord") the fact is not so; for, in times far later than those of the Maccabees, the cities of Philistia yet remained cities of considerable pretensions, as Antioch and Damascus yet remain in ours. For the character of the judgments predicted should be carefully noticed. It is not simply that the power of such cities should be reduced, or destroyed; nor merely that they should pass under the lordship, or dominion, of others; nor yet that they should be possessed or inhabited by a different people than Syrians, or Philistines, whether such new possessors be Jews or Gentiles; such was not the character of these predictions; but that, at least as regards *some* of these cities, they should be utterly devastated, and *one* of them is specified in a peculiar manner:—"Ashkelon shall not be inhabited." (Ver. 5.) Let it, therefore, be readily admitted that these judgments *began* to be accomplished in times antecedent to Christianity, even by Alexander, or by the Maccabees; still, if we can show that, only in *one* instance, they had not yet been fully accomplished in times lying within the Christian dispensation, that one instance will be sufficient to prove that the prophetic mind travelled on into that æra of the world to which we are arguing these predictions must be referred.

Thus Dr. Keith, speaking of Ashkelon, and referring to the passage before us, observes ("Evidences from Prophecy," pp. 367—369):—"Each of these cities, Gaza, Ashkelon, and Ashdod, was the See of a Bishop, from the days of Constantine to the invasion of the Saracens. And, as a decisive proof of their existence as cities long subsequent to the delivery of the predictions, it may be further remarked that different coins of each of these very cities are extant, and are copied and described in several accounts of ancient coins." For authority he refers to Reland's "Palestine." And, continuing to speak of Ashkelon particularly, he says, "Set down by *name*, tenantless as it is, it was long otherwise with Ashkelon than with many of the unarmed cities of the land of Israel, of which we never read that they withstood a foe after the Romans *besieged* the Jews *in all their gates*. A reiterated account need not be here given of the beauty, as well as the strength of that celebrated fortress, or of the most famous of its sieges, when it long resisted and repelled the power of the combined host of the Crusaders, by sea and land, and yielded at last 'on honourable terms,' when the consuming flames—of which the fuel was laid by the besieged for the destruction of a fort laid against it—made a breach in the wall which proved the death-bed of the assailing Templars. Dismantled, and renewed, again and again, in the days of Saladin of Egypt, and Richard of England, its fortifications were at length utterly destroyed by Sultan Bibars, in the year 1270."

Thus, therefore, it is clear that, so late even as the year A.D. 1270, a part of Zechariah's prophecy before us had not been fulfilled; and that, therefore, Zechariah, by these very predictions of judgment upon the coast of Philistia, *carries us down into the Christian era;* no matter what other parts of the prophecy be supposed to have been previously fulfilled. This is what we are engaged in proving; and some suspicion of the kind appears to have occurred to Archbishop Newcome, though for a different purpose:—"For where do we find Damascus destroyed from Zachary's to our Saviour's time? For to come under the hands of new masters, or suffer some description of pillaging, *doth not seem to satisfy* the intent of the prophecy. And, for the Philistines, though it be true that Alexander destroyed Gaza (because it held out long against him, and he was wounded there), yet it appears *not* that any such desolation befel Ashkelon, whereby it should not be inhabited, or Ashdod." ("Minor Prophets," p. 195.)

[2.] But this prophecy of judgment upon Israel's enemies extends through the first eight verses of chap. ix., and, in the course of it, the prophet employs two particular modes of description, by which he shows that times even yet to come are predicted.

First, is the following :—"When the eyes of man, as well as of *all the tribes of Israel*, shall be towards the Lord." (Chap. ix. 1.) The Hebrew is כִּי לַיהוָה עֵין אָדָם וְכֹל שִׁבְטֵי יִשְׂרָאֵל, of which the translation from the English Version is given above, and is, we believe, correct. However, it is attempted to say the Hebrew may be thus translated :—"For the eyes of the Lord are upon man as well as upon all the tribes of Israel." An interpretation, of which Lowth and Henry admit the possibility, but reject it ; while Scott appears to consider it unworthy of notice : and, indeed, may it not be questioned whether such a rendering be permissible ? The highest modern authority that can be cited for it is Gesenius. He alludes to the place at p. 1,018 of his "Thesaurus," and interprets it thus :—"Iovæ est oculus *in* homines, et omnes tribus Israelis"—*The Lord's eye is upon man, and all the tribes of Israel*—and directly explains his interpretation thus :—"Oculus ejus defixus est in Israelitas et reliquos populos ; illis benè cupit, his malè"—*His eye is fixed upon the Israelites, and other people; upon those* (the Israelites) *for favour, upon these* (the Gentiles) for *chastisement.* We see at once that, supposing this rendering to be perfectly correct, then Gesenius's authority at once supports the conclusion we are seeking, for he interprets the passage, "The Lord's eye is favourably directed upon *all* the tribes of Israel ;" and therefore we say the prophecy is unfulfilled, for, since Zechariah's days, *all* the tribes of Israel have never experienced the favour of God.

But whoever refers to Gesenius will find that his manner of alluding to this passage is by no means clear or satisfactory. He is explaining עַיִן under the head *oculus*, when it is used in mediate construction ; עַל אֶל, or בְּ, following in such expressions as שִׂים עַיִן עַל *he turned the eye upon*—any object. Hence in the whole clause "oculus *e.*" the use of one of these particles to mark the *direction* of עַיִן is implied ; it is the very use of the word Gesenius is dealing with. He then abruptly introduces Zech. ix. 1, in which *no* such particle is used to indicate any *direction* of עַיִן *eye* towards אָדָם *man*, the direction which the proposed translation implies ; and he does so for the purpose

of showing that the ideas "benevolentiæ et malevolentiæ" are included in the same use of עַיִן in this particular passage. But the passage is utterly wanting (according to Gesenius's own interpretation "*in* homines," &c.) in the very characteristic which alone would justify its being placed among such examples, viz., the insertion of *one* of the particles above mentioned to mark the *direction* of עַיִן towards אָדָם; and Gesenius gives no reason, either by supposing an ellipsis of the particle, or otherwise, for his nevertheless placing the passage among them; neither does he produce any similar example. On this account, I doubt whether this place, in his "Thesaurus," can carry entire conviction to the mind.

Newcome, indeed, informs us, in his "Minor Prophets," p. 195, that "Houbigant supplies עַל before אָדָם;" and he himself suggests בְּ, adding that "thus the sense is agreeable to the ancient versions, and Chaldee, where we find 'For the Lord seeth men,' &c., 'For the sons of man are manifest to the Lord,' &c." But I reject both Houbigant's suggestion and his own, because I shall show that the passage has a particle marking the direction of עַיִן *the eye* towards יְהוָה *The Lord*, consistently with *Biblical usage;* אָדָם and עַיִן stand together in what is termed by Lee *definite construction*, proving that the עַיִן here mentioned is the *property* of אָדָם. (See Lee's "Gram.," p. 290.)

Of the use of these particles אֶל, עַל, and בְּ, as marking the direction of the eye towards its object, there are, of course, abundant examples; for instance, אֶל, in Ps. xxxiv. 15, cxxi. 1, cxli. 8; Isa. xvii. 7; Ezek. xviii. 6; &c., &c.; עַל, Ezra v. 5; Ps. xxxiii. 18; Jerem. xvi. 17; Zech. xii. 4, &c., &c.; and בְּ, Ruth ii. 9; Job vii. 8; Mic. iv. 11; Amos ix. 8, &c., &c. But there is another particle also so used, and carefully used, by Zechariah, in chap. ix. 1, for this very purpose; that particle is לְ, and the following are clear examples:—"O Lord, are not thine eyes *upon* the truth?"—לֶאֱמוּנָה (Jerem. v. 3); and, "Mine enemy sharpeneth his eye *upon* me"—לִי. What need to suppose the *ellipsis* of a particle? what need to wrest עַיִן from אָדָם, and the subsequent clause, to which it naturally belongs? when Zechariah has, by a *Biblical use* of the particle לְ, marked the *direction* he intended for עַיִן:—"For *towards* the Lord is the eye of man and of all the tribes of Israel." Take more examples. Noldius, p. 396, "Concord. Part.:"—"Hearken *unto* the voice of my cry, my King and my God." (Ps. v. 2.)

"Behold the eye of the Lord is *upon* (אֶל) them that fear Him; *upon* (לְ) them that hope in his mercy." (Ps. xxxiii. 18.) Where לְ and אֶל are used similarly. "I will cry *unto* God most high, unto God that performeth all things for me." (Ps. lvii. 2.) "Look well *to* thy herds;" שִׁית לִבְּךָ לְ *set thine heart* to (Prov. xxvii. 23); "*To* the law and *to* the testimony, if they speak not," &c. (Isa. viii. 20); "Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our souls is *to* thy name, and *to* the remembrance of thee." (Isa. xxvi. 8.) Thus, by examining Noldius, we find that in Biblical usage the direction of the *eye*, the *ear*, the *voice*, the *affections*, &c., &c., to their object, are denoted by the prefix לְ before it; and *he specifically mentions* our example, Zech. ix. 1, among them:—לַיהוָה עֵין אָדָם "To, or *towards*, the Lord the eye of man."

For such reasons I venture to reject the proposed reading, "For the eyes of the Lord are upon man," &c., and to follow Lowth and Noldius in adopting the Authorized Version, "When the eyes of man, as well as of all the tribes of Israel, are towards the Lord." So, too, Henderson:—"But it is more natural to regard עֵין in construction with אָדָם וגו׳. The reference will then be to the effect produced upon the minds of others, as well as of the Israelites, by the success and progress of the army of Alexander. Apprehensive of danger, they should be compelled to *look to Jehovah alone* for deliverance." ("Minor Prophets," p. 407.) And Munster:—"Futurum quoquè dicit Propheta ut illo tempore oculi omnium hominum, et non tantùm Israelitarum, *respiciant ad Dominum*, et abjiciant cuncta idola." ("Crit. Sacr.") And similarly Vatablus. Surely the rendering is sufficiently supported; and it follows that, since Zechariah describes the era of his prophecy's fulfilment as one when *all* the tribes of Israel, and *mankind* at large (אָדָם, as at Isa. ii. 22), will look unto God in accepted faith, therefore the prophecy is *not* yet fulfilled; for since Zechariah's days, *all* the tribes of Israel have not looked unto the Lord in the manner implied. We may take Henderson's idea, if we please, "Look to Jehovah alone for deliverance;" it is the direction of the eye to Jehovah, in faithful expectation and prayer.

[3.] There is another slight variation between the renderings of this passage, which should be noticed. Some translate it, "The eyes of man, even of all the tribes of Israel, are towards the Lord," thus making *man* to be only equivalent to *all the tribes*. Henry and Lowth

take it thus; but Gesenius, as we have seen, renders it "reliquos populos," taking man to indicate people other than the Israelites; to which Henderson agrees. Gesenius seems to understand by it the *enemies* of Israel, but that was almost a consequence of the error in his interpretation just explained. The word אָדָם seems to be used here in its sense of *mankind*:—"Collectivè de genere humano" (Fürst); of which many examples may be found:—"When the eye of all mankind, as well as of all the tribes of Israel, shall be towards the Lord." A similar use of אָדָם is at Isa. ii. 22, just referred to:—"Cease ye from *man*, whose breath is in his nostrils; for wherein is he to be accounted of?"

This is an observation of importance, for it describes the time when Zechariah's prophecy will be fulfilled, as then, when the eyes of the Gentiles, and of all Israel also, will be *toward the Lord*. But the eyes of the Gentiles are towards the Lord *in Christ*, and never are, or can be, *scripturally* otherwise; into the Church of *Christ*, and not until after his exaltation, were the Gentiles called; then only they began to *look to the Lord;* hence the verse is at once an assertion of Christ's *divinity* (for the word used is יְהוָה), and also amounts to a prediction of *the conversion of all Israel;* hence also, again, the prophecy remains yet *unfulfilled;* for all the tribes are to look to the Lord, as the Gentiles look, viz., towards *God in Christ*, "which may denote that the troubles would continue until the coming of Christ, when the eyes of men in general, as of all the tribes of Israel, would be fixed upon the *true* God." Thus Scott perceived that the language carries us into the Christian dispensation, and, therefore, that the prophecy cannot be limited, as commentators have limited it, to the times of Alexander, the Maccabees, and such folk.

[4.] Again, we know that the prophecy is unfulfilled from chap. x. 4: "Out of him (*i.e.*, Judah) shall come forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together." "Out of *him* shall come forth," so also by Lowth. It is clearly a prediction of some kind of blessing to Israel. Lowth admits this, but (like others) interprets "out of *him*" to mean "out of *God*," or owing to God's favour, the Jews are furnished with the corner, the nail, the battle bow, the *oppressor;* for he clearly admits that those several titles must be referred to one *class* of gifts *beneficial to Israel*. This necessarily involved a change of the word "oppressor," which

could indicate no blessing at all. Accordingly he informs us that, "As the Greek word τύραννος was at first equivalent in signification to a *king*, but afterwards degenerated into a *worse denomination*," so the Hebrew נֹגֵשׂ usually signifies an "oppressor," but is sometimes taken in a general sense for *prince* or *governor*. But unfortunately the cases of τύραννος and נֹגֵשׂ are not by any means parallel. For נֹגֵשׂ never "degenerated into a worse denomination," nor could it, for it was "at first equivalent" simply to *oppressor*, and that in a sense most hateful to the Israelites. It is ever used thus in the Pentateuch, "task-masters," &c., &c. (Exod. iii. 7; v. 6, 10, 13, 14.) Nor is it ever used elsewhere for governors or princes in a *good* sense; but governors, and princes, and generals may become *oppressors*; and therefore the word may sometimes stand for them in a *bad* sense. The word occurs in various forms altogether twenty-two times in the Hebrew, and always in a *bad* sense. (See Fürst, "Concord.," p. 680.) I therefore reject the emendation of Lowth, Newcome, and Henderson; each of whom would render it simply "ruler;" or, if more than that, ruler in a *good* sense. Take a few examples:—Job, the most ancient user of the term, says of the wild ass, "He scorneth the multitude of the city, neither regardeth he the crying of the *driver*." (Chap. ix. 7.) Again, "There the wicked cease from troubling, and the weary are at rest; there the prisoners rest together, they hear not the voice of the *oppressor*." The instances in Exodus are familiarly known. Again (2 Kings xxiii. 35), "He taxed the land to give the money according to the commandment of Pharaoh; he *exacted* the silver and the gold of the people of the land." So 1 Sam. xiii. 6, and xiv. 24, "The people were *distressed*" by the Philistines, and hid themselves in caves, &c., &c.; "the men of Israel were *distressed* that day, for Saul had adjured the people, saying, Cursed," &c. And again (Isaiah liii. 7), "He was *oppressed*, and he was afflicted, yet he opened not his mouth." Similarly Isaiah ix. 4; Dan. xi. 20, a "raiser of taxes," which Gesenius quotes, and places Zech. ix. 8 beside it, (See "Thesaurus," p. 851,) taking the two similarly. The references given by Gesenius are Isaiah iii. 12; xiv. 2; lx. 17; and our Zech. x. 4, rendered in the first two cases *oppressors*, in the third *exactors*, *i.e.*, these three in a *bad* sense, as the context requires; and the fourth (Zech. x. 4) is understood similarly. So Drusius, "Exactor, qui fructus prædiorum, nomina et pecuniam, vel qui tributum exigat, q.d. Liberabitur a *jugo Gentium*. Vel exactor, *i.e.*, *oppressor*; nam

לָחַץ etiàm opprimere significat, לָחַץ." ("Crit. Sacr.") Fürst's definition should also be referred to. The passage quoted by Lowth and by Newcome, viz., Isaiah lx. 17, as though the word were there used merely for *ruler*, is evidently misapprehended by them: "make their *exactors* righteousness," they would understand the word here as meaning princes or governors generally; whereas the force of the passage is, make even *bad* princes, even *wicked* governors, who would oppress even like Egyptian taskmasters, make *even them* righteousness. This view is not opposed to the Chaldee, which, alluded to by Lowth, here renders the word נֹגְשַׂיִךְ by שְׁלִטוֹנַיִךְ *thy princes.*

If, then, as Lowth admits, and we believe, the verse predicts *blessing* to Israel, and if, as is undoubtedly the case, נֹגֵשׂ is here correctly rendered *oppressor*, it follows that "out of *him*" cannot mean "out of *God*," but "out of *Judah;*" "out of Judah shall come forth the fortress, the commander, the implement of war, out of him every oppressor and means of oppression together." The truth is, Zechariah uses the word twice in the course of this prophecy, viz., chap. ix. 8, and x. 4, and in each verse to a similar purpose: "I will encamp about my house because of the army, because of him that passeth by, and because of him that returneth; and no *oppressor* shall pass through them any more." Lowth perceiving it to be a prediction of blessing, refers it to Judas Maccabeus and such men, adding, that the word translated *corner*, means sometimes *prince* or *leader;* and that translated *nail* signifies any person on whom others have a dependance, as also the public settlement of a state; and then (that the passage may square) he alters *oppressor* to mean commander in a good sense. Thus he admits the four words, *corner, nail, battle-bow*, and *oppressor* refer to the same *class* of blessings for Israel, but, as we have shown, misinterprets and improperly alters *oppressor.* Oppressor is used in a bad sense, therefore *nail, corner, battle-bow* are in a bad sense; and the blessing promised is that these curses shall be made to come out, to quit, Judah for ever. The fact that *oppressor* must be taken in the *bad* sense assigned to it by our Authorized Version will also serve to point out a strange inaccuracy of Scott's. He refers *corner* and *nail* to the Lord Jesus Christ: "This may be applied to Christ, the corner-stone and the uniting nail of his Church." But this is impossible, for the promise is of blessing, viz., that every oppressor shall come out of Judah and be got rid of; and if this be so, then in whatever sense the oppressor *comes out*, in that same

Christ *comes out* of Judah, *i.e.*, to be got rid of, which is impossible. M. Henry is best upon the passage, but he loses sight of the character of the verse as a prediction of blessing, and treats it merely as an *assertion of a fact.*

In the various renderings with which we meet of the words translated *corner* and *nail* there is no material difference. All agree in effect that they mean here the chief supports, military or civil, of a state. "A community is often expressed by an edifice or building, and the corresponding parts expressed by the same name. Hence as the largest stones or timbers are used in the angles to bind together and strengthen the sides of the building which meet them as a common centre, so the *angle* or *corner* metaphorically denotes the *chief personage* in a community on whom its strength and security chiefly depend. Accordingly we find פִּנּוֹת, properly *corners*, rendered *chief* in our English version (Judg. xx. 2; 1 Sam. xiv. 38), and in Isaiah xix. 13, they *that are the stay;* in the margin, *governors;* and Bishop Lowth, *chief pillars.* Therefore by פִּנָּה here may be understood the *commander-in-chief.*" (Blayney *in loco*, quoted by Faber, "Rest. of Jews," vol. ii., p. 270.) The application of the passage seems to depend upon the interpretation of oppressor as *governor*, whether it be in a good or bad sense. If it be in a *bad* sense (and I really believe there is no room to doubt it), then in no way can such a governor come out of the Lord to bring blessing to Judah; and, therefore, "out of him" means not out of *God*, but out of *Judah* himself: and the passage runs thus, "Out of Judah shall come forth the leaders of his enemies, out of him the implements of war, out of him every oppressor together;" and I take Zech. x. 4, and Zech. ix. 10 (where the same קֶשֶׁת מִלְחָמָה *bow of battle* is mentioned), and Zech. ix. 8 (where the same נֹגֵשׂ *oppressor*, is mentioned), to be predictions referring to the same times, and not either of them to be spirited away, as Dr. Henderson would dispose of chap. ix. 10, in his "Minor Prophets," p. 411. Out of Ephraim and out of Judah, out of the whole land of Israel is to be utterly removed every oppression and means of oppression in the times to which the prophet alludes. These times cannot be those of the Maccabees, or any which have yet elapsed. Ever since Zechariah's time oppressors and oppression have been the characteristic curses of Israel and his land—the days of the Maccabees and Maccabeans themselves not excepted. Palestine has ever been, and will be, until this prophecy is

fulfilled, the land of strongholds, and battlements, and munitions of war and oppressors. But Zechariah predicts a time yet to come when all these will *come out* of Judah together.

[5.] It is also to be noticed that in the deliverance thus predicted, he associates Judah and *Ephraim* together: "And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea to sea, and from the river even to the ends of the earth." (Chap. ix. 10.) "When I have bent Judah for me, filled the bow with *Ephraim*, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man." (Ver. 13.) "And I will strengthen the house of Judah, and save the house of Joseph; and I will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cut them off: for I am the Lord their God, and will hear them. And they of Ephraim shall be," &c., &c. (Chap. x. 6.) Zechariah uses the name *Ephraim* only in this prophecy, but that three times, and synonymously with house of Joseph at chap. x. 6. He also distinguishes between Israel and Judah, as the kingdom of the ten and the kingdom of the two, at chap. i. 19; viii. 13; and xi. 14; so that we cannot doubt but his meaning for Ephraim is sufficiently defined, and that he expresses by it the house or kingdom of the ten tribes. But at Zechariah's time, and since Zechariah's time, these ten tribes have never been restored nor reunited to Judah. At the times of the Maccabees they were not so, and a careful inspection of the history of these Maccabees will show that during these times not only the people of Ephraim is not referred to, but that the land of Ephraim is singularly undistinguished, or, rather, that it was discreditably distinguished; yet to the Maccabean times it has been the evil fashion to refer this prophecy!

But I maintain it is clear that, whenever this prophecy shall be fulfilled, a restoration of *Ephraim* and Judah, *i.e.*, a competent representation of *both houses* will have taken place, and that there will then be battlements, and implements of war, and leaders, and oppressors against them in their own land, but to be driven out of it once and for ever. This is that very thing which is continually insisted on all through the prophecy; and this is that in which Greece is involved, and from which the Lord himself delivers his people. Hence another

proof that Zechariah is foretelling times yet to come, is found in these predictions combining Ephraim and Judah, but particularly at chap. ix. 12—17, where he describes the time as one when "I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece;" and that day "when the Lord shall save them as the flock of his people;" the *one* united flock of his whole people. My object is at present to determine the time or era for this prophecy's accomplishment, without yet dwelling particularly either upon the nature of the predictions or the persons against whom they may have been uttered. Whatever, then, may be the accurate interpretation of this prophecy, it seems plain that, whenever it shall be fulfilled, a fair representation of both houses, viz., of Israel and Judah, embodied into one people, will be stirred up to war against certain other people constituting a power under the title or denomination, Greece. For the prophet first of all specifies Judah and Ephraim, the two and the ten, severally and apart, and he then intimates their union in action as a people by the comprehensive terms, "flock of his people," and "thy sons, O Zion," where Zion is an *unity* opposed to Greece similarly used. But up to the present time the history of Israel affords us no fulfilment of this prophecy. Since Zechariah's time, Ephraim has never been restored; Judah and Ephraim have never been joined together, neither have the Jews nor any section of them waged war with the power known as Græcia in the Holy Bible. Greece means, biblically, the power identified with that same territory which Xerxes once invaded and Alexander ruled; with such a power never did the Jews, or the Israelites, nor any nation of them wage war, much less conquer them; and the contentions with the Syrians, so disastrous to the Jews, do not fulfil the conditions of success here predicted to *united Israel* by Zechariah. The power of the Syrian kings was not identified with Biblical Greece, but with a territory perfectly distinct from it. Since Zechariah's time, no successes in battle have attended the Jews at all except the brief successes of the Maccabees, which are matters of history easily accessible, and will be shown to have been unduly referred to by commentators; those successes, however, were not gained against Græcia, nor by Judah and Ephraim together. And hence, again, I conclude this prophecy is *not yet fulfilled.*

[6.] The prediction at chap. x. 6 deserves particular attention:

"And I will strengthen the house of Judah, and I will save the house of Joseph, and I will *bring them again to place* them; for I have mercy upon them; and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them." *I will bring them again to place them*, or rather, *I will cause them to dwell.* There is some difficulty about the word הוֹשְׁבוֹתִים as "a mixed form, supposed by Kimchi, Abarbanel, and some others to have been artificially compounded of חֲשִׁיבֹתִים, the Hiphil of שׁוּב *to return*, and הוֹשַׁבְתִּים, the Hiphil of יָשַׁב *to sit*, or *dwell*, in order to express in one word both verbs as used by Jeremiah וַהֲשִׁיבֹתִים אֶל־הַמָּקוֹם הַזֶּה וְהוֹשַׁבְתִּים לָבֶטַח (chap. xxxii. 37); but it is far more probable that the word is a corruption of הוֹשַׁבְתִּים, introduced through inadvertence by some transcriber." (Henderson's "Minor. Proph.," p. 416.) Newcome having before informed us that the Targum, Syriac, and Vulgate support the present reading, while several MSS., with four printed editions, use חוֹשַׁבְתִּים, which, as Henderson observes, the LXX. supports by κατοικεῶ. With M. Henry on a former occasion we may say, "It comes all to one," for they who are to be thus restored will assuredly be *settled;* be restored to continue restored in peace; but I have preferred the latter rendering, and would translate the word *cause them to dwell, i.e.*, peacefully and continuously in the land. I take Zechariah's promise here to be precisely equivalent to that at Ezek. xxxvi. 11 (see p. 32, *suprà*): "I will settle you after your old estates," where the word used is really הוֹשַׁבְתִּי, as supported for this passage by the Septuagint. So Calvin upon the passage, "Those who minutely consider the rules of grammar say that the word is a compound, and means that God would not only restore the ten tribes, but also make them to dwell, *i.e.*, give them a *fixed* habitation in their country."

I regard these predictions (Ezek. xvi. 11; Zech. x. 6; and Ezek. xxxvii. 14), "And I shall *place* you in your own land," as exactly correspondent to each other. וְהִנַּחְתִּי and I will *place* you, *i.e.*, cause you to rest; lay up as an offering before me—place acceptably before me like the Mincha—an illustration to which I hope to refer again; and I anticipate the complete fulfilment of these predictions in the *tribal* allocation of all Israel, according to Ezek. xlviii., not until the complete and final overthrow of his last foe in Palestine. As regards Ezek. xxxvii. 14, the word there translated "*place* them," is used in various forms and combinations in the Hebrew Scriptures, and its invariable force is to place in a given state and leave so, to lay up the

priest's garments, the king, and set down an offering, &c., &c.; but I shall quote one prediction from a prophecy in which Old Babylon and her fate are types of another Babel of irreligion, with its legion of errors and black lies, in which the word employed there by Ezekiel is used with precisely similar force by Isaiah: "For the Lord will have mercy on Jacob, and will yet choose Israel, and *set* them in their own land; and the strangers shall be joined unto them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place; and the house of Israel shall possess them in the *land of the Lord* for servants and handmaids; and they shall take them captives whose captives they were; and they shall rule over their *oppressors*. And it shall come to pass in the day that the Lord shall give thee *rest* from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve." (Chap. xiv. 1—3.) A prediction wherein both forms of the same word are used for "*set* them," and "give thee *rest*;" and where, I doubt not, Isaiah predicts deliverance from the same *oppressors* (נֹגְשָׂיִם) as Zechariah in the prophecy before us, as well as that by "In the land of the Lord," Isaiah meant the same land, *at the same time*, as Ezekiel by "my land," in chap. xxxviii. 16, already treated of.

However, "it comes all to one;" we have here, in Zech. x. 6, the well-known type of an *unfulfilled* prediction of blessing to *all* Israel. Whatever be the precise interpretation of the word above referred to, the *fact* is that the two houses, Judah and Joseph, the two and the ten, are distinctly included in this prediction, and to both it is foretold they shall again be restored and dwell together in their own land; that they shall fight together against their common enemies in their own land, and "tread them down as the mire of the streets in the battle." We know well that this has never yet been fulfilled. For, as proved from other data, the two houses have never been restored; neither the two houses, nor one of them, has ever been restored in a restoration to which *successful warfare against their enemies was necessary;* nor has either of them been restored to remain in Palestine "as though God had never cast them off." As for Dr. Henderson's statement ("Min. Proph.," p. 416, on Zech. x. 6), "It is clear from the reference thus made, that part, if not most, of all the tribes returned and took possession of their patrimonial lands after the captivity." It is a mere assumption of a question that must be proved, if at all, from other premises; it assumes that this prophecy *has been* fulfilled, which we entirely deny; but, moreover, such an

observation is valuable for this, that it admits all the tribes are included in the prophecy, and also that the *force of the language implies several and patrimonial allocation.*

[II.] We submit that the arguments contained in the above six divisions are conclusive to show that these chapters of Zechariah contain a prophecy relating to all the tribes of Israel, which has yet to be fulfilled; and having determined this, proceed to notice the nature of the predictions delivered. To this end it may be remarked that passages already quoted for the purpose of establishing the era during which the prophecy will be fulfilled, may also be justly employed to distinguish the character of the events predicted, and that our business now is to extract from the whole of these two chapters all the information we can concerning the great events which Zechariah has assured us yet remain to be accomplished. We observe, therefore,—

[1.] Zechariah states as explicitly as possible, that the predicted blessings are to be upon *all* the sons of Jacob. For which purpose he adopts, like other prophets, various expressions calculated to describe the tribes severally as formerly divided into two great bodies, and also collectively as forming properly one people or nation. The very first description he gives of the times referred to is, "When the eyes of man, as of *all the tribes* of Israel, shall be toward the Lord." Some, as noticed at p. 288, would read, "*even* of all," but this makes no difference in the present argument; all agree that *all the tribes* are included. *Tribes* peculiarly, for Zechariah, like Ezekiel, at chap. xxxvii. 19, uses the word שֵׁבֶט, whose proper force is that division or clan of the people Israel under the guiding rod of one chieftain, which in our version is called a *tribe*. And he also describes the restored people as once more distinguishable in their two former great divisions: "When I have bent *Judah* for me, filled the bow with *Ephraim*." "I will strengthen the *house of Judah*, and will save *the house of Joseph*." "And they of *Ephraim* shall be like a mighty man;" from which three it follows that he predicts the restoration of *all the tribes* as formerly constituting two separate kingdoms; for we know from the Book of Hosea (see p. 126 *suprà*)

that by the terms *Joseph* and Ephraim, as here used, the prophets intended those ten tribes which revolted from Rehoboam under the son of Nebat (1 Kings xii.), and Zechariah's usage has been shown at p. 293, to correspond with Hosea's in this respect. This distinction of the twelve tribes into two great divisions as of old, seems to imply a correspondent division or allotment of territory, just as noticed on other prophecies, *e.g.*, Jerem. xxx. and xxxi., and thus prepares us to reason that, if the two grand divisions be admitted, the twelve minor (that is, tribal) divisions follow as a matter of course, to be bound up into one compact body, like the twelve minor prophets,—a witness, but also a living witness, of the truth and power of God in the marvellous fulfilment of his ancient prophecies. Calvin is a commentator we avoid quoting much, but I cannot help observing here how the truth concerning Israel occasionally dawned upon him, notwithstanding his strong repugnance to believe in a national future for them, *e.g.*, on chap. x. 7, 8, "He speaks of Ephraim alone, not because he deserved to be honoured, but because the return of the ten tribes was an event *more incredible*." The reader will not fail to notice this admission on Calvin's part that the ten did *not* return with Zechariah and Zerubbabel. Again, "The prophet at the same time intimates that Christ would be the head of the Church, and would gather *from all parts* of the earth the Jews who had been before scattered; and thus the *promised restoration* is to be extended to *all the tribes*." ("Comment on Zechar.," Cal. Trans. Soc. Ed., vol. v., p. 295.) And yet Calvin did not believe in the future glorious destiny of Israel!

But though Zechariah distinguishes, like other prophets, the two anciently hostile houses, he also, like them, intimates that when his prophecy shall be fulfilled, they will "no more be two nations, neither shall they be divided into two kingdoms any more at all." (Ezek. xxxvii. 22.) He describes them as united into *one*, and co-operating in successful warfare against their enemies. So Newcome on chap. ix. 13, "a strong and sublime manner of expressing that God would use Judah and Ephraim as his instruments of destruction." "And raised up thy sons, O Zion, against thy sons, O Greece;" where it is impossible not to see that Israel's power, as *Zion's*, is marshalled against another termed *Greece;* and that thus the sons of Zion compose *one* power against Greece; Judah and Ephraim, the two and the ten, members of both houses, forming an unity, comprehended under one direction or government. And in the same verse this idea

of unity of action is carried out by the phrase, "make *thee* the sword of the mighty man." Such considerations are sufficient to show us that the restoration of Israel foretold by Zechariah, which is, moreover, *before* the conversion, embraces *both houses* of Israel, as forming one united political power or people.

[2.] And in those extraordinary events yet to come, Jerusalem, the very city itself, shall as of old play a prominent part. As Jeremiah foretold (chap. xxx. 18), "And the city shall be builded upon her own heap," so Zechariah predicts that the site of that city shall be the scene of some of the most important events he describes. "I will cut off the chariot from Ephraim, and the horse from *Jerusalem*." (Chap. ix. 10.) "As for thee also, by the blood of thy covenant" (ver. 11), where he addresses Jerusalem, and alludes to the covenant made with the daughter of Zion and ratified with the blood of victims; and similar allusion to Jerusalem lies in the expression, "Thy sons, O Zion." We shall presently take occasion to show that the allusion to Jerusalem is, in fact, of a most extraordinary character; meanwhile, we merely notice that, in addition to the divisional restoration previously described, Zechariah individualizes also the chief city Jerusalem itself.

And Zechariah otherwise specifies the territorial possessions of restored Israel, and in a manner which again assures us his prophecy has never been accomplished. For we have already noticed at p. 285 that historical facts convince us that even the judgments predicted (chap. ix. 1—8) upon Syria and the coasts of Palestine reached far into the years of the Christian dispensation—indeed, close upon the end of the middle ages; and hence there is nothing unreasonable nor unscriptural in the supposition that, besides any judgments which have *already* been inflicted upon them during that age, Syria, through Damascus, and Antioch, and Philistia, and Tyre, and Zidon, as indicative of the *coasts* of Palestine, may even again, when this prophecy shall be completely fulfilled, be involved in judgments of a similar character from the hand of God. That the isles or coasts of Palestine will be the scene of terrible judgments during Gog's confederacy we have shown, p. 231, *suprà*:—"I will send a fire on Magog, and among them that dwell carelessly in the isles" (Ezek. xxxix. 6); and even yet the burden of the Lord's wrath may lie heavily also upon the chief cities of Syria, such as Damascus and

Antioch, or Hamath (carefully preserved cities of Eastern importance) even in these latter days, to which I have shown Zechariah's prophecy belongs; like Ezekiel's Gog and Magog, with which I shall show it coincides. The possession, at least, of the coasts of Philistia is carefully promised to Israel at chap. ix. 7: "He that remaineth, even he shall be for God, and he shall be as a *familiar friend* (אַלּוּף) in Judah, and Ekron as a Jebusite." As at Ps. lv. 14: "But it was thou, a man mine equal, my guide, and mine acquaintance." אַלּוּפִי וּמְיֻדָּעִי my *familiar and known* (friend). And Micah vii. 5: "Trust ye not in a friend, put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom." Trust not in a *familiar* מֵאַלּוּף. (See Lee's "Lex.," p. 33.) The correct interpretation of which seems to be that, as David the son of Jesse took the stronghold of the Jebusites and conquered the Philistines (2 Sam. iv.), so in the days of Messiah the real David, of which days Zechariah is speaking, the coasts of Philistia shall be entirely possessed by the sons of restored Israel, and they who once held them in subjection united with Israel in bonds of the most holy friendship. We have seen in Isaiah xi. 14, at p. 118, how curiously there is reason to think even Philistines may be concerned in the restoration of Israel.

[3.] Zechariah, although he foretells the restoration of all the tribes to their fatherland, and possession of it in completeness, declares with equal distinctness that within that land, and after such restoration, war awaits them, in which they will be personally and nationally engaged—war, nevertheless, from which they will eventually be victoriously delivered by special interposition of the Most High. "I will encamp about mine house, because of *the army*, because of him that passeth by, and because of him that returneth, and no oppressor shall pass through them any more; for now have I seen with mine eyes." (Chap. ix. 8.) Where the prophet plainly depicts the presence in Palestine of a hostile army, in active operation, passing and repassing—"military commotions," as Lowth describes it,—against which the Lord declares He will encamp about his house—viz., Jerusalem, or even, perhaps, the place of his temple within it—for the purpose of protection, and that the consequence of his interposition will be, these oppressors of Israel, and all others, shall then be swept away, once and for ever. And in this contention against the common enemy, he styles Judah God's *bow*, and Ephraim the *arrow*.

"When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man" (ver. 13),—language which, if its full force be admitted, not only compels us to include in the contest against Greece, here described, sons of Judah and sons of Ephraim—people of both houses, but also to regard Judah's as the *directing power* in the contest, and Ephraim as merely the agent—*i.e.*, that as the bow impels the arrow, so, in the contest with Greece, the sons of Judah will fight, but also *direct* the fighting, or command, while those of Ephraim will fight merely in subordination to Judah's authority. In other words, during the contest yet to take place between Israel and her foes, the commanding or governing power will be with the sons of Judah, while Ephraim, acknowledging this authority cheerfully, fights under it, the Lord himself sustaining all, and interposing to give the victory. It will be noticed that this is in accordance with other prophecies already considered, upon which we observed that precedence and priority in restoration belonged, in some sense, to Judah—a conclusion which we shall yet be able to verify. Obadiah has a prophecy precisely corresponding to these various declarations of Zechariah: "But upon Mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it. And they of the south shall possess the mount of Esau; *and they of the plain, the Philistines;* and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin shall possess Gilead. And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south. And saviours shall come up on Mount Zion to judge the mount of Esau; *and the kingdom shall* be the Lord's." (Obad., vers. 17—21.) And compare the context. One would have thought that this concluding sentence, "the kingdom shall be the Lord's," would have prevented commentators from handing poor Obadiah over to the Maccabees; which, however, has been done: indeed, it is surprising how useful the Maccabees have been to commentators. But see Lowth's exposition. "Ver. 18: The Jews, when they are

restored to their own land, shall devour all their enemies that shall give them any disturbance there. (See Isa. xi. 14; xxxi. 9; Joel iii. 19; Micah v. 8; Zech. xii. 6; Ezek. xxxviii. 14—23.)" Thus Lowth; and so on to the end. Obadiah and Zechariah predict the same events, and alike make the names of *Philistines* vehicles of denunciations against Israel's enemies, to be fulfilled in the latter days: and so Dr. Henderson. (Preface to Obad., 17—21.) "The remaining portion foretells the restoration of the Jews, their peaceful settlement in their own land, and the establishment of the kingdom of Messiah."

But although the sons of Israel will literally fight and conquer at Jerusalem, the prophet continually insists upon it that their victory will be so marvellous as undeniably to manifest the hand of the Most High in their favour. This idea is continually repeated through the chapters. For instance,—"And the Lord *shall be seen* over them, and his arrow shall go forth like lightning; and the Lord God shall blow the trumpet, and go with whirlwinds of the south." (Chap. ix. 14.) Such a passage, however metaphorical, does, by the very force of its metaphors, imply a wonderful interposition of Almighty power on Israel's behalf. Again,—"The Lord of Hosts shall defend them; and they shall devour and *subdue sling-stones*" וְכָבְשׁוּ אַבְנֵי־קָלַע —viz., their *enemies:* who, under God's interposition on behalf of Israel, shall be as contemptible and powerless to wound as sling-stones, comparatively speaking, are. As David struck down the champion of Philistia, and prevailed against him "with a sling and with a stone" (1 Sam. xvii. 50), and by that very fact showed that the Lord was he who fought for Israel, so the True David, in these days, when the multitudinous host of the mystical Philistines is to be destroyed, will enable his people to prevail against them, and evade and prostrate all their warlike preparations, as though the real might of war was on Israel's side, the weakness of preparation for defence on theirs. Dr. Henderson, from Vatablus, Clarius, and Drusius, very beautifully points out that Israel's enemies as אַבְנֵי־קָלַע *sling-stones*, coarse and valueless, are contrasted with the sons of Israel as אַבְנֵי־נֵזֶר gorgeous *crown-stones;* crown-stones of sacred dedication at ver. 15; and Gesenius, and Lee agree in explaining the expression, "subdue sling-stones," in one verse, to mean that their enemies shall be easily turned aside or frustrated, being launched against them as uselessly as sling-stones against the crocodile. "The arrow cannot make him

flee; *sling-stones* are turned with him into stubble." (Job xli. 28.) (See their Lexicons *sub voce* קַבַּשׁ.) Again (ver. 16):—"The Lord God shall save them in that day;" or, "The Lord of Hosts hath visited his flock, the house of Judah, and made them his goodly horse in the battle" (chap. x. 3), *i.e.*, The Lord himself hath fought in them, and *by their instrumentality*. "They shall fight, because the Lord is with them;" *i.e.*, but for that, their attempt at fighting would be hopeless; from all which it seems clear, that although the men of Judah and Israel will yet fight again at Jerusalem, and conquer, yet that their victory will be so wonderful, and so little to be anticipated, as to constrain themselves and their enemies to acknowledge they are delivered by a special interposition of the Almighty. All which agrees with Ezekiel's description of Israel's helpless and unwarlike condition at this time; and Gog shall say, "I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates." (Ezek. xxxviii. 11.)

The nature of Israel's victory is described at chap. ix. 16:—"And the Lord their God shall save them in that day, as the flock of his people; for they shall be as the stones of a crown, lifted up as an ensign upon the land," מִתְנוֹסְסוֹת *raising themselves like a standard;* where the prophet represents Israel after victory elevated, and willingly elevated, like a gorgeous crown of triumph, over their own land, the land of God, and by that their victorious deliverance made an ensign to attract their scattered brethren, from all quarters of the world, to their proper land, now at last rescued, once and for ever, from the persecution and power of all their foes. "The Lord God has blown his trumpet" (ver. 14), and seized the ensign of his glorious battle, even rescued Israel, against the armies of apostasy in the Holy Land. Just so Isaiah:—"All ye inhabitants of the world, and dwellers on the earth, see ye when He lifteth up an ensign on the mountains; and when He bloweth a trumpet, hear ye" (chap. xviii. 3); using identical emblems of the same times; and there is no contradiction between this idea, which places rescued, converted Israel, as a standard to the nations, in the hand of Christ, and Isaiah's, which makes Christ himself "an ensign." (See Isa. xi. 10, and p. 117 *suprà*.) Christ holding in salvation converted Israel is the twofold ensign of the prophets. The victory over "Greece" will be the last Israel, as a nation, will ever require to obtain; from that day and

forward they will be a people viewed with awe and admiration (see p. 258, *suprà*), for the nature of their exaltation at that day is declared. It is as a crown of separation and dedication to Almighty God; they are exalted as gorgeous gems in a crown of royal priesthood; they are the resplendent jewels of the diadem of Christ, from that day a King and Priest over Israel upon his throne—אַבְנֵי־נֵזֶר. This encircling Messiah in the glory of rescued Israel, of such an Israel, overcome by truth and everlasting love, will be the ensign raised up for the complete ingathering of the tribes, according to Isaiah's promise:—"Thou shalt also be a crown of glory *in the hand of the Lord*, a diadem of beauty *in the hand of thy God*." (Chap. lxii. 3.) "The chief crown of glory of the Jewish nation, their future diadem of beauty is the Lord Jesus Christ, the more precious from having been so long unknown and despised, the more beloved from having been so long in their sinful ignorance, and unbelieving blindness, reviled by them, scorned, hated, and rejected by them." (Bick. "Rest. of Jews," p. 75.) This sentiment is beautiful; but the declaration of the prophet is this, that the Jewish nation shall be *the crown of beauty, the royal diadem;* God, in his condescending love, represents Messiah as crowned by them, and not they by Him. (Compare the context, Isa. lxii. 1—4.) Who shall say but Zechariah's double crown, and *the counsel of peace between them both*, rightly indicates also that glorious time when Messiah shall be crowned at Jerusalem, with Jew and Gentile in one united Church, and He prove indeed "our peace, who hath made both one, and broken down the middle wall of partition between us" for ever (Zech. vi. 11—13; Ephes. ii. 14—18); Jerusalem and her daughters, Samaria and her daughters, Sodom and her daughters, restored to their former estate? (Ezek. xvi. 55.)

And yet such warfare, and such victory, has been referred to the times of the Maccabees! Even Lowth says, on chap. x. 5, &c.:—"This may be understood *either* of the Maccabees, *or* of the victories which the Jews should obtain over their enemies *in the latter times* (see chap. xii. 6), to which the following part of the chapter seems to relate." But Scott:—"These verses are in some things similar to those considered in the *former chapter*, yet there are expressions which can *scarcely be applied to either of the events there mentioned*. Under Judas Maccabeus the Jews became indeed very formidable, and trode down the forces of Antiochus as the mire in the streets; and, because the Lord was with them, his cavalry could not stand

against them . . . . . but what follows leads me to conclude that the recovery of the Jews, and *the whole house of Israel*, from their present dispersions, and future events for which that nation is reserved, were predicted, and that it can only be *accommodated* to any of the past affairs of Israel or of the Church."

If the reader will have patience with me, I hope to make these accommodations very inconvenient for commentators. Meanwhile, to this part of the subject I shall only add Glassius's note on chap. ix. 17 :—"For how great is his goodness ! and how great is his beauty ! corn shall make the young men cheerful, and new wine the maids"—יְנוֹבֵב make them *eloquent* :—"Facundas faciet ; nimirum ad celebrandum nomen Domini, illudque *confessione seriâ* propagandum —ut Chald. vertit." ("Philol. Sacr.," p. 1,106.)

[III.] But now against whom do they fight ? The answer is but one for the whole prophecy—"AGAINST THY SONS, O GREECE." All the fighting of Israel here foretold is against an enemy denominated, in some sense, *Greece;* the victory obtained is over *Greece;* the interposition of the Almighty on Israel's behalf is against *Greece.* What people, then, can be intended by *Greece ?* Here we commence the chief inquiry which Zechariah's prophecy suggests, and shall endeavour to show that there can be no doubt as to one application of the word *Greece* here employed ; and that, in fact, Zechariah foretels an important element in that confederacy, of which Ezekiel had prophesied before, and concerning whose component nations we shall treat in the chapter following. But first I shall show that the prophecy *does not refer*, as commonly supposed, to the victories of Maccabees over the Syrians.

[1.] Throughout the prophecy God's marvellous interposition on Israel's behalf is plainly described as accompanying the personal efforts, or fighting, of themselves. *Fighting* Israel is delivered at Jerusalem, because when he *is* fighting, the Lord marvellously interferes. (See chaps. ix. 8, x. 13—16, and x. 5.) Two conditions are therefore necessary to Israel's deliverance, as predicted by Zechariah, viz., the fighting of Israel at Jerusalem, and also Almighty

interposition *when he is so fighting*, of which the immediate result is final and effective victory for Israel. But under the Maccabees the fighting, extraordinary as it was, *never did deliver them*, nor, though we do not rely upon this, was that fighting at Jerusalem. That era of the Maccabees, which alone deserves attention, is that of Judas, Jonathan, Simon, and John Hyrcanus, extending only over sixty-two years, viz., eleven for Judas, twelve for Jonathan, eight for Simon, and thirty-one for John Hyrcanus, with which good man (*according to some*) *ended* the holy Theocracy, or Divine government, of the Jewish nation. (See "Jos. Antiq.," B. 12, chap. xi.; B. 13, chap. vi., s. 5; chap. vii., s. 4; and chap. x., s. 6.) After John Hyrcanus followed the profane Jewish monarchy, first of the Asmoneans, or Maccabees, and then of Herod the Idumean, commonly called The Great; and the whole period of sixty-four years between Hyrcanus's death and Herod the Great (that is, a little *more than half* the whole Maccabean era) was a constant succession of internal warfare, fightings, and murders, chequered by the irruptions and oppressions of Arabians and Parthians, but especially of the Romans under Pompey and others, ending with Mark Antony. (Joseph., B. 13, chap. x., s. 7; B. 14, chap. ii.—iv., &c., &c.) The whole period, consequently, during which we can pretend to seek for the fulfilment of Zechariah's prophecy in Maccabean times is sixty-two years, divided into the four lives of Judas, Jonathan, Simon, and John Hyrcanus.

Now, of Judas it may at once be said that he gained some extraordinary victories, altogether *six*. Make any admission required of these victories, say they were perfectly miraculous (which, however, would not be true)—what then? He did *not succeed*. The result shews *he was beaten*; for the *citadel of Jerusalem* was all his time in possession of the enemy; and at last, when besieged in the *city* of Jerusalem, he was obliged to come to terms, which he "gladly received," and Jerusalem was decimated by the enemy. A pseudo high-priest, not of the high priestly family, was put over the nation, and at last Judas himself not able to get together *more than one thousand men* (two hundred of whom *desert*), was slain in battle with Bacchides. (See Joseph. B. 12, chap. vii., s. 1—5; chap. viii., s. 5; chap. ix., s. 4—7; chap. x., s. 2—5; chap. xi., s. 1.)

Judas Maccabeus was the first to seek, contrary to all principles of Jewish law and *piety*, the unholy alliance of *heathen*, viz., of the

Roman. Oh! if "the Lord had been seen over them" (Zech. ix. 14), would this, could this have been done?

As to Jonathan, he and Simon "flee into the wilderness," the troubles of the Jews being, according to Josephus, *greater than* any they had experienced since they came from Babylon. But Jonathan gained *three* victories, with what result? The *citadel* of Jerusalem was always in his time held by the enemy, and their garrisons were in all the strongest cities of the land, till the Syrian dispersions recalled them all but two, viz., the garrisons of *Jerusalem* and Bethsura; and then, says Josephus, "when this good fortune had befallen Jonathan, by the concession of Demetrius," he went and resided in Jerusalem. But another Demetrius takes the kingdom of Syria, marches against Jonathan; and, for a tribute of three hundred talents, permits him to hold the chief government of the Holy Land, *declining*, however, to withdraw the garrison from *Jerusalem*. But, shortly after, "the child Antiochus" is set up for King by Trypho, and Jonathan levying war is taken prisoner, and slain in Gilead. Alas! are the sons of Zion yet "made as the sword of a mighty man?" (Chap. ix. 13.)

But Jonathan improved on Judas; he courted also the alliance of the Romans—and *Spartans*. Was this being saved by "the Lord their God?" (Chap. ix. 16.) But Jonathan did more, he condescended to accept the high-priesthood, first, from Alexander Bala, second, from Demetrius Nicator, third, from "the child Antiochus," neither of whom had any right to give it, nor Jonathan to acknowledge their power to give it, had he and his people "walked up and down" in the name of the Lord. (Chap. x. 12.) But it was all one to Jonathan; *he held the high-priesthood;* yet he had no show of real authority for more than four years, during all which *Jerusalem* was held by a garrison of "Macedonians and *apostate Jews!*" Jonathan paying a tribute of three hundred talents. (Joseph., B. 13, chap. i., s. 1—6; chap. ii., s. 1—3; chap. iv., s. 4—6, and s. 9; chap. v., s. 4—7; chap. vi., s. 1—5.)

Simon represented the Maccabees eight years, and began with preparations to defend Jerusalem against Trypho, but that city *was not attacked*. Taking advantage of the Syrian dissensions, he refused to pay any more tribute; but was not reduced to the necessity of *fighting* for that purpose. He also took the *citadel* of Jerusalem, but

under no circumstances suggesting a fulfilment of Zechariah's prophecy. He assisted with "money and provisions" the next competitor for the Syrian crown, who, forgetting Simon's good offices, afterwards sent an army to ravage Judæa, and seize him, but Simon was assassinated by the treachery of his *son-in-law*, at a feast! Surely the government and people of Israel is not yet lifted up as the gorgeous stones of a crown of dedication, nor as "an ensign upon the land." (Chap. ix. 16.) Simon, too, condescended to be "made high priest by the *multitude*," but the whole time of his rule was but eight years. (Joseph., B. 13, c. vi., s. 3—7, and also chap. vii., s. 1—4.)

Now, last, for John Hyrcanus. He was high-priest exactly as long as the other three put together. But mark these facts, fatal to the application of Zechariah's prophecy to his time:—1. In his very first year, Antiochus invaded and devastated Judea, made Hyrcanus submit to *tribute*, and *broke down the fortifications of Jerusalem*. This was seven years after Simon refused to pay any, *i.e.*, just as soon as their Syrian masters had time to spare for Jewish affairs. 2. Hyrcanus burst open David's tomb, and with the money hired "foreign troops." 3. He introduced the ungodly practice of *compulsory* proselytism. 4. He made a treaty with the Romans. 5. He joined the sect of *the Sadducees*, and the Jews rebelled against him.—I ask any unprejudiced inquirer into prophecy to consider whether the times of John Hyrcanus are as described by Zechariah:—"I will strengthen them in the Lord, and they shall walk up and down in his name, saith the Lord." (Chap. x. 12. Jos., B. 13, c. viii., s. 1—4; chap. ix., s. 1—3; chap. x., s. 1—6.)

Here, then, we have the whole history of Maccabean glory! which, with John Hyrcanus, gave place to the complete subjugation and apostasy of the nation. We may depend upon it Josephus gives the best account he can of his unhappy people; had there been but a ray of glory, Josephus would have displayed its brilliancy to the full. Are we to look to such times for the fulfilment of Zechariah's prophecy; times when the Jews paid tribute, and Jerusalem was dismantled; when foreigners, hired with the plunder of good King David's tomb, protected the people of Almighty God! times when high-priests were made to-day by the *multitude*, to-morrow by Syrian kings, or "the child Antiochus;" and when the last of these types of Christ was not ashamed to join the Sadducees, who say there is "no resurrection,

neither angel nor spirit" (Acts xxiii. 8); are these the times when Zechariah's prophecy was fulfilled? If so—but take the next reason for denying this.

[2.] Zechariah represents Israel, viz., Judah and Ephraim, contending as *one united people* against their enemies, Judah's being the commanding power. (See chaps. ix. 13—16, and x. 5—7.) For, whatever some may think to be the peculiar import of Ephraim, it cannot be denied that sons of Israel, whether of the two, or more tribes, are represented by the prophet as striving *unanimously* against their enemies; Ephraim heartily co-operating with Judah; "Thy sons, O Zion, against thy sons, O Greece;" Judah the bow, Ephraim the arrow. But in Maccabean times this was not so; the directing power was of *Levi*, the Maccabees being priests; and Judah, not Ephraim, was the arrow. But not only so, the majority of the people was *against* the Maccabees. Were it not that Mattathias's revolt was provoked by unheard-of oppression, and that they fought in a holy cause, viz., the defence of their country, we might say that the Maccabean party was a *faction;* and certainly we can shew that the majority of the people, the nation, was against them.

This appears in passages from which the following ideas are taken: "runagate and wicked Jews" form part of the armies of Apollonius and Lysias; the garrison which the Syrians kept in Jerusalem was partly formed of "apostate Jews;" Alcimus, a man not of high-priestly stock, having been by Syrians raised to that dignity, with certain "wicked Jewish runagates," accuse Judas and his brethren to Demetrius; "The wicked Jews and deserters from Judas" joining Alcimus, Judas perceives he is "already become great;" Judas can at last get together no more than one thousand men; "The Jews opposed to the Maccabean party" immediately spring up again; and Bacchides, gathering the *apostate* Jews together, "committed the care of the country to them," who seize the principal supporters of the Maccabeans, and deliver them to Bacchides, who puts them to death; in short, there is no appearance of unanimity on the part of the Jews, until we are told that Simon was made high-priest "by the multitude," no holier a source of the high-priesthood, I imagine, than his brethren's, who accepted it from Alexander, or Demetrius, or even from "the child Antiochus." (Joseph., B. 12, c. vii., s. 1—3; chap. ix., s. 3—7; chap. x., s. 2—5; chap. xi., s. 1; B. 13, chap. i., s. 1—5; chap. v., s. 5.)

Now, we may sympathize entirely with Josephus's feelings, as a Jew, in the opprobrious epithets he applies to "the Jews opposed to the Maccabean *party*" (a phrase of his own), we may call them "wicked runagates," and so on; but are not three things clear:—1. That the *directing* power in the Maccabean wars was of the house of Levi? 2. That the Jews were not unanimous? and, 3. That the Maccabean party was small, especially when the war was *being carried on?* But Zechariah's prophecy (chaps. ix., x.) requires—1. That the *directing* power, or bow, shall be Judah's; 2. That the people should be as *one* people, unanimous; and, 3. That the fighting party should embrace all, Ephraim and Judah, as a mass. Hence, again, the prophecy cannot apply to the Maccabees.

[3.] In Maccabean times, the Jews did not contend against the sons of *Greece;* the Syrian army was not Grecian.

Now, it may be admitted at once that, on several occasions, Josephus mentions "Macedonians;" thus many of the Jews *deserted* their country, and "went to the Macedonians;" again the garrison of Jerusalem was composed of "Macedonians and apostate Jews;" again Simon refuses tribute to "the Macedonians." (Joseph., B. 13, chap. i., s. 1; chap. iv., s. 9; chap. vi., s. 7.) The Book of Maccabees, also (which Josephus closely follows) says that Antiochus Epiphanes reigned in the year 137 "of the kingdom of the Greeks." (1 Maccab. i. 10.) But all these expressions may be perfectly accurate, and yet it is true that the "sons of Zion" did *not*, in Maccabean times, fight against "thy sons, O Greece." No doubt the ruling dynasty in Asia, as in Egypt and elsewhere, during Maccabean times, was Macedonian or Grecian. But this no more justifies our considering their *armies* Grecian, than our saying that English armies were *Dutch* when William, Prince of Orange, of blessed memory, ruled this kingdom. It may also be true that the garrison of Jerusalem was *literally* Macedonian; nothing is more likely than that picked soldiers would be appointed to hold the chief city of a conquered people; but this is no reason for our considering the whole armies of the Syrian kings Macedonian or Grecian, consisting, as they did, of many thousands of horse and foot.

Indeed, both Josephus, and the Books of Maccabees, tell us distinctly that those armies were *not* Grecian. Thus Lysias's army of 40,000 foot and 7,000 horse, was composed of "*Syrians*, mercenaries from the (Grecian) islands, and *runagate Jews*," and his second army

lists "foreigners into the service;" so that, if Lysias's people were Grecians, the foreigners listed were not Grecians; but, if these were Grecians, then his own people were not so. In either case, the army was composed of other than Grecians. Thus Bacchides' army was partly composed of *Jewish auxiliaries*, on that very occasion when Simon sallied out, and burned the engines which "the Macedonians" used. (Joseph., B. 12, chap. vii., s. 3—5; B. 13, chap. i., s. 5.) The Book of Maccabees tells us (1 Macc. vi.), speaking of Lysias's army:—"There came also unto him from *other kingdoms*, and from the isles of the sea, bands of hired soldiers; so that the number of his army was 100,000 footmen, and 20,000 horsemen, and 32 elephants exercised in battle." Yet, some perhaps will say, the armies might be termed *Grecian*, inasmuch as the best soldiers among them were Grecian, the chief commanders probably Grecian, and they who levied them, and for whom they fought, Grecian; just as in India we might call that "the English army," which is still, for the most part, composed of natives of that peninsula. In this sense, it may be supposed, "the sons of Zion" were reared up against "thy sons, O Greece." But this is by no means Zechariah's sense. Even if *all* the Syrian army had been Grecian mercenaries, no mercenaries could have fulfilled the conditions of the prophet's language. Whoever will carefully consider the expression, "raised up thy sons, O Zion, against thy sons, O Greece" (chap. ix. 13), can hardly fail to perceive its antithetical character. The sons of Zion, as an unity *contending for Zion*, are opposed to the sons of Greece, as an unity, *contending for* Greece; contending, I say, for Greece in some sense or another. As the Jews fight for Zion, so their opponents, by the force of Zechariah's language, for Greece, literal or mystical. But neither the Grecian mercenaries nor denizens of Syria, originally Greeks, fought, in any sense, for Greece; they fought for no principle, nor any power, identified with that country; the motives for their contentions against the Maccabees (even supposing these fought for Zion) sustain no antithesis to the motives of their adversaries. They fought for a Grecian dynasty of Syrian kings, but they fought not, in any sense, for *Greece*, nor for any common principle identified with that country. They fought for the supremacy of the Kings of Asia, well known to have been kings distinct from the Kings of Greece; they fought to perpetuate the subjugation of Palestine, to the subjugation of which the kings and people of *Greece* were indifferent: for, at this particular time, they had serious difficulties of their own to attend to.

For during the Maccabean era, Greece was warred against as a separate power from that whose kings thus fought against Judea. Accordingly, Josephus carefully calls these kings, who fought the Maccabees, kings of Asia, or kings of Syria, and distinguishes their territory from Greece. Thus, after Alexander's death, Antigonus obtains "Asia," Seleucus "Babylon," and Cassander "Macedonia." Thus the Jews obtain honour from "the kings of Asia," thus Seleucus Soter "reigned over Asia," thus Judas Maccabeus heard that the Romans "had subdued *Greece*," thus Jonathan was required to pay the same tribute as had been paid "to the first kings of Syria," thus Demetrius takes "the kingdom of Syria," and is put to death by "the Syrians," thus Antiochus Grypus becomes "King of Syria," when Josephus says John Hyrcanus revolted "against the Macedonians." (Joseph., B. 12, chap. i., s. 1; chap. iii., s. 1—3; chap. iv. s. 10; B. 13, chap. ix., s. 3; chap. x., s. 1.) From all which it appears that, while Josephus recognises, during the Maccabean times, the *dynasty* of the Macedonians, he carefully guards against so gross an error as calling their kingdom Greece. He knew that, all this time, Greece had a separate existence under another line of kings; and that with the Grecians, as sons of Greece, fighting, in any sense, for *Greece*, the Maccabees never came into collision; but that their adversaries were Kings of Syria, and their armies Syrian. It would have been as reasonable, in days gone by, to have termed a French army Scotch, or Irish, because separate corps of such people were employed in it, as to call the Syrian army Grecian, because part of it was composed of Grecian hirelings. Or, again, it would have been as reasonable to say that these separate corps subsidied by France fought for England, as to say that the "foreign troops" subsidied by Syria fought for Greece. To say that the sons of Zion fought against the sons of Greece, during Maccabean times, when they fought against Grecian hirelings, contending for Syria, and when Greece, as a nation, had a separate existence, seems to me to run the risk of attributing to prophetical language a looseness, and inaccuracy, quite intolerable, and certainly opposed to all the great body of evidence we have that prophetical language is *accurate in the extreme.*

As to Dr. Henderson's quotation from Grotius, "That at the time here referred to the Jews were accustomed to call the kings both of Syria and Egypt מַלְכֵי־יָוָן *kings of Greece*, because they were of Grecian extraction," it is less than nothing to the purpose; for surely it will never do to quote a popular or vulgar mode of speech in

elucidation of a prophecy, no matter upon whose authority. The question is not, What did the Jews vulgarly style the kings of Egypt and Syria? but, What was the title of those kings and their subjects according to correct historical fact? Were they, or were they not, kings and subjects of *Greece* in the sense in which, according to Holy Scripture, Zechariah employs that word? We have abundantly shown that *they were not.*

[4.] It is curious to observe how delicately inconsistent commentators are on this particular point, viz., whether Syrians were Grecians or not. It was the fashion to *accommodate* Zechariah's prophecy to Maccabean times, but to do so involved much difficulty, and they felt it. The Maccabees never fought in any sense against Greece, and they knew it; still the prophecy always had been set down to these events; and it is amusing to see what curious twists their language suffers in well-intentioned endeavours to perpetuate the error. Thus Lowth says the prophecy "foretels the conquests of the Jews (*particularly* the Maccabees) over *the princes of the Grecian monarchy.*" What this means is hard to say. No Jews, *but* Maccabees, and their armies ever contended with any princes of Grecian extraction, and the Maccabees never effected *conquests.* Passing victories, with defeat in the grand result, are not surely "conquests." "Against thy sons, O Greece,—enabled the Jews, under the conduct of the Maccabees, to destroy the forces of the *Syrian* kings, Antiochus Epiphanes, and others, who were the successors of Alexander, the founder of the *Grecian* monarchy." We have seen that the forces of the Syrian kings were not destroyed, but that so late as John Hyrcanus, the last famous Maccabee, Antiochus dismantled Jerusalem, brought the Jews under tribute, and only did not put in a garrison of Syrians, because John paid 500 talents of silver instead, and, among other hostages, gave up a son. Lowth is constrained to call them *Syrian* kings. However, he presently (at chap. x. 5) understands it of the victories of Jews *in the latter times.*

Scott has this extraordinary remark on chap. ix. 8: "Antiochus Epiphanes was permitted to profane the temple and to persecute the Jews, but this was only *for a short time,* and not like the desolation of the Chaldeans, and *it ended in the honour of the Jews and the disgrace and ruin of their persecutors.*" Now of Antiochus Epiphanes *personally,* and of the temple itself, this is in measure true; but the

Syrian wars lasted against the Jews all the time of the Maccabees, except Simon's *eight years*, when they were otherwise engaged, viz., over a period of thirty years, at the end of which another Antiochus broke down the wall of Jerusalem, and inflicted other disgrace on them, as just now mentioned, in the first of John Hyrcanus; and these wars ended not in the honour of the Jews, but in the disgraceful setting up of a base and spurious kingdom, whose monarchs (*Maccabees* themselves) were a scourge and dishonour to the Jewish people; and as "to the ruin and disgrace of their persecutors," when the Syrians were so ruined, the Jews were no gainers; for they became the prey of Arabians, Parthians, and Romans until they denied Messiah, and were finally dispersed. How can any one apply Zechariah's prophecy to such times! Again, says Scott, on chap. ix. 13—16, "When Judas Maccabeus and his followers, *the sons of Zion*, should be raised up against Antiochus Epiphanes and his armies, who were of *Grecian extraction*." In which Scott recognises the antithetical character of the prediction, and that *sons of Greece* should be exactly opposed to *sons of Zion*, but fails to notice that, as sons of Zion fight for *Zion*, so sons of Greece must fight *for Greece* before this prophecy can be fulfilled, which the enemies of the Maccabees never did. Neither does Scott venture to say that the armies opposed to the Maccabees were *Greeks*, but merely "of Grecian extraction;" which, by the way, was not exactly the case, for many of them were of "foreign nations;" and, therefore, to Greeks, barbarians. Many of them, also, were apostate Jews.

M. Henry recognises the fact that "the two potent kingdoms of Syria and Egypt" were *equally* branches of the Grecian monarchy; and he adds, "This promise had its *primary* accomplishment in the times of the Maccabees, when the Jews made *head* against their enemies, kept their *head* above water, and, after many struggles and difficulties, came to be *head* over them." Of which three *heads* of M. Henry the last two are assuredly unsound. The Jews did not keep their heads above water, nor ever became head over their enemies; but the Romans came to be head over all, both Jews and Syrians, and that at a time when *Maccabeans themselves* had defiled the Jewish state more than ever it had been before, and Arabians and Parthians were making prey of it.

He also adds upon "thy sons, O Greece," "This was fulfilled when against Antiochus, *one* of the kings of the Grecian monarchy, the

people that knew their God were strong, and did exploits." (Dan. xi. 32.) Upon which we observe, that this is not a fact, and that reference to Dan. xi. 32 supplies us with another and last argument to show that these "sons of Greece" are not the soldiers of the Syrian kings. It is this—

[5.] That Holy Scripture itself assigns their proper titles to the kings of Egypt and kings of Syria—those two of Alexander's successors with whom the Jews were destined to contend. Dan. xi. 1—21 refers to these events; Scripture has signalized them sufficiently in her own language, the kings of Egypt—the Ptolemies—being kings of *the south* (vers. 5, 11, 25, &c.); and the kings of Syria—Antiochus and others—kings of *the north* (vers. 6, 7, 13, &c.); and in all this prophecy, whose primary application at least is undoubtedly to the times of the contentions between Egypt and Syria, and, therefore, of necessity, in part to the times of the Maccabees, we find no intimation that either the kings of Egypt or kings of Syria, either Ptolemy or Antiochus, were kings of the sons of *Greece*.

Surely commentators are, as we said, delicately inconsistent when they apply this prophecy to the Maccabees, and fail to explain it with that closeness and energy which the language of Zechariah demands. They could not but fail in an attempt which finds no justification in history. However, the truth dawns through Archbishop Newcome: "It is true that Judas Maccabeus gained *some* advantages over *the Syrians*. But the language of this prophecy seems too strong for these events, and may *remain to be fulfilled* against *the present possessors* of the countries called Javan, which were Greece, Macedonia, and part of Asia Minor." ("Minor Proph.," p. 198.)

[6.] Such are my reasons for concluding that "sons of Greece" mean not the armies of Antiochus, nor any other Syrian king, and I briefly recount them as follow:—1. Those armies were only partly composed of Grecians, but chiefly of Syrians, foreigners, and some Jews. 2. The Grecians in them were but mercenaries, and mere mercenaries cannot meet the force of Zechariah's expression. 3. Those armies never fought *for* Greece. 4. Greece and her sons all this time had a separate existence under another line of kings. 5. Though the historian marks the dynasty as Macedonian, and, perhaps,

intimates that the garrison of Jerusalem were literally Macedonians, yet he carefully styles the kings with whom the Maccabees contended, "kings of Asia, and kings of Syria." 6. Scripture (in Dan. xi. 1—21) propheaies of these Egyptian and Syrian contentions, and gives us no reason to term their armies "sons of Greece," but the contrary. 7. Commentators themselves fail in the attempt to explain Zechariah's prophecy by the events of Maccabean times. 8. The Jewish people were not unanimously with the Maccabees. 9. No *ultimate* success was gained by the Maccabean victories, extraordinary as some of them, viz., Judas', were. 10. The Maccabees themselves, after John Hyrcanus, were great afflictors of the Jewish people, setting up an unscriptural and impious monarchy. 11. Judas, Jonathan, and John Hyrcanus courted an unholy alliance with heathen, and thereby also showed their conscious weakness. 12. Jonathan and Simon accepted the high priesthood from a corrupt and unscriptural source, viz., the Syrian kings and the multitude—another indication of weakness. 13. Simon, in effect the most successful Maccabee, ruled for a less time than any, viz., only eight years; John Hyrcanus, who ruled as long as the other three put together, desecrated David's tomb, levied *foreign* troops for protection, and joined the sect of the Sadducees. 14. The Jewish people were never actually and entirely free from foreign control under the Maccabees; the whole period, peculiarly one of military troubles, and the speedy termination of it in subjugation to the Romans and in apostasy, proves that Zechariah's triumphant predictions were not *then* fulfilled.

I submit to every unprejudiced reader these reasons for denying that Zech. ix. and x. refer to the Maccabean times, and shall only add, that the argument might be considerably enforced by proving from Josephus that no such *temporal* prosperity as that implied at chap. x. 8—10, nor any such *spiritual*, as that predicted all through these chapters, attended Judah during Maccabean times; but I am disinclined to protract these remarks; let me rather refer to Joseph., B. 12, ch. v., s. 3; ch. vii., s. 1; ch. viii., s. 1—6; B. 13, ch. iv., s. 4; ch. v., s. 5, 10; ch. vi., s. 3—7; ch. vii., s. 4; ch. viii., s. 3; ch. ix., s. 1; ch. x., s. 5; and to his history of these times generally. Even the specific prediction contained in chap. x. 10, as to their being brought again "out of the land of Egypt" (for the supposed fulfilment of which Grotius has been quoted—Calvin's "Zechar.," p. 98;

Editor's note, Calv. Tras. Soc. Ed.), was not fulfilled. "Grotius says that 120,000 were restored from Egypt (a larger number than what was restored from Babylon) by Ptolemy Philadelphus, and that many were restored from Assyria by Alexander, the son of Antiochus Epiphanes (viz., Alexander Bala) and Demetrius; and he refers to Joseph. "Wars of the Jews," xiii., 4, 5, 7, 8. I cannot verify this reference to "Wars of the Jews," which seems erroneous; indeed, Grotius' reference is simply "Josephus xiii. 4, 5, 7, 8,"—See "Crit. Sac.;" but refer to Antiq., B. xii., c. 2, &c., &c., in which it will be found that although the Jews in Egypt and Asia were liberated by Ptolemy and Demetrius, and had great privileges granted them *in those countries*, there is no reason to believe they returned to the Holy Land again, but the contrary. The very grant of such privileges was calculated to *retain* them in these countries, and doubtless was designed to do so.

[IV.] But if Zechariah's prediction of successful warfare by "sons of Zion" against "thy sons, O Greece," was not fulfilled in *Maccabean* times, it is certain that it was never fulfilled at all; and none pretend to assert that it was. No part of Jewish history, save the Maccabean, carries any semblance of successful warfare against sons of Greece. We have shown *generally*, at p. 284—296, that the prophecy is not fulfilled; and at p. 305—316, *particularly* that it was not fulfilled in Maccabean times; there is, therefore, a time yet to come when the "sons of Zion" will fight and conquer "thy sons, O Greece." Who are these sons of Greece? What is *Greece?*

[1.] "Against thy sons, O Javan." So stands it in the Hebrew—יָוָן; and there can be no doubt what country Holy Scripture alludes to under this name. "The ram which thou sawest having two horns are the kings of Media and Persia, and the rough goat is the king of Greece (יָוָן); and the great horn that is between his eyes is the first king." (Dan. viii. 20.) "Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the Prince of Persia, and when I am gone forth, lo, the Prince of Greece (יָוָן) shall come." (Chap. x. 20.) "And now will I shew thee the truth; Behold, there shall stand up yet three kings of Persia, and the fourth

shall be richer than they all; and by his strength, through his riches, he shall stir up all the realm of Greece—יָוָן." (Chap. xi. 2.) These passages from Daniel show beyond dispute that the country or power denominated Javan in the Holy Bible is that country or power which in modern times, as in ancient, is known by the name of *Greece*. And the last passage (Dan. xi. 2) is peculiarly valuable; because, while the others speak of Greece during the Macedonian ascendancy, this alludes to it when divided into its various petty and independent states, but forming that invincible confederacy which successfully resisted the immense hosts led against it from Persia by Xerxes. Hence, Javan, in Scripture, means Greece at large, and not Greece *under any particular ascendancy*. It stands not only for the Macedonian Empire of Daniel, but also for Greece, irrespective of Macedonian or any other ascendancy. It means that very country which we still denominate Greece, and also that country as once comprising the northern provinces Macedonia and Thrace, now Albania, Macedonia, and Roumelia—parts of the empire of Turkey in Europe. Against this country, *i.e.*, the sons of this country *in some sense*, Zechariah says the sons of Zion will yet be stirred up to battle within the borders of the Holy Land, indeed, at Jerusalem itself.

The Biblical meaning of Greece is, I maintain, *fixed*; it must ever be identified with that country invaded by Xerxes, and ruled by Alexander, to which the prophet Daniel alludes. So Professor Lee:—"The name of one of the sons of Japhet (Greek, Ἰων, son of Xythos), Gen. x. 2, and hence of the country possessed by his posterity. (See "Bochart. Phaleg.," lib. 3, c. iii., p. 174.) And, from the context in which it is afterwards found, *Greece generally*. (Isa. lxvi. 19; Ezek. xxxvii. 13; Zech. ix. 13; Dan. viii. 21.) In Ezek. xxvii. 19, Gesenius takes it to designate a place in Arabia Felix; but as it occurs there with the same accompanying term as it does elsewhere, there can be no reason for supposing it to imply a different place." ("Lex.," sub voce יָוָן.)

Thus the Biblical meaning of Greece is fixed, and when Zechariah predicts that, in days yet to come, the sons of Zion shall fight against "thy sons, O Greece," the fulfilment of the prediction requires that, in some manner or other, the people fought against by sons of Zion be identified with, be sons of, that very country known to Europeans by the name of *Greece*. This interpretation of Javan I shall support in the next chapter, when investigating the titles of people forming

Gog's confederacy, to which I shall presently show Zechariah's prophecy refers; and it is remarkable that that confederacy, as given by Ezekiel, chap. xxxviii. 2—6, and connected with Zechariah here, comprehends all the sons of Japheth, and asserts they will combine against the Jews after their restoration, *Tarshish* alone excepted, *i.e.*, the power, or powers, indicated by that name. For the sons of Japheth were, "Gomer, and Magog, and Madai, and Javan, and Jubal, and Meshech, and Tiras." (Gen. x. 2.) Of which Ezekiel mentions by name Gomer, Magog, Tubal, and Meshech; and Madai is the father of the Medes, included by Ezekiel in the name of Persia; and now Zechariah fills up the confederacy by adding *Javan*, Ezekiel having previously excepted from that confederacy some power represented under the name of Tarshish, a *son* of Javan. I do not suppose that the later prophet contradicts the other, but the very contrary, viz., Zechariah, the later, explains, and adds to, the account of Ezekiel, the former, and now assures us that, although Ezekiel excepted Tarshish from Gog's confederacy, yet Javan and his country are nevertheless involved in it, and that therefore *Tarshish* did not mean, in Ezekiel, Tarshish *the son of Javan*, but some other power or powers indicated by his name. However, we shall see these matters more clearly in the next chapter; meanwhile we may note that Tiras, or the *Thracian*, may be considered as included in the territory of Javan.

[2.] I shall now assign reasons for believing that the warfare of the sons of Zion against "thy sons, O Greece," describes only in another way Gog's military confederacy against Israel, after his coming restoration, as previously predicted by Ezekiel. It will be remembered that,

First, The time of Gog's confederacy being fixed by Ezekiel for "the latter days," it was distinctly proved, in chap. v., that, in Holy Scripture, the phrase "latter days," "last days," and others similar, invariably denotes the days of Messiah, viz., the Christian era, and that, therefore, Gog's confederacy, never having yet taken place in those days, remains still to be accomplished. Second, It was proved in chap. vi. that, this confederacy taking place against Israel within the Holy Land, in times yet to come, a future restoration of that people must of necessity previously take place, for that Ezekiel distinctly describes the people as having overspread the land, and being, at the time of Gog's invasion, in peaceful occupation alike of

"unwalled villages" and towns, having "gotten cattle and much goods;" and that this restoration implied by Ezekiel embraced all the house of Israel, *i.e.*, a fair representation of *all* the people, of *both* houses. Third, That the deliverance of Israel from this mighty coalition of their enemies was to be of so extraordinary a character that, although second causes, such as pestilence, and internal discord among the confederates, were brought into operation, still the hand of Almighty Power, marvellously interposed for Israel's deliverance, would be recognised beyond the possibility of contradiction; that, in fact, the overthrow of the combined army would be so sudden, simultaneous, general, and complete, all through the Holy Land, that all, both Jews and Gentile assailants, will be constrained to acknowledge that the Lord's hand alone effected it. Fourth, It was also shown that Ezekiel states Gog's overthrow will be the *immediate cause* of Israel's conversion to Christianity, for that he distinctly says, "The house of Israel shall know that He is the Lord their God, *from that day and forward*," an expression which was proved, like all other similar expressions, when applied to Christian times, and *connected with the teaching of the Holy Spirit*, to mean of necessity *conversion to Christianity;* while we also proved that "from that day and forward" was a Biblical phrase, of whose meaning other passages, then considered, left us no room to doubt.

Here, then, are *four* tests by which we can assay the identity of Zechariah's prophecy with Ezekiel's. The fourth I shall presently deal with, the other three have been established, for,

First, We proved distinctly that Zechariah's prophecy looks for fulfilment to these latter days of Christianity; when the eyes of mankind at large, viz., the Gentile nations, shall be, as they can be only, towards God in *Christ;* when the land of Philistia has become utterly desolate, and Ashkelon, like its other cities, completely uninhabited, which was not the case (as we showed) until the year 1270 of the Christian era; when Israel should contend triumphantly against his enemies, which he has never yet done; when the land of Israel should be purged of all oppressors, and means of oppression, which has never yet been the case, nor will be until Gog's fatal overthrow; when Ephraim and Judah shall be united into one body, as they never have been yet; when the governing power should be Judah's, which it was not in Maccabean times; by all these, and other types bearing more peculiarly against the Maccabees, we proved that Zechariah's prophecy belongs to the latter days of Christianity, and, like Ezekiel's, has yet

to be fulfilled. Second, We also showed that, according to Zechariah, as well as Ezekiel, actual warfare was as characteristic of this prophecy, to take place against Israel, in the Holy Land; that in such warfare both Judah and Ephraim, viz., people of both houses, would be engaged; and that, therefore, as with respect to Ezekiel's, so with Zechariah's prophecy, a partial, but real restoration of *both houses* will have taken place, before it can possibly be fulfilled. Third, We also proved that, according to Zechariah, as before by Ezekiel, the deliverance of Israel from this warfare, in which they are yet to be engaged, would be of so extraordinary a kind that all men would be compelled to acknowledge it the especial work of God. We showed that this was insisted on all through the chapters:—"The Lord shall be seen over them;" "They shall fight, because the Lord is with them;" "The Lord will deliver his people;" "The Lord shall devour and subdue the sling-stones;" from all which we concluded it was manifest that Israel's deliverance is, in Zechariah, as well as Ezekiel, declared to arise from immediate interposition of the Almighty.

Thus *three* of the four characteristics of Ezekiel's prophecy are exactly paralleled by corresponding predictions in Zechariah's, viz., 1. The time, as that of Christianity; 2. The previous partial restoration of people of *both houses;* 3. Warfare in the Holy Land, after such restoration, successful only through interposition of God. We are consequently compelled to believe that the two prophecies are different accounts of the same יוֹם, or series of events; or, otherwise, that similar extraordinary occurrences have *yet* to happen in the Holy Land, against restored Israel, *more than once* in these last days, a supposition which appears sufficiently gratuitous, or something worse; but which supposition, I shall now proceed to show, is entirely excluded by Zechariah, who distinctly declares that the routing of "thy sons, O Greece," shall be, like Gog's overthrow, the immediate cause of Israel's conversion to Christianity. So that, according to Ezekiel and Zechariah, the overthrow of Gog, and the discomfiture of Greece, are to produce exactly the same effect upon restored Israel. The conclusion is unavoidable—*they are parts of the same cause,* for,

[3.] Israel's conversion to Christianity follows immediately upon the overthrow of the sons of Greece, and, therefore, that conversion is subsequent to, and not before, the restoration.

That Zechariah foretels the conversion of all the tribes is clear from chap. ix. 1, where the time he intends is thus described:—"When the eyes of *man*, and (ֽ as well as) of all the tribes of Israel, shall be toward the Lord;" the word אָדָם being here used for *mankind*, perishable man, man as made out of the ground, *i.e.*, all men, all Gentile nations; and Zechariah characterizes the time of which he speaks as that when the eyes of *all the tribes of Israel*, and the eye of man indiscriminately, shall be "toward the Lord," in the same sense and manner. But the eyes of Gentile nations have not been "towards Jehovah" since Zechariah's days, except in the person of Jesus Christ. He is Jehovah, "the brightness of (the Father's) glory, and the express image of his person" (Heb. i. 3); and hence it follows that the prophet's prediction is equivalent to a declaration that all the tribes of Israel shall be converted to the Gentiles' faith, viz., to Christianity, whenever this prophecy shall be fulfilled.

And the same is manifest from ver. 11:—"As for *thee*, also, by the *blood of the covenant* I have sent forth thy prisoners out of the pit wherein is no water," where *thee* refers to Zion or Jerusalem, and the prisoners alluded to are explained in the following verses:—"Turn ye to the stronghold, ye *prisoners* of hope; even to-day do I declare that I will *render double* unto thee; when I have bent Judah for me," &c., &c. It is clear that, in both verses, the same persons are spoken of as *prisoners*, and, from ver. 13, that these prisoners are the Israelites, viz., Ephraim and the "sons of Zion." So that ver. 11 amounts to this:—"As for thee, also, O Israel, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." Of course it has been customary to spiritualise Zion here to mean "Ecclesia," the Church. But to address the Church of Christ in this way would be a contradiction in terms; for, before either Jew or Gentile can constitute "the Church," they must *have been already* brought out by the word of the covenant, and be no longer in a spiritual sense *prisoners*. Zechariah addresses prophetically those who are *prisoners*, and yet remain in the pit *wherein is no water*, and who have *not* yet found deliverance by the blood of the covenant. To spiritualise Zion of the Church, therefore, is impossible. It must mean the *undelivered, unconverted* people, whether Jew or Gentile. But the whole context shows it means the literal Israelites, Ephraim and Judah (ver. 13); and the very attempt to apply the prophecy to Maccabean times manifests a conviction that *literal Israel* is intended.

Such is indeed the case. Zechariah describes Israel as "prisoners of hope," *expectant* prisoners, prisoners anticipating deliverance; the same Israel, at the same time, in reference to which Hosea had said, I will give them "the valley of Achor for a door of hope." (Hos. ii. 15, and p. 137, *suprà*.) These prisoners he exhorts to turn to their stronghold, viz., to their God, to their God as revealed and known in the days of which he is prophesying, viz., our own :— "חַתִּקְוָה exspectationis: Vos qui obnoxii estis peccatis, speratis tamèn vos per Christum salvos fieri. Alii exponunt, 'O Vos qui *summo desiderio* exspectatis Christum!'" (Vatablus.) "Appellat ergò *vinctos spei*, conclusos in eam spem quæ revelanda erat." (Clarius; and compare Gal. iii. 23.) The state to which God's judgments have reduced Israel is likened to a pit wherein is no water, "deep, dry pits," says Capellus, "being frequently used for prisons in the East" (Newcome, p. 198; or see Jerem. xxxviii. 6), an extremity of suffering is depicted, from which it is predicted Israel shall be delivered by the *blood of his covenant.* Now, had a mere promise been made of deliverance from judgment, a deliverance of a *religious* character might not have followed of necessity, but when the deliverance is described as instrumentally associated with the blood of a covenant, a religious element is introduced into the prediction, and we naturally inquire, *what covenant is meant?*

The whole tenor of the prophecy forbids our limiting this prediction to the restoration of two tribes during Zechariah's time, or *any times which intervened between Zechariah and the Romans*, for the time when these promises are to be fulfilled is a time of warfare with the sons of Greece, which such times were not; a time when Judah and Ephraim are united as "a mighty man," as in such times they were not; a time when Gentile nations at large look towards the true God, which in such times they did not. And Zechariah's language is prediction in the strongest Hebrew sense :—"I *have* sent forth thy prisoners," the perfect, or past tense, to convey the idea of certainty, as in Ezek. xxxix. 29 :—"For I have poured out," &c., as though the promise had already been fulfilled; I *have*, *i.e.*, beyond all possibility of doubt, notwithstanding all appearances to the contrary, and notwithstanding all *provocations* to the contrary, I *will;* beyond all power of prevention, I *will—send forth thy prisoners, O Israel, by the blood of thy covenant.* But what covenant? If it be replied that "*thy* covenant," applied to Israel, must mean the Levitical

covenant, I do not object, for Ezekiel, propheaying of the same times, has already said, "Nevertheless I will remember my covenant with thee in the days of thy youth" (Ezek. xvi. 60); and in this very verse gives us *two* characteristics of the times of Israel's national redemption: first, "I will remember thy covenant with thee in the *days of thy youth*," *i.e.*, the Levitical, which God will never forget; second, "I will establish unto thee an *everlasting covenant*," *i.e.*, the Christian; and, I maintain, that when a prophet declares, referring to days of Christianity, that God will deliver Israel by the blood of the Levitical covenant, the *conversion* is implied, for it means, and can mean nothing less than, that God will rescue Israel to his love, and his salvation, through the recognition of Messiah. Says Drusius —"*In sanguine fœderis tui*—Sunt qui agnum Paschalem intelligunt, qui est Christum." Let us never forget that God has not forgotten, but specifically promised to *remember*, his covenant, his Levitical covenant, made with Israel in the days of youth, to *remember* it even in the last days—Messiah's days. "For the Lord hath called thee as a woman *forsaken* and grieved in spirit, and a *wife of youth*, when thou wast refused, saith thy God." (Isa. liv. 6.) Remember Israel is still betrothed, and betrothed under the *Levitical* covenant. (Hos. ii. 14—23.)

But I imagine also that it is an incontrovertible, *scriptural* truth, that the covenant in Christ is the property of Israel. If Christ be not Israel's Messiah, whose Messiah is He? What! does Holy Scripture, holy Hebrew Scripture, overflow with sweetest promises of מָשִׁיחַ, and yet are we told that this Messiah is not Israel's? That this Messiah was not predicted for Israel? But if He was predicted for Israel, and Messiah was to be King of Israel, then I aver that such prophecies are in their very essence affirmative, and must be fulfilled. But fulfilled they never have been, they never can be, until Israel, as a nation, believes in that Messiah. I imagine, I say, that it is an incontrovertible, *scriptural* truth that the covenant in Christ belongs to *Israel*—"Him hath God exalted with his right hand to be a Prince and a Saviour for to give repentance to *Israel*, and forgiveness of sins." (Acts v. 31.) And accordingly, in prophecy, the Christian covenant is described as Israel's, and predicted of as made with Israel, of which abundant proofs have already been given in these chapters. By the blood of *thy* covenant, *i.e.*, the Christian covenant, and accordingly ancient interpreters, Munster, Vatablus, Castalio, and

Clarius, agree in explaining the passage of the Christian covenant, an interpretation which Drusius does not reject. I quote only Munster :—"Et putant Hebræi hìc deficere verbum *salvata es*, ut sit sensus *Meschias salvatus est in justitiâ suâ; Ecclesia autem salvata est in sanguine testamenti sui;* ubi ipsi errantes accipiunt *sanguinem testamenti* pro *circumcisione.* Nos verò scimus prophetam locutum de alio sanguine, de quo Christus dicit, *Hic est sanguis Novi Testamenti, qui prò vobis et prò multis effunditur,*" &c. The passage, as just now noticed, cannot be spiritualised of the Church without causing a gross contradiction in terms; but, however, this is decisive to show Munster's opinion that "the blood of the covenant" here mentioned is the blood of the *Christian* covenant, an opinion in which the others agree.

Israel is to be delivered by the blood of the Christian covenant, *i.e.*, converted; and corresponding predictions of conversion must be held to be contained in all those passages in the prophecy which predict extraordinary religious privileges, *e.g.*, chap. x. 12 :—"And I will strengthen them in the Lord; and they shall walk up and down in his name, saith the Lord," for the time is that of Christianity, and "the phrase יִתְהַלְּלוּ בְשֵׁמִי *to walk in the name* of a Deity, is a Hebrew mode of speech, descriptive of a course of action pursued in accordance with his character and will. Compare Micah iv. 5." (Henderson's "Min. Proph.," p. 418.)

[3.] But the above arguments do not enable us to determine any thing as to the *time* of this conversion; that, however, which follows does so, showing two things, viz., 1. That this conversion is *subsequent* to the restoration; and, 2. That the discomfiture of the "sons of Greece" is the cause of it. The prophet continues, at ver. 12—"Turn ye to the stronghold, ye prisoners of hope; even to-day do I declare that I will render *double* unto thee; *when* (כִּי *when, for*, &c., &c.) I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece; and made thee as the sword of a mighty man;" which, I repeat it, the "prisoners of hope" are Judah and Ephraim, and their reconciliation to God is clearly foretold in the expression, "I will *render double* unto thee," and also the *time* of this reconciliation as that of Israel's successful warfare against *the sons of Greece*, "*when* I have bent," &c., &c.; and it may once more be observed, in passing, that at

Maccabean times Judah was not a "prisoner of hope," but had already been restored and reconciled to God.

The phrase, "I will render double unto thee," has two meanings, one of which implies punishment, the other, forgiveness and reconciliation. "And first I will recompense their sin and their iniquity *double*, because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things." (Jerem. xvi. 18.) Here it is plain "the double" is spoken of punishment. But Isaiah lxi. 7: "For your shame ye shall have *double*, and for confusion they shall *rejoice* in their portion; therefore *in their land* they shall possess *the double;* everlasting joy shall be unto them." Here "the double" is as plainly spoken of reconciliation and love. Isaiah's promise is, in fact, the very same, and alludes to the very same time as Zechariah's, which we are considering. He foretels Israel's complete restoration to the Holy Land and their possessing *the double*, viz., everlasting joy, "in their land." The whole tenor of Zechariah's prophecy is *blessing* for Israel, and it is clear he uses the phrase, "I will render *double* unto thee," in its best and most gracious meaning, corresponding to other passages: "I have sent forth thy prisoners out of the pit wherein is no water:" "The Lord shall be seen over them:" "The Lord of hosts shall defend them:" "They shall be filled like bowls, and as the corners of the altar:" "They shall be as mighty men:" "They shall be as though I had not cast them off:" "Their heart shall rejoice in the Lord; they shall increase as they have increased:" "Place shall not be found for them:" "They shall walk up and down in his name, saith the Lord:" all these are similar and well-sorted pearls of promise, various in lustre, diverse in size, but strung together by the same truthful love of the Spirit of Almighty God. "I will render double unto them" means in Zechariah double blessing, happiness far exceeding, and enabling you to forget, the misery that preceded. So Calvin on this passage, "double happiness." But reconciliation to God for Israel in times of Christianity (of which times we have abundantly proved Zechariah is speaking) *necessarily* implies their conversion to Christianity; and hence ver. 12 is equivalent to a repetition of the promise in vers. 1 and 11, that all Israel shall be converted to Christianity.

[4.] But in addition to this, ver. 13 enables us to determine the

time of this conversion in *two* respects; First, That it will be subsequent to the restoration: Second, That the overthrow of Greece will be the *immediate cause* of it, and is, therefore, by that very fact identified with the *overthrow of Gog*.

The force of the English translation is seen at once: "I will render double unto thee *when* I have bent Judah," &c., &c., where the bending of Judah as a bow, and putting Ephraim with him as the arrow, and all the successful warfare that follows, are distinctly referred to the *time* of God's rendering *double* blessing to Israel according to the promise which Zechariah that day records, "Even to-day do I declare unto thee." This is sufficient to mark the opinion of our translators to the effect that they believed ver. 13 contained a description of events in the occurrence of which Israel would receive "the double" promised him. They have translated כִּי *when*, and doubtless they are right; but at the same time it ought to be observed that the use of this particular word *when* is not essential to the argument. All that we require is that כִּי be taken as a *conjunctive* particle, for that is its force upon which the argument depends; and many other conjunctive particles would have suited the passage as well as *when, e.g., for, inasmuch as, since, because, wherefore, after that;* all which meanings כִּי will carry, and any one of which would answer well enough the purpose of showing that ver. 13 may be referred to ver. 12, and that rendering double in ver. 12 is particularly and circumstantially delineated in the description of events which commences at ver. 13. That the force of כִּי here is really conjunctive any reader may prove for himself by the test of substituting any of its *disjunctive* meanings in the place of *when*, and it will soon be perceived that the substitution of any such meaning divests the passage of all point and energy. Accordingly, Henderson, "Even to-day I declare I will render to thee double, *for* I have bent Judah for myself" ("Minor Proph.," p. 412), preserving its conjunctive meaning. The force of the predictions in vers. 13, 14, is well sustained in the following translation, taken from Calvin's "Zechar.," Calv. Trans. Soc. 1849, Editor's note, p. 269:—

"*When* I shall have bent Judah for myself
And the bow filled with Ephraim,
And raised up thy sons, O Zion,
Against thy sons, O Javan,

And made thee as the sword of a mighty man;
Then Jehovah shall be seen (a leader) over them,
And go forth, like lightning, shall his arrow;
Yea, the Lord Jehovah with a trumpet shall blow
And march in (or, accompanied with) the whirlwinds of the south."

These attempts to improve upon the authorized reading, to versify certain parts of the Hebrew Scriptures, and to transpose the English words, are rarely admirable or successful; and the only advantage which this translation appears to have over the received English text is that of rendering וְ, commencing ver. 14, *then* instead of *and*, thus better sustaining the connexion by imparting more vigour to the language in which the promises are conveyed. But it is useful for our purpose, as admitting the translation of כִּי *when*, upon the authority of Junius and Tremellius, in a work which favours not belief in a future restoration and conversion of Israel. The force of כִּי is, by admission, of all *conjunctive*; the promises are carefully sustained in the succeeding verses, and the issue of these promises is recorded at ver. 16: "And the Lord their God shall *save them in that day* as the flock of his people." Thus, in that day when these promises are fulfilled, the Lord will *save* the flock of his people; but the fulfilment of these promises is the rendering "double" promised unto Israel; and, therefore, the being saved that day in warfare against "thy sons, O Greece," and rendering "double," are *one and the same event.* In short, it being admitted, as it must be, that כִּי is here used conjunctively, and that, therefore, ver. 13 is a continuation of the sentiments announced at ver. 12, it follows that *the time* or period in Israel's history when God "will render double" unto him, is when he will raise up the sons of Zion to *victory* "against thy sons, O Greece." In other words, the time of Israel's *reconciliation to God* will be the time of their *victory over Greece.* But this victory takes place in the Holy Land (a fact admitted, of course, by those who apply the prophecy to Maccabean times), and probably in the very streets of Jerusalem; hence Israel's reconciliation to God, which means their conversion to Christianity, will be subsequent to their restoration.

And the victory over "thy sons, O Greece," will be the *immediate cause* of that conversion. For, it will be observed, that Israel's reconciliation to God, here foretold by Zechariah, is entirely the result of an *act* of reconciliation on the Lord's part; not a word does

the prophet say of repentance, or humiliation, or prayer on that of the Israelites; but the deliverance of these "prisoners of hope," and the rendering their "double" is effected by a sudden, and appalling, and freely given intervention of the hand of God. This *act* of Almighty love is an amazing interposition on Israel's behalf to deliver him when in the utmost trouble, from his adversaries, "thy sons, O Greece;" and whenever that *act* shall be by the Lord performed, *then* Israel receives "double," *i.e.*, has, at the least, *token* of reconciliation, *i.e.*, is brought into a state *fit* for reconciliation, *i.e.*, is made to recognise Messiah, *i.e.*, is converted to Christianity.

Accordingly, in both chapters the scene of recovered peace and happiness, and temporal as well as spiritual prosperity (indications all of them of God's recovered love), such as never, never followed Maccabean times, is drawn as immediately succeeding, and as the consequence of this, victory over "thy sons, O Greece." Thus chap. ix. 16, "And the Lord their God shall save them *in that day* as the flock of his people; for they shall be as stones of a crown (אַבְנֵי-נֵזֶר, where the *crown* betokens *separation, dedication,* or *consecration* to God), lifted up as an ensign upon his land. For how great is his goodness, and how great his beauty! Corn shall make the young men cheerful, and new wine the maids." Cheerful, eloquent in the confession and propagation of true religion. (See p. 305, *suprà*.) "An ensign or standard is lifted up on the mountains, a trumpet is blown on the hills—the standard of the cross of Christ—the trumpet of the Gospel. A pruning of the vine shall take place after long suspension of visible interpositions of Providence *just before* the season of gathering the fruits." (Horsley on Isaiah xviii., p. 79, which refers to the same events.) Or put together the following admissions from Drusius:—

1. They shall be אַבְנֵי־נֵזֶר lifting up themselves as a standard: Scholia Ebraica, "Lapides coronæ," interpretantur *Judæos*. Nam ut suprà *Græcos* dixit "Lapides fundæ," qui vulgares sunt et obvii passim; ità hic *Judam et Benjamin* vocat "Lapides coronæ," qui rari sunt et maximi pretii.

2. As an ensign *upon his land:* "Vult dicere, in terrâ *Israel*, quæ terra Dei et terra sancta nuncupatur. Pronomen enim referri debit ad *Deum*."

3. Corn shall make the young men cheerful, and new wine the maids: "Duo hoc versa prædicit; copiam boni quæ futura est

temporibus Messiæ, et lætitiam quam perceptarì sunt homines ex eâ abundantiâ."

I believe the correctness of Drusius in these three articles cannot be denied; but if not, then *in the land of Israel, in the day of Messiah, Judah and Benjamin* will raise themselves as a standard over and against *the sons of Greece*, like a gorgeous crown of separation marked with "Holiness to the Lord." All we have to do is to recollect that Ephraim is included specifically; and we see that in Messiah's days, as the consequence of the victory of the sons of Greece, Judah and Ephraim, viz., all the tribes of Israel, will be lifted up a separated people to the glory of the Lord.

Or, again, take chap. x. 5, 6: "And they shall be as mighty men treading down their enemies in the mire of the streets in the battle: and they shall fight because the Lord is with them, and the riders on horses shall be confounded. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them." In each chapter the scene of a re-settled, increasing, prosperous, rejoicing people, in the full light of God's favour is presented *after* this warfare with the sons of Greece, as the result of God's assisting them in it, *because* the Lord is with them. But the bestowal of these blessings implies the Lord's returning and reconciliation to them, at an age when reconciled they cannot be *except* through Jesus Christ. Hence after deliverance from "sons of Greece" they are reconciled, and that act of deliverance immediately precedes and is the cause of it. Ver. 6 marks the result of ver. 5. Their recognition of Messiah, *i.e.*, their conversion, takes place when the Lord delivers them from the sons of Greece, and is produced by it. So Munster on ver. 6: "I will bring them again to place them: *Faciam habitare eos:* In regno *spirituali.*" Or the following extraordinary remark from Drusius on ver. 6: "I will strengthen the house of Judah, and I will save the house of Joseph:" "*Restitutos* in integrum *collocabo* in pristinis sedibus unde ejecti fuerunt. Porrò constat 10 tribus *nunquam restitutas fuisse. Ergò* locus iste intelligi debit de *restitutione spirituali* et *de temporibus Messiæ:*" *I will place together the restored into one body, in the ancient seats whence they were ejected. But it is settled, the ten tribes never have been restored. Therefore that place should be understood of the spiritual restitution,*

and of the times of Messiah. We may thank Drusius for the observation; and, constat: the ten tribes have *never* been restored, and the place is to be understood of the times of Messiah; only we would say that a literal restitution of Israel *in integrum* is predicted to be followed by their conversion as the result of the overthrow of "sons of Greece."

I maintain it is clear throughout the prophecies that the spiritual blessings pronounced, which are the peculiar manifestations of God's power and favour towards Judah and Ephraim, follow immediately upon, are the close result of, the Lord's interference to deliver them from the sons of Javan; but so Ezekiel said of the destruction of Gog, whose prophecy, referring to the latter days, was proved, like the present, to be yet unfulfilled: "They shall know that I am the Lord their God from that day forward," said Ezek. (Chap. xxxix. 22.) Hence Judah and Ephraim's *victory over the sons of Greece* in the Holy Land, and the house of Israel's *destruction of Gog's confederacy* in the Holy Land, both belonging to these latter days, produce, according to Zechariah and Ezekiel respectively, precisely the same effect. I infer, therefore, that they are the same, or parts of the same, cause; and that, therefore, the sons of Greece are, in some sense or other, *a part of God's confederacy*, and that while these are providentially and miraculously destroyed all through the land, especially by Lake Tiberias (see p. 233, *suprà*), those, viz., the sons of Greece, are also providentially and miraculously repelled by the Lord through the weak instrumentality of Judah and Ephraim at *Jerusalem*, where actual fighting will take place. This identity of Zechariah's prophecy with Ezekiel's appears to have occurred also to *Grotius*, who applies both to Antiochus Epiphanes, in whom or whose time they certainly were not fulfilled. "*Et humiliabitur superbia Assur; i.e.*, Antiochi Epiphanis, qui inter cætera Assyriam tenebat; nam ad Armeniam usquè regnasse Seleucidas, ex Appiano, Josepho aliisque discimus. Pari modo idem hic Antiochus *Gog*, *i.e.*, Gygæus, dicitur Ezechieli, quià Lydiam tenebat, ut ibi diximus." ("Crit. Sacr.") Dr. Henderson, too, tells us that "the prophecy is parallel with that of Daniel xi. 32," referring immediately to Grotius ("Minor Proph.," p. 413); and Grotius tells us in Ezek. xxxviii. 2, that that prophecy against Gog, "Nunquam factum est magìs quam sub Antiocho Illustri, de quo et *Daniel* tam multa prædixit;" so that it should

seem that indirectly Henderson acknowledges the identity of Zechariah and Ezekiel's predictions.

However, we have verified *four* distinct particulars in which Zechariah's prophecy is coincident with Ezekiel's concerning Gog, viz., 1. Each prophecy is proved to belong to the days of Christianity, and to be *unfulfilled.* 2. Each predicts actual warfare in the Holy Land against Israel when it is fulfilled. 3. Each predicts that the Lord himself will miraculously deliver Israel in that warfare. 4. Each declares that Israel's *spiritual* deliverance (which in Christian times *must* mean conversion) will be synchronical with the *temporal;* and for these reasons I venture to conclude that each prophecy foretels the same יוֹם, or series of events. Neither can I help indulging the notion that when two prophets deliver predictions upon the *same subject,* the later in order of time is explanatory of the former. Thus I should expect that Zechariah being later than Ezekiel, but prophesying (as we have shewn) upon the same subject, his prediction would be explanatory of, and an important addition to, Ezekiel's; so that, while Ezekiel foretold *generally* the confederacy of Gog against Israel, the latter prophet, Zechariah, adds the prediction about "thy sons, O Greece," to show that, in some sense or other, the "sons of Greece" are the *most important part* of that confederacy, perhaps the very cause, the life and soul of it. And yet if the sons of Greece were a part, and, perhaps, the chief part of Gog's confederacy in a *national* sense, it seems strange that Ezekiel was not permitted to mention them when he was enumerating the *nations* that would form that confederacy, and especially when allusion to one son of Javan or Greece, viz., Tarshish, was calculated to suggest the recollection of them all. I infer, therefore, from the fact that Ezekiel omits, but Zechariah adds, the sons of Javan, the *only* sons of Japheth not accounted for in the confederacy of Gog by Ezekiel, I infer, I say, that while "thy sons, O Greece," *may* be mentioned nationally by Zechariah, they are *rather* mentioned in a *different* sense. But "Greece" can have but two meanings, viz., either a *literal and national,* or a *mystical;* I infer, therefore, that "Greece" *may* be used in a *literal national* sense; but since it was not included among the *nations* by Ezekiel, rather in another, viz., a *mystical,* or *both.* And that the national and mystical "sons of Greece" are the very life and soul of Gog's confederacy.

The biblical meaning of יָוָן *Javan*, or *Greece*, is fixed, whether taken nationally or mystically, it must mean a power identified with the same territory which from the earliest days to our own, has always been denominated Greece. Yet it may be mentioned as a curious circumstance, that Javan, יָוָן, Yvan, or Ivan (for so the word may be written) are the letters—I do not say is the name—are the Hebrew and Roman letters which may write the name of the founder of the Muscovite monarchy, commonly termed the Russian Empire. I shall show that Ezekiel specifies the *Muscovite* as the chief element of Gog's confederacy. Meanwhile, let these facts be noted: Ivan, surnamed Kalita, consolidated the power of the Grand Princes of Moscow over the Russian Empire with the consent of the then dominant Tartars. Ivan Kalita established the *local* succession with the consent of the Tartars and by the aid of the *Greek priesthood:* to the *Greek primates* Ivan's successors owed the retention of their power, which the *Greek priests* concerted and effected with the aid of the *Muscovite* brigands; or, as Sègur says, "It is, then, in the spirit of the history of the *Russian Church* that we must seek for a final cause of the elevation of the Grand Princes of *Moscow*." ("Hist. of Russia," p. 111.) "In 1328 the Grand Princedom is secured by the princes of Moscow, in the person of Ivan I., surnamed Kalita. This prince is worthy of note, because with him recommenced,—*firstly*, the reuniting of the appanages with the grand princedom of Moscow, which was become the capital: *secondly*, the rallying round the Great Prince of these princes who held appanages: *thirdly*, the re-establishment of succession in the direct line: and, *lastly*, a system of concentration of power by which the Russian Empire was one day to be again raised up and transformed into that terrific mass which we now behold." (Sègur's "Hist. of Russia," p. 9.) "Against thy sons, O Ivan." But see Sègur, pp. 83, 93, 96—99, and 110—118. "The first union of the Russians under Ivan I., denominated Kalita, constitutes an *epoch*." (P. 91.) How important in the history of the Christian Church and of Israel who shall say?

Not forgetting the interregnum of *fifteen* years, which began with Baris, the dynasty of the branch of Moscow which commenced with Ivan Kalita, A.D. 1328, and lasted 270 years, was succeeded by the Romanoff, A.D. 1613, the present ruling family of Russia, whose founder was the Primate of the Greek Church in that Empire;

so that in the Romanoffs it may be said the *Muscovite* people and the *Greek Church* of that Empire became visibly united; the power, temporal and spiritual, of Muscovy identified with the territory of Greece. (But see Sègur, passim, especially B. vi., ch. 5.)

[VI.] Our next duty is to remind the reader of the impossibility of putting with justice either a figurative or conditional interpretation upon this prophecy. As one reads the paragraph (chap. ix. 1—8) he perceives the same mode of speech sustained throughout it; there is nothing to suggest the necessity of attaching conditional or figurative interpretations to one part more than to another, and on this account we argue that the whole is conditional or figurative, if any part of it be so; and the contrary. But that the judgments upon Tyre and Sidon, and the cities of the Philistines were certain and literal we know, because they have been literally fulfilled: hence we infer that the promises given to the Israelites in the same paragraph will be as certainly and as literally fulfilled; and that, therefore, vers. 7, 8, are not conditional, but absolute promises of deliverance for Israel yet to come. We may argue similarly as to vers. 9—11. The prophecy contained in ver. 9 we know was certain and has been fulfilled *literally* to a surprising and curious degree (Matt. xxi. 4, 5); and we are, therefore, justified in inferring that vers. 10 and 11 are also certain, and will be as literally fulfilled, there being nothing in the prophet's language to suggest the contrary. Indeed an argument of a peculiar character, and similar to that advanced on the prophecies of "the Branch," becomes applicable for the unconditional character of these predictions; for it is admitted by those who believe not in any future national restoration and conversion of Israel, as well as by ourselves, who do, that ver. 10 is a prophetical description of Messiah's kingdom: "He shall speak peace to the heathen, and his dominion shall be from sea to sea, and from the river unto the ends of the earth." Nothing can be more certain than vers. 9 and 10. How, then, can we be asked to separate ver. 11, and to suppose that conditional because it refers to the Israelites?

But if the promise at ver. 11 to the "prisoners out of the pit" be literal and unconditional, then the repeated promise to the same

prisoners as "prisoners of hope," at ver. 12, is unconditional and literal also, and the whole context (vers. 12—17), which is necessarily connected, is literal and unconditional too. In this way the whole *ninth* chapter is reached, and its literal and unconditional character demonstrated. But if so, no one will care to assert any other interpretation for chap. x.; for, as is evident, the two chapters are singularly correspondent, and the tenth contains nothing which a Christian reader need be indisposed to receive literally and unconditionally when such a character has been established for chap. ix. Besides, as to any such conditional or figurative interpretation, I would observe that, if the commentators are found labouring to fix the times when this prophecy was literally and certainly fulfilled in the history of the Jews, they abandon all right to assert a mere figurative or conditional exposition afterwards; and the question becomes simply, "Has this prophecy been *yet* fulfilled in the history of literal Israel? for if not, *it remains to be so.*" Now we do find the commentators so belabouring these chapters; and the times to which they try to refer them are those of the Maccabees, during the alternate dominance of the Syrian and Egyptian kingdoms—especially of the Syrians, a mere fifth section of the Grecian. That the prophecy does not refer to those times is manifest, and we have proved it; but since commentators generally agree in making an effort to discover its literal fulfilment in the history of the Jews at such times, its literal and certain fulfilment is admitted by them.

[VII.] The substance of the foregoing chapter is, that during the times of Christianity, when the desolations of the coasts and cities of Palestine shall have been fulfilled, the tribes of Israel will be restored again to their own land; that this restoration having been partially accomplished, members of some of both houses, Judah and Ephraim, having become resident in the land, these united people of the two ancient kingdoms shall be engaged in active, hopeless, yet successful warfare against a people or power, termed in some sense (probably national and mystical also), the "sons of Greece," by which name, Greece, we are sure that the same country, now as ever, and always in the pages of the Holy Bible, denominated Ivan, is intended; and

that, therefore, whatever people or power be intended by Zechariah, it must be identified either literally, or mystically, or both, with that particular country which Xerxes invaded and Alexander subsequently led to victory: that the sons of Zion will yet contend with those who are sons literally, or mystically, or both, of that same Greece, and who, for their parts, will be contending against the sons of Zion for, and on behalf of, that same Greece either nationally or mystically understood; that we are sure this prophecy was not fulfilled in the Maccabean times, to which it is commonly referred, because no such deliverance, as it predicts, was effected for Israel by the wars of the Maccabees; because not Israel, but Judah only, was engaged in them; because the directing power in that warfare was not Judah's, as the prophecy requires, but Levi's; because Judah then fought, not with sons of Greece, but with Syrians and mixed people and apostate Jews; because the Syrians fought not for Greece in any sense; because that country was a separate country and kingdom from that for which they contended; because in that warfare Jews themselves were not unanimously faithful; because the Maccabean victories, even the greatest, were not attended with the success predicted for the battle alluded to by Zechariah; because Maccabean times were never signalized by any such temporal or spiritual advantages as Zechariah describes; because Maccabeans themselves were great oppressors of the Jewish people, and their brief pre-eminence issued in the establishment of a base and impious kingdom, and at last terminated in the entire subjugation and ruin of the people. But that, since it is certain we cannot pretend to look for its accomplishment to any other past period of Jewish history but that of the Maccabees, in whose time this prophecy was *not* fulfilled, no other conclusion remains but that it yet *remains to be accomplished;* that, consequently, successful warfare against certain "sons of Ivan" awaits restored Israel in the land of their fathers; and that this success in warfare, unlikely, so far as human probabilities are concerned, will be so extraordinary, and attended with such marvellous incidents, that the immediate hand of the Almighty in it will be acknowledged both by Israel and his assailants. That this deliverance of Zion's sons will be at Jerusalem itself, and in some manner, not described by Zechariah, identified with Messiah, Christ Jesus; and the result of this deliverance by the hand of the Almighty in

successful warfare will be reconciliation to the Lord, and, therefore, conversion to Christianity; that all through the prophecy the moment of deliverance is described as one of peculiar spiritual favour to the prisoners of hope; it is the bringing out of the horrible pit of God's wrath and judgment *those who were not in that pit at Maccabean times;* and that, all through the prophecy, from that moment of deliverance dates the season of Israel's, and Israel's land's recovered peculiar prosperity and joy; the moment of temporal triumph over Greece is the moment of spiritual victory also; henceforwards they are "strengthened in the Lord, and walk up and down in the name of the Lord;" and that, accordingly, we find the commentators, including the ancient interpreters, while referring the fighting and the victories to the times of the Maccabees, referring also the rich spiritual promises which these chapters contain to the time of Christ; whereas nothing is plainer than that the spiritual promises are immediately connected, as consequences resulting, with the victory over Greece. That such spiritual blessing, resulting from and following immediately the victory over the sons of Ivan, denotes conversion; and that, therefore, the conversion of Israel, Judah and Ephraim together, takes place after victory over Greece in the Holy Land, and, therefore, after their restoration.

That this conversion having been effected by Messiah's deliverance of a partial though national restoration, comprising people of both houses, they, in the public profession of Christianity, and as a people so delivered, will willingly place themselves in Messiah's hands and be lifted up as a glorious ensign, a resplendent crown of triumph to their Redeemer, to distant brethren of all the tribes in all quarters of the world, who, all flocking to their land, so that place shall not be found for them, will there embrace, as one united people, the faith of their hated, crucified Nazarene; to be there established as though the Lord had never cast them off. That this victory over the sons of Greece being foretold by Zechariah as taking place under the same circumstances and followed by the same results as the overthrow of Gog, previously described by Ezekiel, it is suggested they are parts of the same cause, and that sons of Greece form a part, and, perhaps, the chiefest part, of that military combination against the restored people Israel. But that this difference is observable between Zechariah and Ezekiel—according to Zechariah, with sons of Greece at Jerusalem restored Israel does fight, and conquers them; but in

Ezekiel's account, with the army of Gog destroyed on the coasts of Palestine and at Tiberias Israel does not fight; so that it seems highly probable that while in one sense the chief parts of Gog's confederacy may be termed "sons of Greece," the assault on Israel at Jerusalem, where Israel is engaged in actual fighting, will be undertaken by those who are sons of Greece in some eminent and peculiar degree. Thus Greece is the leading and most important part of Gog's confederacy, which, I shall show in the next chapter, will be under the leadership of the Prince of Muscovy; and recollecting that prophecy awaiting fulfilment during the Christian dispensation, regards the names and history of nations peculiarly in a spiritual light, these chapters thus specifying Greece as the conquered enemy of Israel suggest a conclusion which we shall justify, viz., that Greece, as part of Gog's confederacy, represents the Eastern of those two great apostasies by which the Church of Christ since the seventh century has been mutilated and defiled.

CHAPTER VIII.

"MANY PEOPLE WITH THEE."—EZEK. XXXVIII. 9.

THE object of this chapter is to show how far Holy Scripture, illustrated by the researches of learned men, enables us to determine the people, or nations, comprised in the confederacy led by Gog against the land, and restored people of Israel, in the latter days, to which Ezekiel carefully limits his predictions. In doing this, let me observe, at once, that since the time of the prophecy's accomplishment is clearly fixed for some part of the times of Christianity yet to come, our proper business is to identify, if possible, *the descendants* of the national tribes, which Ezekiel mentions, *down to our own times*, and not merely to discover the nations spoken of, as they were existing in Ezekiel's own times. This may seem a very trite remark, but, nevertheless, it asserts a fact which, having been overlooked by commentators, the interpretation of the prophecy has been thereby needlessly obscured. And, let me further observe, that a reader should endeavour to divest his mind of all those prejudices which so frequently arise when *prophecy* is the subject of consideration. Let him consider himself in the position of an antiquarian, a philologist, an historian, engaged (without reference to prophecy) in examining the application of the titles Gog, Magog, Meshech, &c., &c., by the light of such unprophetical authorities as Pliny, Josephus, Suetonius, Ptolemy, Bochart, &c., &c., which are the authorities to be presently quoted. It becomes at once a mere investigation of names, and the proper question for a reader to submit to his candid reflection is this: Have these authorities supplied me with sufficient reason for believing that the identity of the people descended from the men, whose names these are, has been satisfactorily established? because, if so, it becomes my duty, as an unprejudiced and philosophical inquirer, to conclude that such and such are really their descendants, although it should afterwards appear that a book so little beloved of some philosophers, as the Holy Bible, has marked down these people by name, as the subjects of certain *fearful judgments* in these latter days, and although

it should even further appear that, out of these judgments, the national conversion of God's despised people is prophetically pronounced to arise. If this fair course be taken, the reader will scarcely quit this chapter unconvinced that Ezekiel has enabled us, or, rather, the overruling providence of the Most High, adjusting the advances and results of literature to the requirements of his revealed will, has enabled us to determine, *generally* indeed, but *accurately enough*, what nations of the world, in these latter days, are intended by the various titles which Ezekiel predictively employs.

No doubt we have already shocked some prejudices, probably excited some derision, by the allusions we dared to make to the title Javan, Greece, יָוָן, Yvan, or Ivan, in the last chapter; so that, to conciliate any which may now arouse themselves against the present investigation, I would respectfully observe that, for the main facts, deductions, and references of part of this chapter, *e.g.*, those regarding Meshech, Tubal, and Gomer, which are the most important (though not for its arrangement, nor application, nor for the definition of Tarshish), the reader will be indebted to Dr. Paxton, in his "Sacred Geography: Settlements of Japheth," who wrote it *without any reference to the fulfilment of prophecy*, or *any allusion to the future of Israel*. Why should that which any judicious and painstaking writer like Paxton considered to be quite satisfactory, and convincing, for purposes *geographical*, be entirely discarded and disbelieved, or superciliously sneered at, when the inquiry is *prophetical?* The authors to be quoted recorded their conclusions as scholars and historians, heathen, Jew, and Christian, irrespective either of the weal or woe of the people Israel; why should we call their conclusions in question only when they chance to favour the future prospects of that unhappy people, or to threaten somewhat severely the nations to which, as Gentiles, we may be partially inclined?

[1.] The proper names, used by Ezekiel, are Gog, Magog, Meshech, Tubal, Persia, Ethiopia, Libya, Gomer, Togarmah, Sheba, Dedan, and Tarshish. (Chap. xxxviii. 3, 5, 6, 13.) These names, referred to the Hebrew, as they should be, are, Gog, Magog, Meshech, Tubal, *Paras*, *Cush*, *Phut*, Gomer, Togarmah, Sheba, Dedan, and Tarshish.

It may be at once observed that there are two ways of reading

verse 2,—either according to the English Version, "Chief Prince of Meshech and Tubal," or "Prince of Rosh, Meshech, and Tubal." Thus the word רֹאשׁ, rendered in the Authorized Version *chief*, is added to the others as a proper name. The Hebrew, מֶשֶׁךְ וְתֻבָל נְשִׂיא רֹאשׁ; the Septuagint, ἄρχοντα Ῥῶς Μεσὸχ καὶ Θοβὲλ; Targum, רַב רֵישׁ מֶשֶׁךְ וְתֻבָל; Vulgate, principem capitis Mosoch et Thubal; so Aquila and Jerome; but Symmachus and Theodotion, "Principem Rosh, Mosoch, and Thubal." So that, upon the whole, authority is against the English Version here; and the reading favoured by such authorities, and adopted as correct by eminent Christian expositors (Faber's "Eight Dissert.," p. 170, note, and Bochart, *infrà*) might prove of value in our endeavour to understand what nations are indicated in Ezekiel's predictions. But we shall not avail ourselves of it, inasmuch as there seems to be no other place in the Hebrew Scripture where the word רֹאשׁ, Rosh, is used as a proper name. Says Jerome, "Et re verâ nec in Genesi, nec in alio Scripturæ loco, nec in Josepho quidèm, qui omnia Ebraicarum gentium in primo Antiquitatum libro exponit nomina, hanc gentem potuimus invenire." We, therefore, allow the passage to remain as in the Authorized Version, "The chief prince of Meshech and Tubal."

Next, we are able speedily to dispose of the name of Gog. It occurs nowhere but in the present places of Ezekiel, and at 1 Chron. v. 4, where it is the name of a certain Reubenite, and has no connexion with the prediction before us. Gog is the name given to the *leader* of the confederacy, but the *people* engaged must be determined, if at all, by the names of the tribes, Meshech, Tubal, &c., &c., which he is represented as leading. Gog is chief prince of *Meshech and Tubal.*

[2.] If we refer to the genealogies given by Moses in Gen. x., we have the following passage at vers. 2—5:—"The sons of Japheth, Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. And the sons of Gomer, Ashkenaz, Rephat, and Togarmah. And the sons of Javan, Elishah, and Tarshish, Kittim, and Dodanim. By these were *the isles of the Gentiles* divided in their lands, every one after his tongue, after their families, in their nations." Thus it appears that the sons, and certain grandsons, of Japheth, are mentioned here as founders of various nations among the isles of the Gentiles; and that of the names now under investigation the following

indicate sons of Japheth :—Gomer, Magog, Tubal, Meshech, Togarmah (as a son of Gomer), and Tarshish (as a son of Javan); in fact, the chief names; and for these we are to look among the Gentiles in what are termed *the isles*. We read immediately after, at vers. 6, 7 :—"And the sons of Ham; Cush, Misraim, and Phut, and Canaan; and the sons of Cush, Seba, Havilah, Sabtah, Raamah, and Sabtechah; and the sons of Raamah; Sheba, and Dedan." So that, of the other names to be investigated, we find Cush and Phut among the sons of Ham; and Sheba and Dedan (as sons of Raamah) among his grandsons. Only one name is wanting, Paras, which we shall be able to explain more easily than any other from Holy Scriptures yet to be quoted.

It appears, then, that Gomer, Magog, Tubal, and Meshech are the heads of Gentile families descended from Japheth, and that "Togarmah of the north quarters," being a son of Gomer, might be considered as included in the name of his father; though, probably, Ezekiel mentions him thus separately, as having founded a nation by some characteristic distinguished from other descendants of Gomer. For all these we are to look among *the isles of the Gentiles*. Now it was observed, at p. 231, *suprà*, that the word אִיִּים *isles*, as used by Moses and the prophets, means not merely *islands*, in the English sense of that word, but also and peculiarly the *coasts* of the sea, and even the *banks* of rivers, and sometimes also continents. A consideration of some, out of the many places where the word occurs, will show this more clearly.

"And the *channels* of the sea appeared, the foundations of the world were discovered at the rebuking of the Lord, at the blast of the breath of his nostrils." (2 Sam. xxii. 16.) Where it is plain that our word, here translated channels, must mean the land *along* which, and *upon* which, the sea was wont to flow, viz., the sea-coasts. Again, Isaiah, chap. xx., delivers a prophecy against Egypt, and concludes thus :—"And the inhabitants of *the isle* (viz., Palestine) shall say in that day, Behold, such is our expectation, whither we flee for help to be delivered from the King of Assyria; and how shall we escape?" where the Holy Land is called an isle, as being upon the coast of the Mediterranean sea. Also Isa. xlii. 15 :—"I will make waste mountains and hills, and dry up their herbs; and I will make the rivers *islands*, and I will dry up the pools," *i.e.*, the drought shall be such that pools shall disappear, and even rivers be so

diminished that what were once their beds shall become their *banks*. Further, we have the same word used by Jeremiah, apparently in the same sense (chap. l. 39), where he speaks of desolated Babylon :—"Therefore the wild beasts of the desert, and the wild beasts of the *islands* shall dwell there," viz. (when we recollect the inland, and superfluvial position of Babylon), wild beasts which, in parched countries, haunt the borders of rivers and pools. But he also employs it of Tyre (Jerem. xxv. 22) :—"And all the kings of Tyrus, and all the kings of Sidon, and the Kings of the *isles* which are beyond the sea." Ezekiel, too (chap. xxvi. 15—18) :—"Thus saith the Lord God to Tyrus; Shall not the *isles* shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee? . . . . . Now shall the *isles* tremble in the day of thy fall; yea, *the isles that are on the sea* shall be troubled at thy departure." From which it is clear that cities, situated like Tyre and Zidon, viz., on the coasts of the sea, are represented as alarmed at, and sympathizing with, the fall of Tyre; and are called *isles*, or *isles that are on the sea*. (See also the denunciations against Tyre in Isa. xxiii.)

From all these passages it is manifest that the word אִיִּים, translated *islands*, *isles*, and *channels*, and referring to the "isles of the Gentiles," meant, in Hebrew mouths, the coasts of the sea, and the banks of rivers; and that, therefore, in looking for the sons of Japheth in *the isles* of the Gentiles, we look for them along the sea-coasts and banks of rivers. But the coasts of the sea with which peculiarly, from the earliest ages, the Jews were familiar, were the coasts of the Mediterranean, bordered by their own land, and Egypt, and the shores of Asia Minor, and so westerly, to the more distant shores of Africa, and the coasts of Europe, especially of Greece and Italy. Hence, in endeavouring to trace the sons of Japheth, Gomer, Magog, Meshech, and Tubal, we look to the earliest settlements along the coasts here mentioned, and in an *European* direction.

[3.] As to Magog. The country of Magog is placed by ancient authority on the east and north-east of the Black Sea, and therefore comprehends a territory now forming a part of the Russian Empire, viz., the provinces of the Don and Dneiper, reaching into Caucasus, the country of the Circassians and Cossacks. Magog was considered the progenitor of the Scythians, who occupied those countries, for Pliny says that Scythopolis (Bysan, or Bethsan, in the province of Samaria) and

Hierapolis, which those Scythians took when they made their irruption into Syria, were afterwards called "Magog." Ptolemy also allows that the proper name of the city Hierapolis was "Magog." This fact is confirmed by Josephus, B. 1, chap. vi., s. 1, who says that the Scythians were called "Magog" by the Greeks, and from that circumstance infers their lineal descent from Magog the son of Japheth. Bochart ("Phaleg., or Sacred Geography," lib. 3, chap. xiii., p. 186) conjectures that the mountains of Caucasus derived their name from Gog, who was the first that settled on their stupendous range, or in the circumjacent countries. He says that the words Gog Chasan denote, in the neighbouring Oriental tongue, Gog's fort; and from Gog Chasan he infers that the Greeks formed Caucasus; and Michaelis was of opinion that Gog and Magog denoted the inhabitants of Independent Tartary, east of the Caspian Sea, an opinion perfectly reconcilable with their also peopling the banks of the Don, or the region on the opposite or western side of the same sea, an opinion also perfectly reconcilable with the historical fact, that the Tartars of the Golden Horde were once the masters of Muscovy, and that the people of that empire, at this day, embrace many of the Tartar race among them. The passage of Ezekiel before us (chap. xxxix. 3) seems to denote that the Scythians, the ancient inhabitants of those parts, are alluded to:—"I will smite thy bow out of thy left-hand, and will cause thine arrows to fall out of thy right-hand." These people having been celebrated for the use of the bow; and the armour of their descendants in *the latter days* being described by the prophet through the medium of the weapons they used in his own times.

Next, as to Meshech and Tubal. We take them together because they are usually mentioned together in Holy Scripture; and the natural inference is that their settlements were contiguous.

The name Meshech is translated by the LXX., as shown above, *Mesoch*, and from this word the people called Moschi derived their Grecian name. The Moschi were, therefore, the descendants of Meshech, and they inhabited the country around the Moschic mountains, lying at the eastern end of the Black Sea, and being, in fact, the country forming the extreme north-eastern point of Turkey, with the province of Georgia recently acquired by Russia, and lying between the river Kour, or Kur, and the Aras, or Araxes. In this country, along with the Moschi, or sons of Meshech, were settled the

Chalybes, Iberi, and Albani, or sons of Tubal, of whom Josephus says (B. 1, chap. vi., s. 1):—"Thobel founded the Thobelites, who are now called Iberes; and the Mosocheni were founded by Mosoch, now they are the Cappadocians." These nations were originally called Thobeli, from Thobel, their founder; Thobel being, as already noticed, the Greek for Tubal. Ezekiel has the following:—"Javan, Tubal, and Meshech were thy merchants, they traded in the *persons of men*, and vessels of brass in thy markets" (chap. xxvii. 13), a passage remarkable for associating *Javan* so early with Meshech and Tubal; but also because ancient writers inform us that, in the regions of Pontus and Cappadocia, the parts of Asia Minor comprising and adjoining the countries of the Chalybes and Moschi, viz., Tubal and Meshech, the traffic in slaves was carried to a great extent, an infamous and degrading traffic, which we know has lasted down to our own times, for, among the slaves of Oriental nations, some of the most esteemed are Georgians and Circassians, who systematically sell their daughters. Thus Ezekiel becomes authority for placing Tubal and Meshech by Pontus and Cappadocia, where, and eastward of which, we find their descendants as Moschi, Albani, Iberi, and *Chalybes*. Ezekiel also mentions brass as among the merchandise of Tubal and Meshech; and this is important, both in connexion with the name Tubal, and also with that of Chalybes; for Bochart observes, "Phaleg.," lib. 3, chap. xii., p. 180, that the word in Ezekiel translated *brass* is sometimes rendered *steel*, and hence, as a piece of iron, or brass, is in *Arabic* called *Tubal* (probably from its coming out of the country known to be inhabited by Tubal's descendants), so it is likely that, from the excellent *steel* which was made in this country, some of its people were called *Chalybes* by the Greeks, the Greek word "chalybs" signifying *steel*. Thus, by their peculiar traffic in slaves and metal, Ezekiel enables us, when explained by the evidence of antiquity, to place Tubal and Meshech where we find the Moschi and Chalybes, viz., at the *eastern end of the Black Sea*:—"χάλυψ, *steel*, from Χάλυβες, a people of Pontus, through whom the Greeks became acquainted with it. 'Æschy. Prometh.,' 133." (Donegan.) It is also a curious fact that, even before the flood, *Tubal*-cain was "an instructor of every artificer in brass and iron." (Gen. iv. 22.)

It appears that the country of Meshech and Tubal was that territory which is surrounded by the Caucasian range on the north, Persia on the south, the Black Sea on the west, and the Caspian on

the east; being, in fact, in these latter days, the southern salient of Russia upon the adjoining kingdoms of Turkey and Persia—in other words, the province of Georgia. And it is manifest from one of the passages before us—viz., Ezek. xxxviii. 2—that the countries of Magog, Meshech, and Tubal were adjacent. "Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal." It is clear that the land of Magog was also the land of the chief prince of Meshech and Tubal, and that thus these settlements were adjacent. With this statement of Ezekiel all that is advanced above corresponds; for it has placed Magog, Meshech, and Tubal side by side in the southernmost parts of the Russian Empire, occupying the provinces of Georgia, Caucasus, and those bordering the Sea of Azof, between the rivers Don and Dnieper. Such were the *first* settlements of *Magog, Meshech, and Tubal.*

But their *descendants* penetrated into the wilds of Scythia (the northern coast of the Black Sea, from the Danube to the Dnieper, the ancients called Parva Scythia), and peopled the dreary regions of the North: for Meshech and Tubal are sometimes, in Ezekiel, expressive of that vast country. "There is Meshech, Tubal, and *all her multitude;* her graves are round about him; all of them uncircumcised; slain by the sword; though they caused their terror in the land of the living. And they shall not lie with the mighty that are fallen of the uncircumcised which are gone down to hell (*i.e.*, the *grave*) with *their weapons of war;* and they have laid their swords *under their heads;* but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living." (Chap. xxxii. 26.) This traces the descendants of Magog, Meshech, and Tubal into the heart of Russia. "What the peremptory assertions of Pinkerton, in his 'Origin of the various Scythian and Gothic Establishments,' and his theory of *conflicting* authorities (Possidonius, Strabo, Diodorus Siculus, and Herodotus), most *clearly prove* is, the impossibility of rationally deciding in favour of any opinion whatever, *except* that the most anciently and historically known inhabitants to the north of the Black Sea were the *Scythians;* those of the centre of European Russia, the Sarmatians, or Slavonians," &c. (Sègur, note 2, p. 439.) The Sarmatians, or Slavonians, the real *Muscovites* or Meshechites, being near *fifty millions* of the population of all the Russias (Sègur, p. 2), the ancient Sarmatia being, in fact, Russia, and the Sarmatians being the Asiatic people

inhabiting the country between the Caspian and Euxine Seas, and north of Caucasus, comprising the Russian county of Caucasus and parts of counties Don and Astrachan. Such was the cradle of the Muscovite people, close to which we have traced Meshech and Tubal as ancestors of the Moschi, Iberi, Chalybes, and Albani: the Moschi, Chalybes, and Iberi being the ancient possessors of the southern plains of Caucasus—viz., Russian *Georgia;* and the Albani and Sarmatians of the northern plains of Caucasus; Albania being the Russian *Daghestan:* and Albaniæ Pylæ] the city Derbend, or Perbend, on the shore of the Caspian, in that province. Surely it is no great stretch of the imagination to say that we thus trace the peopling of Russia to the *ancient settlements* of Magog, Meshech, and Tubal. De Custine tells us ("Russia," chap. xxviii.) that the *Sarmatians* or Slavonian inhabitants of Muscovy have the name from the Greek Sauromatæ, or *lizard-eyed:* and I would add, that Herodotus' testimony as to the origin of the Sauromatæ, or Sarmatians, their Scythian descent, and their entering Russia from the provinces bordering Caucasus, just alluded to, may be seen in his lib. 4, chaps. cx.—cxvii. Herodotus' account amounts to this, that the Sarmatians, Sauromatæ, or Muscovites, are descended from Scythians, and people who came from Pontus, in Asia Minor, the very province in Asia Minor to which, with Cappadocia, we traced the first settlements of Meshech and Tubal.

The river Aras, or Araxes, was mentioned as bordering Georgia, the country of Meshech and Tubal; it, in fact, separates that Russian province from Persia. Now, *Bochart* observes (Phaleg., lib. 3, chap. xii., p. 180), that the river in Armenia which the Greeks call Araxes is, by the Arabians, called *Rosh;* and from this and other similar instances he infers that the people who lived on the banks of that river were at first called Rosh; and not only so, but he cites *Josephus Bengarion*, to prove that a people did exist in those parts under the name of *Rossi*. Thus, in accordance with the Septuagint translation of Ezek. xxxviii. 2, he considers that three tribes of people are there mentioned—viz., Rosh, Meshech, and Tubal; which nations, having lived contiguously before they left their first settlements in Asia, preserved their relations of amity throughout their various migrations northward, settled in neighbouring regions, and became the progenitors of Russians, Muscovites, and people of Tobolsk.

In short, Gog, the chief prince of Meshech and Tubal, or the prince of Rosh, Meshech, and Tubal (whichever we choose to read) is the Russian Empire in its length and breadth, and takes the lead, or chief part, in Ezekiel's predicted confederacy against restored Israel in the Holy Land. Should it hereafter prove that Russia's invasion of Syria is made by Caucasus, through Daghestan and Georgia, into Asia Minor, of which the first provinces reached are Pontus and Cappadocia, the Turkish Trebizond, &c.; the peculiar significance of prophesying of Gog as chief prince of Meshech and Tubal, whose first settlements were in Georgia, Pontus, and Cappadocia, became singularly apparent; as well as Ezekiel's description of Gog's confederacy from the north parts; and perhaps Zechariah's (chap. ix. 1) burden-resting at *Damascus:* the direct northern route to Palestine being through Aleppo and Damascus. I wish no more weight to be attached to the cited authorities than properly belongs to them; but I do wish this singular and important *fact* to be felt and acknowledged, viz., that all the information which learned moderns—such as Bochart, Michaelis, &c., &c.—have been able to command respecting the settlements and descendants of Meshech and Tubal, point steadily Russia-ward. I say that is an incontrovertible *fact*, and deserves to have a fair weight attached to it: and also conversely, that what information we have respecting the origin of the Sarmatian or Slavonian people points backward through southern Russia, by Caucasus, into Pontus and Cappadocia: the first settlements of Meshech and Tubal. Let the reader deal dispassionately with himself. Let him remember that the conclusion advanced is not drawn merely from the Holy Bible, merely by a Christian, merely by a student of prophecy, merely by an enthusiast, or merely by a popular preacher, but that it really is the result of the calm, learned, unbiblical, philosophical, enlightened, intellectual, unprophesying labour, not of Christians, but of those who by some seem more confided in; of heathen, such as Herodotus, Pliny, Ptolemy, and Lactantius; not merely of heathen, but of Jews, such as Josephus and the Seventy; not only of Jews, but of Christians, such as Bochart and Michaelis. Let him remember that the conclusion is drawn, not merely from the comparison of names, but also from various words or phrases used in the Greek and Arabic languages, and from various historical facts, and the recorded habits of the people alluded to: all tending to one great result, viz., to

assure us that the Magog, Meshech, and Tubal of Holy Scripture indicate the progenitors of the great *Muscovite* family: there is even a significance about the *uncertainty* attached to *Rosh;* we are confined to *Meshech* and Tubal, ever joined in Scripture, and our conclusions are thus directed peculiarly to the *Muscovite* element, the great body of the (so-called *Russian*) people. The Moscow-vite is the subject of the prediction, not the Russian. At Moscow Ivan Kalita consolidated his empire; the grand princes of Moscow made Russia what she is. De Custine and other travellers will tell you that Russia is not really known and understood but through Moscow; that Moscow and her Kremlin are the characteristic emblems of that vast empire. It is Muscovy and her fifty millions of Slavonian people still Oriental in their prejudices and anticipations; it is this Muscovy that Ezekiel selects as the leading object in his prediction. Let the reader remember that this important conclusion, that Meshech and Tubal mean the Russian empire, originates not with me, but that, without particular reference to prophecy, and merely for purposes of *geographical* investigation, the authorities were collated, and the result confirmed, by that laborious and skilful compiler, *Paxton*, in his "Sacred Geography." To a dispassionate and unprejudiced mind, such evidence is not unworthy of serious reflection; and I conclude the *Jews* were right, who, as recorded by Munster ("Crit. Sacri"), "Ex eo colligunt tempore Meschiæ ex *Scythiæ* partibus maximum erupturum exercitum sub rege Gog." I doubt not the prophet means "Scythians indeed." So Faber ("Restoration of the Jews," vol. ii., p. 63): "The Russians and Muscovites seem to be the *colonies* of Rosh and Meshech, or (as the name may be pronounced) Mosoch; but *I know not* that we have any reason for supposing that they are here intended." . . . But this is a sad mistake. If Mr. Faber believed that the Russians and Muscovites were *the colonies* of Rosh and Meshech, he was bound to believe as a consequence that Ezekiel's prophecy referred to them: for it is specifically of the Meshech of *the latter days* that Ezekiel prophesies. Mr. Faber's mistake arose from his not understanding the scriptural force of בְּאַחֲרִית הַיָּמִים (See chap. v., *suprà.*) I shall point out this error more clearly in another place, but now observe briefly, he erred in looking for Gog's confederacy exclusively within the territories those people of Meshech *anciently* inhabited, but forgot two facts—viz.,—1, That we ought also to look for their *descendants* in these *latter days;* and, 2, That

when Ezekiel's prophecy shall be fulfilled, they—the descendants—may really have become possessed of their ancestors' old territories *again*. (See also Lowth's note on Ezek. xxxviii. 2, which is entirely consistent with the interpretation here advanced.) I select only the following :—"Rosh, taken as a proper name, signifies those inhabitants of Scythia, from whom the Russians derive their name and original."

[4.] As to "Gomer and all his bands," and "the house of Togarmah of the north quarters, and all his bands" (chap. xxxviii. 6) : Togarmah being a son of Gomer.

Gomer had three sons : "And the sons of Gomer, Ashkenaz and Rephat and Togarmah." (Gen. x. 3.) If, then, we can ascertain the first settlements of these sons, we have ascertained the first settlements of Gomer. But let it be still borne in mind, we are to endeavour to trace their *descendants* among the sons of Japheth, during the present times of the Christian dispensation, through the settlements of Japheth, along the coasts of the sea, as known to exist in the times of Ezekiel.

Jeremiah mentions Ashkenaz when predicting the fall of Babylon: "Call together against her the kingdoms of Ararat, Minni, and Ashkenaz." (Jer. li. 27.) And Xenophon informs us (Anab., lib. I, chap. ii., sec. 3) that Cyrus, having taken Sardis, sent Hystaspes with an army into Phrygia, *that lies on the Hellespont;* and that Hystaspes, having made himself master of the country, brought from it a great body of Phrygian horse and other soldiers, whom Cyrus united to his army, and *led against Babylon*. Now, in this same Phrygia, that lies upon the Hellespont, we find mentioned by Pliny (Nat. Hist., lib. 5, sec. 40-3) the river Ascanius, the province Ascania, and the Ascanian Isles ; so that it seems sufficiently clear that the Ashkenaz of Jeremiah, being Gomer's son, which was to be brought against Babylon, was led by Hystaspes for Cyrus out of Phrygia on the Hellespont, and is the same as Pliny's Ascanius. This assigns to Ashkenaz, the son of Gomer, his first settlement in the part of Asia Minor called Troas, and lying along the shores of the Dardanelles ; Rephat, Gomer's second son, settled next Ashkenaz on the east, in the territory known to the ancients as Paphlagonia, which Josephus says was originally called Rephatæa, from Rephat. A part of this people afterwards settled in the adjoining provinces of Pontus and Bithynia, and the whole nation were at first called Rephatæi, and afterwards, by contraction, Riphæi. (Bochart's Phaleg., lib. 3,

chap. x., p. 147; Wells' Histor. Geog., vol. i., p. 64; John Edwards' "Perfection of Scripture," vol. iii., p. 66.) Some traces of this name may be found in the writings of the ancient Greeks and Romans. *Apollonius*, in his Argonautics, mentions a river called Rhebæus, which, rising in the country, empties itself into the Black Sea. This river is called by other writers Rhebas. *Stephanus* mentions both the river and a country of the same name, whose inhabitants were called Rhebæi, which people *Pliny* denominates, more agreeably to the name of their ancestor, Rhiphæi. These considerations assign to Rephat, Gomer's son, the northern territories of Asia Minor, forming the southern shores of the Black Sea. Of Gomer's third son, Togarmah, it is said emphatically that his settlements were of the north quarters —"Togarmah of the north quarters:" the whole confederacy of which Ezekiel spoke was to come from parts north of the land of his captivity; but this specification of Togarmah—as well as from the fact that, though one of Gomer's sons, he is separately mentioned —I should infer, that in the days of the prophecy's fulfilment Togarmah would be, in some way or other, *distinguished* from the rest of Gomer's children. To this thought respecting Togarmah I shall revert presently; meanwhile I note that he is mentioned by Ezekiel, at chap. xxvii. 14: "They of the house of Togarmah traded in thy fairs (viz., Tyre's) with horses, horsemen, and mules." And Cappadocia, that province of Asia Minor which, lying next on the south to the territories of Rephat, immediately joined Syria, was remarkable for its excellent breed of horses and mules, and for its expert horsemen. Of this country *Strabo* says (Geog., lib. 4, p. 131) that the Trochmi dwelt on the confines of Pontus and Cappadocia. *Cicero* calls them Trogmi; and *Stephanus* Trogmeni. These names are the same in their radical letters; but the Greeks, as usual, to suit their fastidiousness, have transposed a letter, placing the third radical "R" before the second "G," thus making Togarmah Trogmah, Strabo's Trochma, and Cicero's Trogma. Thus, then, Cappadocia was the place of Togarmah, close by (be it noted) the first settlements of Meshech and Tubal; with whom his descendants are at this day mingled.

By the above authorities, Xenophon, Pliny, Apollonius, Stephanus, Strabo, Cicero, Josephus, Bochart, it is agreed that Gomer's three sons settled in and long possessed that territory known of old as Asia Minor, comprising the present provinces Anatolia, Carmania, &c.,

&c., of the Turkish Empire. But there remain yet other reasons for the same conclusion. Josephus says (Antiq., b. i., c. 7) that the inhabitants of Galatia, the central province of Asia Minor, were called Gomerites; and Herodotus (lib. 4, chap. xi., ver. 12) mentions the *Cimmerii* as inhabiting the same region; and we shall presently see that *Cimmerii* are Gomerii. Pliny (Nat. Hist., lib. 5, sec. 20) speaks of a town on the Dardanelles, called Comara, or Cimmeris; and *Mela* mentions the Comari—names all evidently derived from Gomer. And *Michaelis* (Spicileg., part i., p. 22) conjectures them to have been the founders of the *Celtic* nations—a fact very useful in our investigation. However, from all the above arguments, we conclude that Gomer, in his three sons, occupied at first the land of Asia Minor.

But the sons of Gomer soon extended themselves beyond their original settlements. Large bodies of them crossed the straits in search of new habitations, and eventually gave their name to, and formed settlements upon, the narrow which joins the Sea of Azof to the Black Sea, and washes the opposite shores of Caucasus and Crimea (Cimmeria), which strait was called from them the Gomerian, or Cimmerian, Bosphorus. They also advanced *westwards*, along the banks of Danube, till they spread themselves over that country, which from them has been called Gomer-man, or Germany. The ancient name of Gomer may be easily traced in the name Cymbri, an ancient German tribe, and also in their common name, Germans, or, as they call themselves, German, which is a slight variation of Germanen, or Gomren, which is a contraction of Gomeren, or Gomerœans. From Germany the descendants of Gomer spread, by degrees, into ancient Gaul, of which they were the aboriginal inhabitants. Their posterity received from the Greeks the name of Galatæ (the *Galatians* of Asia Minor) or Kalatæ, by contraction Keltæ; the Celtæ of the Latins, the Kelts, or Celts, of modern times. *Appian* distinctly states that the Gauls, or Celtæ, were Cimmerii, or descendants from Gomer; they were otherwise, he says, called Cymbri; and Plutarch asserts that the Cymbri are called Gallo-Scythians. (Bochart's Phaleg., lib. 3.) Facts which tend to justify Michaelis' opinion, above mentioned, that the Cimmerii were the fathers of the Celtic nations. From Gaul the Cimmerii, or Cymbri, passed into Britain. That the ancient Britons were the lineal descendants from Gomer, is evident from the very names by which the Welsh continue to distinguish themselves from the rest of

the nation. They call themselves Cymmro, or Cymmry; in like manner they call a Welsh woman Cymmraes, and their language Cymmraeg. These are terms which exhibit an undeniable affinity to the primitive name Gomer, and clearly suggest their descent from that patriarch. The inhabitants of *Cumber*-land, also, retain the name of their progenitor. They were at first called Cymbri, or Cimbri, and afterwards Cambri (Cambria is also the ancient name for Wales), and Cumber-land is the land of the Cumbri, Cimbri, Gomer, or Gomer-œans. Neither are the Welsh people and the inhabitants of Cumberland the only descendants of Gomer within the British Isles. It is well known that the Saxons, and especially the Angles, were near neighbours to the Cimbri. And if it be admitted that Germany was peopled by the sons of Gomer, then the German tribes, Saxons and Angles, who drove the ancient Britons into the mountains of Wales, are branches from the same root; the people of England remain Gomer-ites, and are equally descended with the Germans and Celts from that son of Japheth. But what is peculiarly clear from this investigation of "Gomer" is, that it includes especially the great *German* family.

But, however, from all the above considerations it appears that "Gomer and all his bands, with the house of Togarmah of the north quarters, and all his bands," as prophesied of by Ezekiel, mean, when taken in their fullest sense, the united powers of the sons of Gomer, viz., all Germany, France, and Britain; which, added to Meshech and Tubal, as comprehensive of the Russian Empire, presents to us the confederacy of Gog, formed of the united powers of *all Europe*. This it does mean, unless we can prove from Holy Scripture any *exception* from the nations signified by the above names, whose import has been thus investigated. But we showed at p. 235, *suprà*, that Ezekiel does except from Gog's confederacy certain people whom he calls "Sheba, Dedan, and Tarshish;" and it will be my duty presently to prove that Holy Scripture gives us reason to think that of these three exceptions one—viz., Tarshish—has a most important reference to the European powers, being not an opponent, but an assistant, to Israel in his restoration. Again, let me beg the reader to banish prejudice from his mind, and to remember the numerous and high authorities upon whose dispassionate researches the above conclusions respecting Gomer are based.

[5.] Togarmah has been mentioned as a son of Gomer; but I also observed at p. 351, that, seeing he was a son of Gomer *specifically* mentioned, as no other of Gomer's sons was, I should infer that at the time when this prophecy will be fulfilled Togarmah would be, in some way or other, separated and distinct from his brethren, the general descendants of Gomer. I do think so; and especially—1. Because he is mentioned as a *power* by himself: "Gomer and all his bands," "Togarmah and *all his bands;*" just as Gomer stands for some numerous people; so Togarmah stands for some numerous people. 2. Ezekiel, prophesying by the waters of Babylonia, calls him Togarmah of *the north quarters*, which he does not call Gomer; he describes only Gog as coming from the *north parts* (chap. xxxviii. 16), and Togarmah from the *north quarters*, as coming *at the time the prophecy is fulfilled;* therefore, *in these latter days*, Togarmah and Gog, prince of Meshech and Tubal, are still north of Babylonia: whence I infer that this characteristic peculiarly and similarly suits Meshech, Tubal, and Togarmah in these latter days—suits them in a sense which it does not suit Gomer's sons. 3. I perceive from Ezekiel (chap. xxvii. 14) that Togarmah peculiarly excelled by the possession and training of *horsemen and horses*—an advantage to his people which might tempt them inland, but was hardly convenient or conducive to their crossing *seaward* with their brethren. It is a singular fact that the Jews maintain Togarmah stands in Ezekiel for the Turk. It is also a remarkable fact, that other Scriptures—viz., Isa. xi. 15, Zech. x. 11, and Rev. xvi. 12, give us reason to believe that the final overthrow of the Turkish power: and the present Scripture—viz., Ezek. xxxviii. 5—of the Persian power (see below), *i.e.*, of the whole Mohammedan power, Turk and Persian, Soffee and Sunnee, will be synchronical with the deliverance and conversion of Israel. It is also to be remarked that the Turks are but a tribe of those numerous hordes which people, and long have peopled, Tartary. It is also a remarkable fact, that Independent Tartary, through its cities or provinces, Khiva, Kokand, Tashcand, and Bokhara, is (according to Jews themselves) the present prison of the ten tribes, lying in the direction from which we have shown (pp. 115, 161, *suprà*) the prophets say they will return to Palestine. Is it possible that Togarmah stands here for the progenitor of the Tartar hordes, whose power in that day, whether through Turk or Tartar or Persian, will be joined to Russia (in part of whose territory some of them already reside), for the purpose of

subduing and destroying the restoration of Israel? If so, we see why Togarmah is joined to Gog as being like him of the north quarters of Asia, and their people being commingled as they have been since the days of Usbeck Khan of the Golden Horde. The sons of Togarmah made the sons of Meshech head of "all the Russias." Also we see why he is separately mentioned from his brethren, "Gomer and all his bands," as a separate *power*, "Togarmah of the north quarters and all his bands"—Gomer being of Europe, Togarmah of Asia, but the Muscovite of *both*. "It is very remarkable that the Prophet Ezekiel, in chap. xxvii. 14, gives an exact description of the trade carried on by the Turkomauns with the inhabitants of Bokhara, Khiva, and Kokand. The prophet says,—'They of the house of Togarmah (*i.e.*, the Turkomauns) traded in thy fairs with horses and horsemen and mules.' The Turkomauns to this day, like the Swiss guards, are mercenaries, and let themselves out for a few tengas a-day. *It is also remarkable that I frequently heard the Turkomauns call themselves Toghramah, and the Jews call them Togarmah.*" (Woolf's "Mission to Bokhara," p. 354.)

However, this suggestion about Togarmah in no way prejudices our previous arguments. It still remains clear that Meshech, Tubal, and Gomer comprehend the united powers of Russia, Germany, France, and England, unless we can prove from other Scriptures an exception to either.

[6.] I proceed with the rest of the confederacy—"Persia, Ethiopia, and Libya with thee" (chap. xxxviii. 5)—of which names it has already been stated they are in Hebrew *Paras, Cush, and Phut*, which are, therefore, the titles requiring to be explained.

Of Paras, or Persia, I imagine there can be no doubt. Daniel says (chap. viii. 20),—"The ram which thou sawest, having two horns, are the kings of Media and *Paras*." Again (chap. x. 13),—"But the prince of the kingdom of *Paras* withstood me one-and-twenty days; but lo! Michael, one of the chief princes, came to help me; and I remained there with the kings of *Paras*." Again (chap. xi. 2),—"And now will I show thee the truth: Behold there shall stand up yet three kings in *Paras*." Again (2 Chron. xxxvi. 20),—"Where they were servants to him and his sons until the reign of the kingdom of *Paras*." And ver. 22—"Now, in the first year of Cyrus, King of *Paras*." It must be quite unnecessary to cite further

to show even the plainest reader that Paras is the Hebrew word for Persia, and that Ezekiel, who prophesied before the establishment of the kingdom of the Medes and Persians, did thus virtually predict the supremacy of Persia, and in the verse before us implies that the remnant of that same kingdom of *Persia*, in these our latter days, shall form part of Gog's confederacy against the sons of Israel in the Holy Land.

Next, as to Cush and Phut. We find that the sons of Ham were Cush, Misraim, Phut, and Canaan. (Gen. x. 6.) And it is added,—"And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; *Sheba, and Dedan.*" So that through his sons we may endeavour to trace Cush, as before we sought for Gomer.

It is important to observe that the descendants of Cush are found among extensive territories, both in Asia and Africa. And the result of this inquiry will show that the Asiatic Cushite is excepted from Gog's confederacy, but the African included. These sons of Cush, the Arabian and the African, were separated from each other by the Red Sea, yet frequently submitted to the same princes (Michaelis' Spicileg., part i., p. 144); it is, however, universally admitted that their first settlements were in Arabia, and that they did not enter Africa until some time after their establishment in that peninsula. That Arabia was the ancient abode of the Cushite is manifest from several texts of Scripture. "And Miriam and Aaron spake against Moses, because of the Cushite woman whom he had married; for he had married a Cushite woman" (Numb. xii. 1); but we know, from Exod. ii. 15, that Moses' wife was a Midianitish woman—"Now the priest of Midian had seven daughters," &c., &c.: and Midian was a city and country of Arabia, on the shore of the Red Sea; hence the Midianites were descendants of Cush settled in Arabia. Another proof of this may be drawn from Hab. iii. 7:—"I saw the tents of Cushan in affliction; the curtains of the land of Midian did tremble." Here Cush and Midian are used equivalently to denote the same part or parts of one country. Thus the Arabs of Midian were Cushites. There are also other passages which indirectly prove that one branch of the Cushite people continued in late times to be inhabitants of Arabia. Ezekiel says (xxix. 10),—"I will make the land of Egypt desolate, from Migdol (*the tower*) of Syene even unto the border of Cush." Here the prophet evidently

means that "Migdol of Syene" and "the border of Cush" are two extremities of Egypt. But Syene, or Assouan, is situated on the very border of the countries of Egypt and Nubia—that is, on the extreme southern border of Egypt, the very margin of the country that separates Egypt from African Cush, or Ethiopia; therefore Cush, at the opposite extremity of Egypt, cannot be the country in Africa inhabited by the Cushite—viz., Ethiopia, but must be understood of that part of *Arabia* which extends to the northern boundary of Egypt, and is at the greatest distance from Ethiopia. Again, we are told at 2 Kings xix. 9, that while Sennacherib, King of Assyria, was besieging Libnah, in the tribe of Judah, Tirkahah, King of Cush, came against him with a numerous army. Also, at 2 Chron. xiv. 9, Zerah the Cushite came with a great army against Asa, King of Judah. Now, it would be absurd to suppose that African Cush is meant here; for the king of that country, if he would enter Judah, must cross the desert or the country of Nubia, and march through the entire length of Egypt. But to the King of Arabian Cush it was easy enough to march into Judah, for his dominions bordered the lot of Judah.

It is plain, therefore, from several parts of Scripture, that there were Arabian Cushites. It is also clear there were African. For,—

Josephus asserts (Antiq., 61, chap. vi., sec. 2) that the Cushites passed over the Red Sea, and settled in *Ethiopia* and the neighbouring countries, and his statement—a sufficient authority by itself—seems to be supported by several passages of Scripture. Thus (Isa. xviii. 1)—"Woe to the land shadowing with wings, which is beyond *the rivers* of Cush." Again (Zeph. iii. 10)—"From beyond *the rivers* of Cush my suppliants, even the daughters of my despised, shall bring mine offering." The Spirit of God, speaking through these prophets, could not here mean *Arabian* Cush, for Arabia has no rivers, and, by consequence, some other Cush must be intended, viz. (as we shall show), the African, which abounds in rivers. Again, we are told, at 2 Chron. xii. 3, that when Shishak, King of Egypt, invaded Judah, a numerous body of Cushites marched with him: "And the people were without number that came with him *out of Egypt:* the Lubims, the Sukkiims, and the Cushites." This is positive testimony that in Shishak's time there were Cushites residing on the Egyptian side of the Red Sea. (Michaelis' "Spicileg.," part i., p. 153.) Thus, from

the testimony of Josephus, and from Holy Scripture, and from the well-known fact that the Cush, or Ethiopia, of the ancients lay south of Egypt, it is sufficiently clear that part of the posterity of Cush became, and continued to be, resident upon the continent of *Africa*, and must, therefore, be distinguished from their brethren, proved by Scripture to have been inhabitants of *Arabia*, on the shores of the Red Sea. That part of Africa which these Cushites inhabited was doubtless the Ethiopia of the ancients, viz., the region of *Abyssinia*, which lies immediately opposite the south-western promontory of Arabia, the Yemen, where the Cushite originally settled. So Horsley: "But the name of Cush (vulgarly, as hath been observed, rendered Ethiopia) is applied in Holy Writ to a large tract of country, comprehending besides the proper territory of the Cushites the rest of *Arabia Deserta*, the whole peninsula of *Arabia Felix*, and extending *east* along the coast of the Persian Gulf, at least as far as the Tigris." (Letter on Isaiah xviii., p. 39.) Or again—"The land of Cush in Holy Writ (commonly, but by mistake, rendered Ethiopia) is properly that district of Arabia where the sons of Cush first settled. But as this race multiplied exceedingly, and spread not only into other parts of Arabia, but eastward, round the head of the Persian Gulf, to the confines of Susiana, and westward, across the Arabian Gulf, into the region since called *Abyssinia*, which extended along the coast from Ptolemais to Arsinoe, and inland to the very sources of the Nile. The land of Cush is often taken more largely for a great tract of country, not only comprehending the whole of *Arabia Felix*, but having for its eastern boundary the branch of the Tigris below the town of Asia, and for its western boundary the Nile. The rivers of Cush in this place (Isa. xviii. 1) may be either the Euphrates or the Tigris on the east, or the Nile, the Astraboras, and the Astapus on the west; but which of these are meant it must be left to time to show." (Ibid., p. 93.)

Here, therefore, is Bishop Horsley's authority direct for our statement that Holy Scripture knows two branches of the Cushite family, viz., the African, or *Abyssinian*, and the Arabian. Which of these two branches does Ezekiel include in Gog's confederacy? The Abyssinian; and he specially excepts the Arabian under the names "Sheba and Dedan;" for,

Not only shall we presently show that Sheba and Dedan, which are excepted, mean the *Arabian* Cushite, and that, therefore, the Cushite

not excepted must be the *African;* but also, since Cush and Phut were really brethren, it is reasonable to suppose that, being thus mentioned together, that branch of Cush is intended whose territories were contiguous to Phut's. But Phut, we know, inhabited that part of Africa from which the whole continent took its name. In Africa, properly so called, below Adrumetum, was a city named Putea, mentioned by Pliny; and in Mauritania, into the western parts of which the possessions of Phut extended to some length, is a river mentioned by Ptolemy called Phut. Jerome asserts that the river still retained the name in his time, and extended it to the *whole country* round, which from it was called the country of Phut. (Michaelis' "Spicileg.," pt. 1, p. 166; Bochart's "Phaleg.," lib. 4, chap. xxxiii., p. 294.) Thus the country of Phut comprised Africa proper, Numidia, and part of Mauritania; or, taking the modern kingdoms of Tunis and Algiers, the *French Algeria.* Such being the dominions of Phut, and the principal *Arabian* Cushites being excepted from Gog's confederacy by Ezekiel, I conclude that by Ethiopia and Libya, *i.e.*, Cush and Phut, he means Phut, and the *African* Cushite alone, viz., the Abyssinian. In short, Misraim, Cush, and Phut were brethren whose dwellings lay contiguous in Africa, Misraim occupying Egypt, Phut dwelling on his north-west side, and Cush on his south. Ezekiel includes the two Phut and Cush, tenants on the coast of Africa, omitting *Misraim, i.e.*, Egypt, who inhabited the banks of the Nile; and no wonder, for he was delivering a prophecy regarding the Christian Church, and Israel's future in connexion with her, to be fulfilled at a time when Cush, or Abyssinia, and Phut, or Algeria, would be under very different religious and political influence from Egypt, whose territory is included, in the latter days, under another name and domination, equally mixed up with these events.

Persia, Cush, and Phut, mentioned by Ezekiel as part of Gog's confederacy, will therefore mean, the remnant of the ancient kingdom of *Persia*, the people of the country south of Egypt, and along the borders of the Red Sea; in fact, the people of *Abyssinia*, and also the people of the country bordering the Mediterranean, lying west of the northern end of Egypt, and containing the modern kingdoms of Tunis and Algiers, the present *French Algeria;* the people of these several countries, under those conditions in which the era of Gog's

confederacy against Israel will find them, these are the people of whom Ezekiel prophesies, as either politically, or religiously, or in both senses, identified with Gog's confederacy.

[7.] We have already proved that certain people mentioned by Ezekiel (chaps. xxxviii. 13) as "Sheba, Dedan, and Tarshish, and all the young lions thereof," are excepted from this confederacy, and mentioned as disapproving, although the prophet does not predict they will possess either the ability, or the opportunity, actively to oppose. (See p. 235, *suprà.*) We have now to endeavour to show who these people are.

Sheba and Dedan are the Arabian Cushites, the people peculiarly of *Yemen;* for, when speaking of Cush, we proved that his first settlements were on the south-western coast of Arabia, and that thence he passed over the Red Sea to the shores of Africa, immediately opposite; Meroe, in Sennaar, a little north of Abyssinia, being, according to Josephus, his capital, the ancient Saba. In short, the Cushite family comprised two divisions, the Arabian and the African; the African being descended from Cush's son *Seba*, סְבָא, is included by Ezekiel in Gog's confederacy, but the Arabian, descended from Cush's grandson Sheba, שְׁבָא, is excepted.

Moses tells us (Gen. x. 7)—"And the sons of Cush; *Seba*, and Havilah, and Sabtah, and *Raamah*, and Sabtechah: and the *sons* of Raamah, *Sheba and Dedan.*" Upon which it is at once desirable to observe, that Seba, and Sheba, סְבָא and שְׁבָא, are quite different names, indicative of different, although of nearly related, families; and that our inquiry now is not after *Seba the son* of Cush, but Sheba, the grandson, and his brother Dedan, sons of Raamah. The two families of Seba and Sheba were quickly confounded by Greeks and Romans; but, in the sacred writings, they are accurately distinguished. One verse from the inspired volume is sufficient to prove this:—"The kings of Tarshish, and of the isles, shall bring presents; the kings of Sheba, and Seba, shall offer gifts" (Ps. lxxii. 10); where David not only joins Tarshish with Sheba and Seba, particularly distinguishing the two, and (unless we mistake) purposely embracing in their two names the two branches of the Cushite family; the African, from Seba, the son; the Arabian, from Sheba, the grandson; but also describes them, in Messiah's days, of which he is

prophesying, and during an extension of Messiah's kingdom, parallel to Zech. ix. 10, yet to be accomplished, as bringing a *present*, a מִנְחָה, to which we shall have occasion to refer again.

That Seba was the head of the African Cushites, and, with Misraim and Phut, colonized the *isles*, or coasts, and river-banks of Africa, seems intimated in the following passages from Isaiah :— "For I am the Lord thy God, the Holy One of Israel, thy Saviour; I gave Egypt (Misraim) for thy ransom, Ethiopia (Cush) and *Seba* for thee." (Chap. xliii. 3.) The words in brackets are the Hebrew titles ; and, translating גַּם *even*, it runs thus :—"Cush, even Seba, for thee." Misraim was not a Cushite, but the *brother* of Cush ; but Seba was the son of Cush ; and the prophet's meaning seems to be, "I gave Misraim for thy ransom, and Cush, the Cush living by Misraim, even Seba, for thee." In other words, Seba, or סְבָא, the son of Cush, was the head of the African Cushites, but not Sheba, or שְׁבָא, the son of Raamah. This opinion will be further confirmed as we proceed.

Still, from the fact that Seba is thus manifestly traced to the African shores of the southern end of the Red Sea, we naturally infer that his original settlements were in that part of the Arabian peninsula immediately opposite ; and this inference is supported by the traces which remained of his name in ages long after. In the south of Arabia we find mentioned the cities of Sabe, and Sabana, and the people of Sabæi ; and, as these names are not to be traced, but in immediate conjunction, it seems probable that Seba, and his brother Raamah, settled near each other, and that from Seba, and Raamah's son Sheba, the city and people in those parts acquired the names above mentioned. Raamah is mentioned by Moses (Gen. x. 7) as having sons, Sheba and Dedan ; these remain with Raamah, in the land of Arabia, while Seba crosses the strait into that part of Africa, now called Abyssinia, and becomes the head of the African branch of the Cushite family.

However, our present inquiry is concerning Sheba and Dedan, the sons of Raamah. That they were settled in the south of Arabia is clear, for it will be found in the following passages that Sheba, and Dedan, in Holy Scripture are associated with *Tema* :—"The troops of Tema looked, the companies of Sheba waited for them." (Job vi. 19.) Again :—"Dedan, and *Teman, and Buz*, and all that are in the utmost corners, and all *the kings of Arabia*, and all the

mingled people that dwell in the desert." (Jerem. xxv. 23, 24.) Thus Sheba and Dedan are both connected in Holy Scripture with Tema, who was one of the sons of *Ishmael.* (Gen. xxv. 15.) And Ezekiel, doubtless, in the above passage, by "all the *mingled* people that dwell in the desert," intends all the inhabitants of Arabia, mentioning specifically Dedan as connected with Tema, who had already been joined with Sheba in the pages of Job. It is clear that Sheba, Dedan, and Tema, were alike inhabitants of Arabia. The same fact is proved by the notice of Sheba, Dedan, and Raamah, given at Ezek. xxvii. 20:—"Dedan was thy merchant in precious clothes for chariots; Arabia, and all the princes of Kedar; they occupied with thee in lambs, and rams, and goats; in these were they thy merchants. The merchants of Sheba and Raamah, they were thy merchants; they occupied in thy fairs with *chief of all spices,* and with all precious stones and gold." Here again we have Sheba and Dedan associated with Arabia, and Sheba especially mentioned as dealing in those productions which are peculiarly identified with that country. Again:—"When the Queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions; and she came to Jerusalem with a very great train, with camels *that bare spices,* and very much *gold,* and *precious stones*" (1 Kings x. 1, 2), the very same merchandise which Ezekiel above attributes to Sheba and Raamah; hence I infer that the Sheba mentioned in both places is the same, viz., the country of Raamah's son, Yemen, or South Arabia. For this same Queen of Sheba is elsewhere (Matt. xii. 42) called Queen of the South, that is, Queen of Yemen תֵּימָן, Queen of the country *on the right hand;* the Jews reckoning their cardinal points when looking eastward, so that the south lay on their right-hand, and was therefore called תֵּימָן, *Yamin;* Arabic, *Yemen.* This Queen of Sheba was Queen of Yemen; this Queen of Sheba, who brought vast quantities of spices, and gold, and precious stones to Solomon, brought that in which Ezekiel says Raamah and his sons Sheba traded at Tyre; hence the land of Sheba is Yemen, the southern part of Arabia, called, from its rich productions, "The Happy."

Ptolemy mentions a city called Rhegmah (the name by which the Septuagint *translates Raamah*), on the Persian Gulf, viz., on the south-eastern shore of Arabia; and Michaelis also places Raamah in Arabia Felix, and says it was a place of great trade. And, a little

to the eastward of Rhegmah, or Raamah, another city called Dedan, the Daden, or *Aden* of modern times, ascertains the settlement of Dedan, the brother of Sheba, and remaining son of Raamah. (Bochart's "Phaleg.," lib. 4, chap. v., p. 218 ; and chap. vi., p. 219.) Thus the cities Rhegmah and Aden enable us to fix the settlements of Raamah's sons Sheba and Dedan, on the extreme south-western promontory of Arabia Felix, or Yemen ; and besides, that Dedan was on the *coast* of Arabia is clear from the following passage :— "The men of Dedan were thy merchants ; many *isles* (coasts) were the merchandise of thy hand ; they brought thee for a present horns of *ivory*, and ebony" (Ezek. xxvii. 15) ; a curious allusion, for, accepting Bochart's opinion, that the קַרְנוֹת שֵׁן *horns of ivory* here mentioned be from the *elephant*, it is not unlikely to direct our attention to India as the country whence Solomon imported his ivory, and from which it probably also found its way to Tyre. (See Bochart's "Hierozoicon," tom. i., pp. 239—243.) Thus Dedan, or Aden, is even, in the earliest ages, connected with the trade to *India*, an important fact when its connexion with Tarshish, by Ezekiel, is considered.

From all the above arguments I consider it clear that Sheba and Dedan, the sons of Raamah, were the progenitors of the Arabian Cushites, who are distinct from the descendants of Seba, the father of the Cushites of Africa. Raamah settled in and continued to occupy the south and south-western shores of Arabia, being, in fact, the modern Yemen, and containing within it the town of Daden, or Aden, on the Red Sea. This country his sons, Sheba and Dedan, continued to occupy, and thence their descendants traded with the north through Tyre. These are the people Sheba and Dedan excepted with Tarshish from Gog's confederacy against Israel. These are the Sheba and Dedan of Holy Scripture, carefully specified as sons of Raamah, and, therefore, not to be confounded with Sheba and Dedan, sons of Abraham, long afterwards, through Keturah. (Gen. xxv. 3.) Not that this is of any prejudice to our argument. For if it be supposed that the Sheba and Dedan mentioned are the sons of Jockshan, then it will probably be thought they are also the Sheba and Dedan connected with Midian, their uncle. The Midianites, we have seen, are sometimes called Cushites in Scripture, and, therefore, the name Cushite extends to Sheba and Dedan, the sons of Jockshan ; and the idea is probable that Sheba and Dedan, sons of Jockshan, successors of Midian, mingled with Sheba and Dedan,

grandsons of Cush; but, at any rate, they were *all inhabitants of Arabia*, and that is the fact to which we are calling particular attention. "Sabeans—so the country of Sheba is described. (Jer. vi. 20.) They are called 'The Sabeans from the wilderness' (Ezek. xxiii. 42), *i.e.*, who came from Arabia Deserta, or the places bordering upon it." (Lowth, on Joel iii. 7.)

[8.] We proceed, lastly, to examine the expression, "Tarshish and *all the young lions thereof*." In doing which, we shall first have to show that Tarshish cannot be meant in his *natural* descent as a son of Javan; and next, that the word Tarshish has a scriptural meaning peculiar to itself, signifying a people marked by specific characteristics, but not a people having for their ancestor Tarshish, the son of Javan, or any other Tarshish.

Moses informs us (Gen. x. 4), that the sons of Javan (one of Japheth's sons) were Elishah and Tarshish, Kittim and Dodanim. The same names as in the Hebrew, only Kittim would be more familiar to the English reader as Cittim, or Chittim. "And ships shall come from the coasts of Chittim." (Numb. xxiv. 24.) "For the ships of Chittim shall come against him." (Dan. xi. 30.) It will be seen in our endeavour to trace him, that Tarshish was separated in a singular manner from his brethren, Javan's other sons. The first settlements of them all were along the southern coasts of Asia Minor, the central and northern parts of that country being inhabited by the sons of Gomer; but although we are able to discover the descendants of Elisha, Dodanim, and Chittim, in the inhabitants of Greece and parts of Italy, *we cannot discover any descendants* of their brother Tarshish. This curious fact will be clearly evinced by an examination of the best accounts we have of the settlements of these four sons of Javan. As to Elisha, Dodanim, and Chittim—Elisha, the son of Javan, originally settled in the south west of Asia Minor. We find some traces of his name in the Eoles, or Eolians, who occupied those parts, and are expressly affirmed by Josephus to have descended from Elisha. From these his early settlements, Elisha passed to the opposite shores of Greece, and finally settled in that country. Javan, the father, was with Elisha, the son, for Greece certainly took its name from Javan, and, accordingly in the Hebrew Scriptures, is always called יָוָן, or Javan. (Dan. x. 20, and xi. 2, &c.; see p. 317, *supra*.) יָוָן may be read Ion; and Josephus asserts that from Javan came

Ionia and all the Greeks; the names of the Ionès, or Iaones, of Homer and Strabo, are to be traced to the same origin. (Joseph. Ant., lib. i., c. 6, sec. 1; Well's "Hist. Geog.," vol. i., p. 70; Bochart's "Phaleg.," lib. iii., c. 3, p. 153; and c. 4, p. 155.)

The sons of Elisha, in their passage from Asia to Europe, seem to have occupied the principal islands of the Grecian Archipelago; for the prophet Ezekiel calls them "the isles of Elisha." (Ezek. xxvii. 7.) That he alludes to these islands is evident, from what he says of the blue and purple fabrics which constituted the principal part of their trade with Tyre; for we know that they were long celebrated for the brilliancy of their blue and purple dyes; and Elis, or Hellas, was a port in Peloponnesus, whence some of the shells were obtained that yielded the dye. (Wilde, vol. ii., p. 113.) The Greeks were constantly reminded of their descent by the name of their country "Éllas," and their own name "Éllenes," which for many ages belonged to all the people of Greece. They could trace their origin also in the city and province of Elis in the Peloponesus, and the city Eleusis in Attica, and in the river Elissus, or Ilissus, in the same province; and (as many believe) in the Elysian fields, so long one of the favourite themes of their poets. Thus the settlements of Elisha are traced.

As to Dodanim, the next son of Javan, the Septuagint translates the name at Gen. x. 4, Ῥοδιοι, or Rhodians; the Samaritan Pentateuch also agrees with this rendering, and Jerome, Eusebius, and Isidore coincide in the opinion that the first inhabitants of the islands of Rhodes were the descendants of Dodanim. Other learned authors assent to the reading of Rhodanim for Dodanim, and think they settled at the mouth of the Rhone, in the vicinity of Marseilles; which may be perfectly true, but does not contradict the assertion that they first settled in the island of Rhodes, and thence passed into Greece. Dr. Wells is of opinion ("Hist. Geog.," vol. i., p. 71) that the Dorians of the western coast of Asia Minor, who passed over to Greece, like the Ionians and Eolians, were the Dodanim, and that the change of name was originally caused by the carelessness of some transcriber, who wrote Doranim for Dodanim (putting ר for ד); and that thence the Greeks derived the names Doris, by which a part of Western Asia was known to the ancients. However, the name of Dodanim may be traced in the city Dodona of Epirus, the seat of the celebrated oracle, whence the chief of gods was termed Dodonian Jove. It is not improbable that Dodanim and his sons, after leaving

Babel and the region of Mesopotamia, its site, remained some time in Asia Minor, and perhaps formed a permanent establishment in the neighbourhood of his brother Elisha, but they seem to have left no certain traces behind them, till they finally settled in Epirus and Peloponnesus.

Chittim, or Kittim, another son of Javan's, settled immediately west of Cilicia, in the centre of the southern coast of Asia Minor, where (according to Ptolemy) was the country of Cetis; and Homer ("Odys.," l. xi., 520) mentions a people whom he calls Cetii, who are supposed to derive their name from the river Cetius, which flowed through their country. In perfect agreement with Homer, the Septuagint renders Kittim, or Chittim, by Κετιοι, or Ketii, or Cetii; and, therefore, it is probable that both people and river took their name from Kittim, or Chittim, the son of Javan. The posterity of Chittim seem to have colonized the neighbouring isles of Crete and Cyprus; for Ptolemy mentions the city of Cytium in Crete; and Strabo, the city of Citium in Cyprus; and Josephus ("Antiq.," lib. i., c. 6, s. 1) relates that Citios was the Greek name of Cyprus itself, from whence, says he, all the Greek isles were called Chittim. Colonies of these people crossed the Hellespont and settled in Greece. In the first book of Maccabees (ch. i. 1), the king of Macedon is called king of Chettiim. And Cilicia itself (being at first the country of Tarshish, as we shall show) is called in Scripture the land of Chittim, being the country from which Alexander marched to the siege of Tyre, according to Isaiah's prophecy, "The burden of Tyre. Howl, ye ships of Tarshish, for it is laid waste, so that there is no house, no entering in; from the land of Chittim it is revealed to them." (Isaiah xxiii. 1.) It is clear also from Daniel (chap. xi. 30) that Italy also was indebted to the sons of Chittim for her first inhabitants: "The ships of Chittim shall come against thee." The Roman fleets are undoubtedly meant in this prediction, but they might sail to the attack of Antiochus from Cilicia, in whose harbours they were constantly stationed to command the Mediterranean. The most probable opinion, and one that puts an end to the disputes of commentators and critics on this passage of the prophet, is, that colonies of the Chittim were settled both in Greece and Italy; and, consequently, whether the Roman fleet sailed from the Tiber or from the harbours of Cilicia, its ships might still be truly called, "ships of Chittim."

From all the above notices of Elisha, Dodanim, and Chittim, it

seems plain that the descendants of Javan, through these three sons, can be traced with certainty into Greece and Italy; but we shall find from similar authorities, that it is *impossible* to trace the descendants of Tarshish in the same, or, indeed, in any direction. If so, some other meaning must be sought for Tarshish than that of *national ancestry*.

[9.] This is the point we now proceed to examine, and it will be seen that Tarshish may *perhaps* be traced to various detached cities widely distant from each other, but certainly not to any *distinctive country*, or any part of a distinctive country, as the parent of its people. Tarshish, without doubt, settled by the side of his brethren in Asia Minor. Josephus tells us ("Antiq.," lib. i., ch. 6) that the whole of *Cilicia*, the province of Asia Minor, which lies at its south west corner, was anciently called Tarshish, from the founder of the kingdom; and its chief city was Tarsus. But this is all. The next notice is that the city Tartessus, in Spain, and the adjoining territory, so highly celebrated by the ancients for its valuable productions, was a *colony* of Tarshish—the name Tarshish, by an easy and frequent change, being pronounced Tartish, from whence Tartessus is formed. Bochart also observes ("Phaleg.," lib. iii., c. 7, p. 165) that Polybius, reciting the words of a league made between the Romans and Carthaginians, mentions a place Tarseium; and Stephanus expressly says that Tarseium was a city near the pillars of Hercules or straits of Gibraltar, a situation corresponding sufficiently with the site of Tartessus, in Spain. To this city the prophet alludes in his address to Tyre: "Tarshish was thy merchant, by reason of the multitude of all kinds of riches; with silver, iron, tin, lead, they traded in thy fairs." (Ezek. xxvii. 12.) This Tartessus was long renowned for its various and abundant riches; and Spain, as is well known, formerly abounded in the metals here enumerated by the prophet.

It moreover appears from several notices in the sacred writings that the descendants of Tarshish were the most expert seamen of their day, and consequently, the principal merchants of those remote ages. Hence they gave the name of their progenitor first to the sea of *Cilicia*, which washes the shores of their original settlements, and afterwards to the whole expanse of the Mediterranean, which seems to have been called for several ages the Sea of Tarshish. The extent of their commerce and the length of their voyages were sufficient to

give a distinctive name to ships of a certain form and burden, though they might neither belong to the sons of Tarshish nor navigate the sea which bore their name. Vessels of greater burden and for the longer voyages were built in imitation of theirs, and called ships of Tarshish. Solomon's fleet was called a "navy of Tarshish," and the ships which Jehoshaphat ordered to be built, "ships of Tarshish." (1 Kings x. 22; and xxii. 48.) The fleets of these princes were stationed at Ezion-Geber (Elath, or Akaba), on the Red Sea, and, by consequence, neither navigated the sea of Tarshish, viz., the Mediterranean, nor traded to Tartessus, or Tarshish, in Spain, but to some part of Africa, Arabia, or the East Indies—the only countries that produced the commodities, ivory, apes, and peacocks, with which these voyagers returned to Palestine, after a coasting voyage of three years.

This is all the notice the best authorities have found of Tarshish, and his descendants; little enough, indeed; while in his brethren, Elisha, Dodanim, and Chittim, they readily trace the parents of the inhabitants of Greece and Italy, an ancestry for those nations which Holy Scripture supports.

It seems that Tarshish did really settle in Cilicia of Asia Minor, but that, in the very earliest times, while the sea of Cilicia was called the sea of Tarshish, the land of Cilicia had equally the title, "land of Chittim" (Isa. xxiii. 1)—a title thus adopted by Holy Scripture is indisputable—the original settlements of Chittim having been a little west of his brother Tarshish. The inference seems just that, even in those earliest ages, the sons of Chittim were outnumbering, and at the same time mingling with, the sons of Tarshish, to so great an extent as to overspread their territory, and, at length, as the more numerous people, to give their own name to the land once called by that of Tarshish; and this fair inference seems the more reasonable that, from the very first, the sons of Tarshish were engaged in the navigation of the seas, and the plantation of colonies. Such occupations would have a natural tendency not only to diminish, but to *disseminate*, their numbers, scattering them, we have seen, along the distant shores of Europe, if not really on shores more distant still, viz., the southern shores of Africa and Arabia. I say the probable inference appears to be that these seafaring men of Tarshish were so diminished by their perilous line of life, and the colonies they settled in distant and unreclaimed quarters, that they

soon ceased to be the principal inhabitants of their earliest settlement in Asia Minor; and that their brethren of Chittim supplanted them, while they were still met with for some time in various settlements upon the coasts visited by the ships in which they traded, until at last they became merged among the nations. At least, it is clear that *no separate nation, nor people, nor tribe within a nation, nor even a part of Greece*, can be traced to Tarshish, the son of Javan, the father of the Grecian people.

And yet it is clear that the name of Tarshish is continually used in various parts of Scripture, especially in certain important passages of the prophets; that, for instance, of Ezekiel before us. We proceed to show that it is so used to signify a people, not *lineally descended* from Tarshish the son of Javan, but embracing *the national characteristics*, the seafaring, colonizing, and mercantile features, for which the sons of Tarshish were so remarkable in their day.

Let, however, one or two observations more be previously impressed upon the reader's mind, as arising naturally from the above observations, in reference to the sons of Javan. It appears that his only son mentioned in connexion with Gog's confederacy is Tarshish, and that him we cannot trace to any distinct people; his name is used typically; but his other three sons we can trace well to Greece and Italy; Javan is, in fact, the scriptural title for Greece, as we have already clearly shown. Now, had any of Javan's descendants been *nationally* included in Gog's confederacy, this seems to have been the very place for mentioning them, since Ezekiel is giving us, as it were, a list or catalogue of the people out of which that confederacy is formed. We conclude, then, that Greece is not, *as a nation*, involved in Gog's confederacy; but we have already shown that Javan, or Greece, is, *in some sense*, involved in it, whence I venture to believe that that sense is different from that in which Meshech, Tubal, Gomer, and others are included; in fact, not like theirs, a national sense, but a *mystical*.

[10.] Tarshish. The name is used by Ezekiel, "Tarshish, and all the young lions thereof," not literally, as of any sons of Javan, but typically, of some people *in the latter days*, being, like the sons of Tarshish, celebrated for maritime, colonizing, and mercantile ascendancy.

Tarshish is mentioned in about *twenty* places of the Sacred Volume; and, by a fair investigation of some of these, we believe the above position may be established; for

We are told (1 Kings ix. 26) that "King Solomon made a navy of ships in Ezion Geber, which is beside Elath, on the shores of the Red Sea, which is in the land of Edom;" and it is stated that these vessels traded for gold to *Ophir*. There can be no doubt that this is the same branch of trade mentioned 2 Chron. ix. 21, where it is said that King Solomon's "ships went to *Tarshish* with the servants of Hiram; every three years once came the *ships of Tarshish*, bringing gold and silver, ivory, apes, and peacocks." It appears also that long after Solomon's times, Jehoshaphat, King of Judah, endeavoured to carry out again the policy of his great predecessor, for it is recorded, 2 Chron. xx. 36, that "he joined himself with him (Ahaziah, King of Israel) to make ships go to *Tarshish;* and they made the ships in Ezion Geber." These ships were built at Ezion Geber, in the land of Edom, on the Eleanitic gulf of the Red Sea; if, then, Tarshish be here correctly written as the name of a place to which Solomon's ships went, and Jehoshaphat's were meant to go, and not merely as the name of the class of ships themselves, it is clear that some Tarshish lay southward of Ezion Geber, and (since ships coasted as closely as possible in those days) probably on the shores of Arabia, or the north-eastern coast of Africa. The time of the voyage is precisely mentioned, but that does not enable us certainly to determine the distance; it is probable, however, that it was not inconsiderable.

Some, however, think that there is a miscopy here, and that these ships, being called Ships of Tarshish, traded to *Ophir only;* in short, that the two passages in Chronicles are errors, and that Tarshish is merely the title of the ships, and not the name of a place. It seems curious that in two different places the same mistake should be made; but whatever the proper reading may be, our argument is the same upon the passages; Scripture here connects the name of Tarshish, whether as of the ships or the place, of a maritime people, with a rich and valuable trade in the south-eastern seas, the important character of which connexion will presently be seen.

In the passage before us (Ezek. xxxviii. 13), Sheba is joined with Tarshish, which Sheba we have shown, at p. 362, to be Yemen, the south-western promontory of Arabia, and that the Queen of Sheba

who came to Solomon, and is also called Queen of the South (Matt. xii. 42), was Queen of תֵּימָן, or Yemen, a country on the right-hand of Judea, or the south. This would almost suggest that Sheba, in the south of Arabia, and Tarshish, were not wholly unassociated in the minds of the Jews to whom Ezekiel spake, and it seems more than probable that this Queen of Yemen was induced to visit Solomon at Jerusalem through reports of him which had reached her by ships of Tarshish, which that monarch made and sent to some place on the coast of Arabia; in fact, that perhaps there was a settlement called Tarshish either within, or not far from, the dominions of the Queen of Yemen, and that the passages in the Chronicles are not erroneous. The verse already quoted from Ps. lxxii. seems to support this opinion:—"The kings of *Tarshish* and of the isles shall bring presents; the *kings of Sheba*, and Seba, shall offer gifts." The style of Hebrew poetry, which is to repeat in the second hemistich the same, or a similar truth, in words of increased force or beauty, as that announced in the first, would incline us to expect that some Tarshish was situated on the *coast*, not very far from, perhaps within, the dominions of the kings of Sheba, or the Yemen, or else that Tarshish had, in David's days, become a word of vast and general significance, for lordly traders of the *isles* or *coasts* of any sea.

In either case our present object is secured. Tarshish, in one connexion of Holy Scripture, imports a rich and valuable course of commerce in the south-eastern seas of Asia.

Nor is it impossible to form a reasonable conjecture as to the direction and character of this trade; the productions mentioned assist in directing our attention to the rich and extensive continents of the East. This making of ships at Ezion Geber did, in fact, imply an effort to secure the trade of the East, through the land of Edom, to Jerusalem, to Tyre, to the nations of the West. Thus Volney terms Edom the "Emporium of the commerce of the East," and it is well known that for a long period caravans were engaged in carrying the articles of this trade by that route through Gaza, Tyre, Jerusalem, and Damascus, to the shores of the Mediterranean; a sufficient reason why Hiram, King of Tyre, the monarch of the greatest mercantile and maritime power of the day, was associated with Solomon in that undertaking. Solomon could not provide sailors, nor build nor navigate ships; Hiram could do this, but could not possess the navigation of the Red Sea without the consent of Solomon; their

alliance was therefore dictated by mutual interests, and together they sought and acquired the monopoly of the *Eastern trade*.

Volney, though a bitter enemy to Christianity, is good authority as a traveller; his "Travels in Syria and the East" was long considered the best, and is still one of the best, works in the department of literature to which it belongs. This man says, when speaking of the trade of Palmyra, or Tadmor, in the desert, which Solomon built (2 Chron. viii. 4):—"This commerce extended itself to *India*, and the Persian Gulf was the principal point of union. Various facts concur in corroborating this last assertion; nay, necessarily force us to acknowledge the Persian Gulf as the centre of the commerce of that Ophir about which so many false hypotheses have been formed. ..... Have not peacocks, which were so much admired by the Jews, been always supposed natives of that province of Persia which adjoins the Gulf? Did they not procure their monkeys from Yemen, which was in their way, and where they still abound? Was not Yemen the country of Sheba, whose Queen brought frankincense and gold to the Jewish King? And is not the country of the Sabeans celebrated by Strabo for producing great quantities of gold? Ophir has been sought for in India and Africa, but is it not one of those twelve Arabian districts, or tribes, mentioned in the genealogical annals of the Hebrews? ..... If Babylon, from being the vassal of Nineveh, in a short time became her rival, and the site of a new empire, it was because her situation rendered her the emporium of this lucrative trade; in short, if the kings of this great city waged perpetual wars with Jerusalem and Tyre, their object was not to despoil those cities of their riches, but to prevent their invading their trade by the Red Sea." (Volney's "Travels," vol. ii.) Undoubtedly poor Volney belonged to that high order of geniuses, who can ask questions much more easily than they can answer them; but one thing is clear from the above extracts, viz., that he was quite convinced that Solomon and the King of Tyre, who made ships to go to Tarshish, or Ophir, were, in fact, engaged in pursuing the trade of the *East Indies*.

One of our best Christian commentators seems as thoroughly convinced of this as Infidel Volney, for Mr. Scott, in one comprehensive remark on 2 Chron. ix. 13—21, observes—"The imports here mentioned (apes and peacocks) indicate that prosperity had enervated the minds of Solomon and his subjects, and led them to love

things curious and uncommon, though useless in themselves; and indeed the *East Indian trade* has helped to render every nation luxurious and self-indulgent which has prospered in it, from the beginning to this day."

From the above considerations it follows that the *first interpretation* which Scripture suggests of the *typical* import of Tarshish, and the ships thereof, is some place or kingdom whose ships have acquired, and are engaged in, the commerce of the East, peculiarly of the peninsula known as "India."

But, further, we are told that, when Jonah fled from the presence of the Lord to avoid going to Nineveh, he "went down to Joppa, and found a ship going to *Tarshish;* so he paid the fare thereof, and went down into it, to go with them unto *Tarshish,* from the presence of the Lord." (Chap. i. 3.) If Jonah were circumstanced at all like the prophets of the Lord in these days, it was no heavy fare which he could pay so readily, and the distance to this Tarshish was short in proportion. This alone would convince us that Tarshish mentioned by Jonah is not that Tarshish (if there were one) to which they traded from Ezion Geber, for to reach that Tarshish from Joppa by sea, the whole continent of Africa must be sailed round; a supposition absurd in a commercial point of view, considering the articles of trade to be presently mentioned; besides the fact that, in Jonah's days, such a voyage was impossible. There must have been then at least one other place known by the name of Tarshish. Ezekiel, too, says (chap. xxvii. 12), when speaking of Tyre, "Tarshish was thy merchant, by reason of the multitude of all riches; with silver, *iron, tin, and lead,* she traded in thy fairs:" and again, ver. 25:—"The ships of Tarshish did sing of thee in thy market; and thou wast replenished and made glorious in the midst of the seas." Thus ships of Tarshish harboured at Tyre, being freighted to that city with silver, *iron, tin, and lead,* the latter three being commodities of that heavy, yet common character, as to forbid, in commercial respects, their being brought to Tyre from so great a distance as Ezion Geber and the eastern seas. The Tarshish mentioned by Ezekiel, therefore, is not that Tarshish (if there were any) to which Solomon's ships traded from Ezion Geber. There can be no doubt but that the Tarshish mentioned by Ezekiel and Jonah is one and the same; and the commodities mentioned by Ezekiel, "iron, tin, and lead," teach us to look for the place not very distant from Tyre by sea, and necessarily in a *westerly*

direction. The Tarshish mentioned by these two prophets was doubtless a commercial port, reached by the shores of the Mediterranean, probably in Europe; perhaps, as suggested by some, Tarteesus, on the coast of Spain.

But at least we may conclude that *the second interpretation* which the Holy Bible gives us of Tarshish, *as a type*, is that of a place, or kingdom, renowned for commerce in *metals*, lying in an European direction, that is, *westerly* of the Holy Land.

Closely allied to this second interpretation, Jeremiah suggests a third. He says (chap. x. 9), "Silver *spread into plates* is brought from *Tarshish*, and gold from Uphaz; the work of the workman, and of the *hands of the founder;* blue and purple is *their clothing;* they are all the work of cunning men." It seems that this quotation puts some Tarshish before us in a light quite new. One would think there can scarcely be any doubt but that Jeremiah's Tarshish is the same as that alluded to above by Ezekiel; but, however that may be, one fact is clear; Jeremiah's is a *manufacturing* Tarshish. Ezekiel mentions the import to Tyre from Tarshish of silver *bullion*, as well as of iron, tin, and lead; but Jeremiah expressly mentions the exportation of it from Tarshish, in a *manufactured* state; "silver spread into plates;" gold and silver, "the work of the workman, and of the hands of the founder;" so that Jeremiah's Tarshish was a place engaged in the manufacture of metals. But, even more than this, Jeremiah alludes to the *dress of the mariners*, apparently as being manufactured in *their own* country:—"Blue and purple is their clothing; they are all the work of cunning men." Hence, whether Jeremiah's Tarshish be the same as Ezekiel's or not, the following conclusion is clear:—

A third interpretation which the Word of God permits of Tarshish, *as a type*, is that of a maritime, commercial place or kingdom, skilful in the manufacturing both of *metals and of fabrics fit for clothing.*

But, still further, Scripture gives us direct authority for understanding Tarshish to imply *generally* any great maritime, commercial, and manufacturing power; for it is applied immediately to Tyre herself. Scripture gives Tyre the appellation Tarshish; hence, whatever Tyre was, of that we may conceive Tarshish to be a type:—"The burden of Tyre. Howl, ye ships of Tarshish, for it is laid waste. Pass ye over to Tarshish. Howl, ye inhabitants of the isle: is this your joyous city whose antiquity is of ancient days?" Here is authority

of Scripture for the direct, and *individual* application of Tarshish as a title. Whatever Tyre was, that Tarshish may be understood to be. Here is *scriptural* authority for my typical application of Tarshish. The Tyrians were the principal maritime, commercial, manufacturing people of their day; and Isaiah called their city Tarshish, when the Jews knew them to be so, and when, too, they were probably acquainted with other cities of trade called Tarshish, and with one especially, whose mention implied the richest commerce of the world, which had been wrested from themselves in the days of those prophets. Surely the import of the name to Jewish ears was certain and unavoidable; they understood by it the greatest maritime, commercial, and manufacturing people of their days, concentrating, and, as it were, monopolizing, the trade both of east and west. With this impression they heard Isaiah, Jeremiah, and Ezekiel; and, in studying the Hebrew Scripture, we should now read the name with the same understanding.

A fourth interpretation, therefore, of Tarshish, *as a type*, is the greatest maritime, commercial, manufacturing power of their day, eminently engaged in the commerce of the world.

But again, the use of Tarshish in Scripture must needs imply a *Gentile European nation from the sons of Japhet*, and therefore to be looked for in the isles or coasts of the West, *i.e.*, of *Europe*.

For Tarshish, as we have seen from Gen. x. 2—5, was a son of Japheth, whose settlements were in the isles, or coasts, of the sea; "by these were the isles of the Gentiles divided in their lands;" and such a force the name must always carry with it, for, in endeavouring to determine its meaning now, we may never draw from it anything *opposed to its original application*. Tarshish, as a type, must needs refer to some Gentile nation from the sons of Japheth in the West. Accordingly in late times Isaiah says, "Surely *the isles* shall wait for me, and the ships of Tarshish first." (Chap. lx. 9.) The meaning of *isles* has already been explained, p. 342, in this chapter. "The isles of the sea," "the isles of the Gentiles," "the isles of the heathen," these expressions denoted the settlement of Japheth along the coast and in the islands of the west, *i.e.*, of Europe. Isaiah delivering a certain prediction, signalises the *Tarshish of prophecy*, which of course Ezekiel's passage (chap. xxxviii. 13) refers to, as a place among the isles of Japheth, of Europe, whose ships will wait for the Lord.

A fifth interpretation, therefore, of Tarshish, *as a type*, is a maritime power among the isles of the West, in Europe, among the sons of Japheth.

And, lastly, the Tarshish of prophecy. Tarshish, *as a type*, is a *warlike* nation of *merchants:* Ezekiel marks this, "The merchants of Tarshish, and all the *young lions* thereof;" the word כְּפִיר, in the Hebrew Scriptures, denoting not only warlike, but even fierce and cruel people; so that the peaceful merchants of Ezekiel's Tarshish, disapproving Gog's confederacy, will also be known as a people fierce and terrible in war. Therefore *a sixth*, and last, interpretation of Tarshish, *as a type*, is a people of merchants, powerful, and to be feared in war. "Cum leonibus gentes bellicosas, et rapaces, Scriptum confert." (Bochart's "Hierozoicon," vol. ii., p. 88; also, *ibid.*, p. 4, on כְּפִיר *a young lion able to seize his own prey.*) I would go farther upon this peculiar expression, "all the young *lions* thereof," only that I fear to do so. Let me merely say that *national heraldic* ensigns are not unnoticed by the prophets of God, nor, perhaps, even by the Saviour himself. (See Jerem. xlvi. 16—"The oppressing sword;" חֶרֶב הַיּוֹנָה *sword of the dove*, the dove being the heraldic emblem of Assyria; as the *eagle* of the Roman power alluded to by our Saviour in Matt. xxiv. 28, and Luke xvii. 37—"There will the *eagles* be gathered together." See also Faber's "Sac. Cal. Proph.," vol. i., p. 175.)

Thus, then, we have traced, and, I believe, fairly and truthfully traced, six various interpretations of the prophetical, or typical, Tarshish; and the sum of them is this:—Tarshish, in Ezek. xxxviii. 13, means, The most renowned maritime, colonizing, commercial, warlike people of the latter days, celebrated for manufactures both in metals and fabrics for clothing, and eminently engrossing the commerce of the west and east of the world, descended from Japheth, and residing in the islands of the west—in Europe. Tarshish, we say, as used by Ezekiel, is a type, and this is the meaning of it; and the more clearly so that Tarshish, by lineal descent as a son of Javan, cannot be traced in any people, or part of a people, in these days. "The country, therefore, to which the prophet calls is characterised as one which, in the days of the completion of this prophecy, should be a great maritime and commercial power, forming remote alliances, making distant voyages to all parts of the world with expedition and security, and in the habit of affording protection to their friends and

allies." (Horsley's xviii. Isa., p. 145.) And Faber, vol. ii., p. 65:—"I know not who can be meant here except the great maritime nation of faithful worshippers which had so vigorously opposed the tyranny of Antichrist." This Tarshish being such a nation of the west, the Holy Spirit has caused Ezekiel to join, for some reason not necessarily apparent, with the people of Sheba and Dedan inhabiting southern Arabia, in disapproving of Gog's confederacy against Israel. In that confederacy all the nations of Europe were included, unless some exception could be proved; Russia, in Meshech and Tubal; Germany, France, and England, the great German and Celtic tribes, in Gomer and his bands: but an exception is proved; it is of the greatest maritime, colonizing, mercantile, manufacturing people of Europe, merchants by very birth and history, but terrible in war; let the history of modern Europe point out to the reader the exception intended. The commanders of the sea, both in the old and new world, are one people, but recently divided. This is that typical Tarshish of which not only has Ezekiel said that it shall discountenance and condemn Gog's confederacy of European and Asiatic powers against restored Israel, although perhaps not permitted, in God's providence, actually to resist it; but of which, also, Isaiah, foretelling the restoration of Israel, had declared, long before Ezekiel's time, that it should actively, with honour, assist in it; that it should be faithfully engaged on the side of the Most High in opposition to the designs and armies of Antichrist. Surely," says he, speaking of the glorious day when the Jewish Church, or nation, is restored to her land, and the favour of her God,—"surely the isles shall wait for me, and the ships of Tarshish *first*, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, for He hath glorified thee." (Isa. lx. 9.) And if the union of such people as Sheba and Dedan on this occasion seem to the reader a strange conclusion to extract from Ezek. xxxviii. 13, let him observe that Isaiah foretels this very same extraordinary alliance in regard to Israel's restoration. Not only do Sheba and Dedan join with Tarshish in condemning Gog's confederacy, according to Ezekiel, but they, too, like Tarshish, are honourably distinguished in actively accelerating their restoration according to Isaiah:—"The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense, and they shall show forth the praises of the

Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee; they shall come up with acceptance on mine altar, and I will glorify the house of my glory" (Isa. lx. 6, 7); a passage which represents Midian, and Ephah his son, and Sheba, son of Raamah, viz., the Arabian Cushite; and Kedar and Nebaioth, viz., the sons of Ishmael (Gen. xxv. 13); a passage, in short, which represents *the inhabitants of the peninsula of Arabia* as co-operating with Tarshish in accelerating and assisting in Israel's restoration, precisely according to Ezekiel's prediction, as above explained. Such predictions are valuable, indeed, to the numerous Jews *known* to be now resident in Yemen.

[11.] A confederacy of extraordinary strength is to be formed for purposes of war, invasion, and plunder, against the sons of Jacob, restored to their own land, in these latter days. The pretext or occasion for that confederacy and invasion Ezekiel does not state; but its termination he describes as marvellous to a supernatural degree; the hand of God will be seen and acknowledged in its complete destruction; and the elements, or people, of which it is composed, he sufficiently describes.

Our object in endeavouring to understand his account is rightly, after having identified the clans or people of the earth known in Ezekiel's days by the term he employs, to trace their descendants, viz., the nations which have sprung from them, in our own. This the researches of learned men have enabled us to do with considerable accuracy, sufficiently so to enable us to determine, *upon the whole*, the quarters of the world from which this impious confederacy against God's purposes will be formed. It does not follow because it is a confederacy against God's purposes that therefore those who form it will believe, or admit it to be so. On the contrary, the direction in which Ezekiel bids us look for the people cómposing it suggests the idea that it will be formed of believers in Christianity, of the people of states, professedly Christian, who perhaps may have some religious motives, and even think they will do God service by oppressing unbelieving Israelites in the land of Calvary. Such motives, and such feelings, have roused the so-called Christian Church to ungodly persecutions before to-day. The blood of Judah has been shed oftentimes professedly in the cause of Christ, his King.

Ezekiel tells us that this combination of people against Israel wil'

be overwhelming in its influence and numbers, and perhaps irresistible, and unresisted, by reason of the strength of the nations united to form it; but he says also that it will not be uncondemned, for, while several mighty nations are joined in it, there will be one, as mighty as any, untainted with its iniquity. There will be people, also, on the confines of the Holy Land, sufficiently powerful in independence to be uninfluenced by the oppressive combination of others, and able, with Tarshish, to abstain from, and condemn, the confederacy thus formed against the sons of Israel.

This confederacy will be formed from the sons of Japheth, for his sons are mentioned by name as the fathers of the chief nations it comprises; it will, therefore, be a confederacy of western, or European powers; it will be therefore of necessity a confederacy of those nations lying west and north of the Holy Land. That in this confederacy one nation will take the most prominent part, the leadership, Ezekiel states in terms perfectly unambiguous; he calls the confederacy by his name; he personifies the confederacy in him, and predicts its overthrow through such personification:—"I am against *thee*, O Gog." This leading power, thus unambiguously singled out, he calls the chief prince of Meshech and Tubal, names of two sons of Japheth whose descendants we trace unequivocally to the heart of Russia. Russia is that European power to whom the fearful precedence must be accorded of leading this impious confederacy against God's people Israel, in the land of Palestine.

The other principal powers included in this confederacy are comprehended in the description "Gomer, and all his bands," the name of another son of Japheth, in whom we identify the ancestor of the great German and Celtic families of Germany, France, and England; but out of these the prophet excepts some power, typically foreshadowed as the greatest maritime and commercial people of its day, a people typically described as scattering themselves by colonies throughout the world, merchants by profession, but not unskilled in, nor indisposed to, the terrible energies of war. If we confine our search for this nation among the European sons of Japheth, there can be no doubt to which of the European powers it applies: it is England. But if it be permissible to look among the sons of Japheth beyond the settlements of Europe, the same conclusion virtually meets us; they are the sons of England. The analogy of Scripture would perhaps require us to interpret the type in its *fullest* sense, and say

that Tarshish, thus excepted from Gog's confederacy, means, first, the great naval, and mercantile, and warlike *European* power found among the sons of Japheth, and afterwards, those people descended from that European power, and still retaining the same characteristics, *wherever* they may be. Nor is it presumptuous to believe that England is this power. The researches of able Christian men into the mysteries of prophecy have enabled them unanimously to conclude that the *time* for these events is rapidly approaching: the days of Antichrist are literally numbered, and his fall will be synchronical with Israel's exaltation. There is every reason for concluding that the actors in this terrific drama are even now preparing for their parts; but, if so, God, who appointed the nature of things, as well as imparted the supernatural conceptions of his prophetic word, assures us that, in the *nature of things*, no space remains for the growth of an European power that shall dispute with England the maritime and commercial pre-eminence to which the same God has permitted that Protestant country to attain.

Russia, Germany, France, and such states as these may politically immerge, compose this confederacy; the great maritime and mercantile power of Europe condemns it.

But the prophet further includes and excepts certain other nations of Africa and the East. He includes unequivocally Persia, the Persia of the ancients, and the same Persia of these latter days. He includes (unless we mistake) Abyssinia, as well as the coast of Africa immediately west of Egypt. Why, or in what manner, these territories shall then be associated with Russia and other powers of Europe against the restored sons of Israel it is not for us to inquire. The fulfilment of prophecy depends not upon the possibility nor reasonableness of our conjectures, but upon the power and truth of God. Yet, remembering that in Holy Scripture the memorial of nations is the history of *the Church*, reasons are conceivable why these countries are likely to be included in a confederacy of European powers against the Jews. It is not impossible to believe that, when this confederacy of (so-called) Christian powers against God's people Israel shall be formed—a confederacy held together by the bond of a common corrupted faith—it is not impossible to conceive that there will be between the parts of Africa, now held by France, and the kingdom of Abyssinia a stronger tie of religious sympathy with the Greek and Roman Churches than that even which we know already exists. Besides, although the profession

of a corrupted Christianity will probably be the characteristic bond of union between the confederated people, political motives and combinations are not excluded. Religion may attach some, political purposes others. Political influences and a communion of hostility to Jews may join Persia to the confederacy; political motives and hope of worldly advantages, leading in a different direction, may induce Arabia to oppose: for it is Arabia that, through Sheba and Dedan (the Yemen particularly, and its maritime port, Aden), is, with England as Tarshish, excepted from Gog's confederacy.

Russia, therefore, with Germany and France, religiously or politically sympathized with and abetted by the distant people of Persia, Abyssinia, and the northern coast of Africa, compose this confederacy under the leadership of the chief prince of Moscow: England and her maritime descendants or allies disapprove and condemn it; and motives, probably political, induce the inhabitants of the Arabian peninsula to do the same.

It is also to be noticed that Ezekiel gives us no means of recognising any allusion to the *Turkish* power, unless, indeed, it be, as Jews say, in *Togarmah*, as the ancestral name of the Turkomauns; and that neither Misraim, or Egypt, nor the children of Javan, or Greece, appear in his account to be *nationally* included. But I showed in the last chapter, at p. 317, that Zechariah, subsequently predicting these same events, does specifically describe "sons of Greece" as the life and soul of the warfare against Israel in the latter days—a respect in which he singularly corroborates Ezekiel, who depicts the mystical sons of Greece—viz., the only powerful embodiment of the Grecian apostasy—as the leading people, the very life and soul of Gog's confederacy. I conclude, therefore, that the sons of Javan are either territorially or mystically, or both, but certainly *mystically*, comprised in the associates of Gog; and as for Egypt and the Turkish power, we have reminded the reader continually (see pp. 119, 354, *suprà*), that Scripture gives us reason to believe that the great event of Israel's conversion synchronizes with the final overthrow of the Mohammedan apostatic power. The scene which Ezekiel presents to my mind is the conjunction of three great apostasies from Christ—the Greek through Meshech, the Roman through Gomer, the Mohammedan through Togarmah and Persia, in an impious confederacy for the oppression of God's ancient people, and in an unthinking opposition to his own

determined will under the leadership of the Greek. In these great divisions subordinate people are comprised; but the great maritime power, being a power from the European sons of Japheth, must needs be a *Christian* power, and, as we have yet to show, is not only opposed to the Antichristian confederates, but also assists in completing and establishing the restoration of Israel—a restoration *national* before Gog's overthrow, but to be vastly increased in *numbers* by the aid of "Tarshish first" after that event.

[12.] And there are reflections of a very useful and practical character to be made upon the confederacy of Gog, with reference to events now passing in Europe. Assuming that this explanation of the names employed by Ezekiel be correct,—an explanation not founded upon its probability (which is great), nor upon any views of popularity, but the very contrary,—founded entirely upon the import of the several names employed, as far as that import can be determined from the learned investigations of writers—Heathen, Jews, and Christians—collated with Holy Scripture;—assuming, I say, that this interpretation is, *in the main*, correct, and that Meshech stands for the Muscovite, and Gomer for the great German family, then we observe that, in times yet to come, the vast power of Russia, however disappointed and humiliated now, or however successful (it matters not), will, in the end, succeed in her known and avowed purpose, and become the power holding the ascendancy of political and religious influence in the East; and that, acting in subservience to her, under her leadership, and confederated with her for one and the same purpose, will be equally the power of all Germany and France; of Germany *certainly*, though it may be more difficult to identify France or England with sons of Gomer. Russian policy will prevail in the East, and that, as we showed in the last chapter, in her peculiar character of European representative of the Grecian apostasy,—not for her honour, nor in obedience to the sanctifying will of the Almighty, but for her condign disgrace and overthrow, under especial blinding judgment of God. The designs of that State, doomed to be successful against the East, are not *Christian*, but peculiarly *Antichristian*, by the Word of God, and place her, the sword of one great apostasy, in close alliance and amity with the known and recognised swords of the other. Ezekiel's picture is that of the two great apostasies from the Church

of Christ united in opposition to God's last design for the salvation and unity of his Church, to be wrought out by their overthrow and Israel's conversion. By what means Israel shall be restored Holy Scripture does not inform us, though passing events are calculated to suggest a way; but Holy Scripture does assert, and re-assert, and assert again, the eventual fact that Israel shall; and having been so restored, by what method that people incurs the animosity of the Greek and Roman heresies is not said, but incur it she will; be warred against by them she will; be rescued from their armies she will; and, by that rescue, be converted.

Nor let it be objected that this reunion of Greece and Rome seems so *contrary to probability;* nor let it be a matter of surprise that both are thus referred to in similar terms of condemnation. It is much to be deplored that, in usual expositions of certain parts of Scripture, while everything has been written and thought of against Rome (God grant we may never think or write against her less!), nothing, comparatively, has been thought or said against the twin sister, Greece. Our attention in Western Europe has been so engrossed by the apostasy of one division of the empire, that we seem almost to have forgotten the other was the subject of an apostasy almost identical, but certainly as base. In what respects do the characters of the Greek and Roman Churches so differ that we should be tender of fixing upon one the spiritual leprosy we have so unanimously charged upon the other? Let the accepted authorities of the Grecian Church be examined (of which a clear and comprehensive account may be seen in the "Christian Observer," of January, 1854), and it will be easily perceived that the Grecian Church, like the Roman, has the real and infallible marks of apostasy, of Antichrist, in—1. Their rule of faith, composed of Scripture and *tradition;* 2. The procession of the Holy Spirit from the Father only—in which particular she is more heretical than Rome; 3. The unscriptural multiplication of sacraments to seven; 4. The doctrine of transubstantiation, and worshipping, as we worship God, the consecrated elements; 5. That the eucharist is a *real atoning* sacrifice both for the living and the dead; 6. Praying for the dead; 7. Worshipping the Virgin Mary as Christians worship God alone; 8. Subordinately worshipping saints and angels; 9. The adoration of pictures and the cross; 10. Denying the Scriptures to the people. What more do we need for discovering the plague-spot of apostasy? "From the head even to the foot there is

no *soundness* in it." And we need evince no surprise that some believe Holy Scripture declares that the Antichrist, which shall be overthrown in these last days, is not only of the Church of Rome, but also of the Church of Greece—of the two united under the headmanship of the Russian. We may safely say, with Mr. Palmer, the author of "Dissertations relating to the *Orthodox*, or Eastern Catholic Communion," that "the destinies of the old Greek Church may be said to be practically wrapped up with those of the *Slavonic* race, and so again with those of the Russian Empire. And we may affirm it to be probable that in the course of time it will, *through the Russian power*, regain the whole of those countries which formerly constituted the Græco-Eastern Empire; and not only so, but that it will cover *the whole of Asia*, to the uttermost shores of the Eastern and Southern Ocean." (Page 7.) The chief part of this I believe; but God forbid that either I or Mr. Palmer should pray for it as he advises. The result may be anticipated; but it is a result to all confederated, whether of the East or Western Churches, full of national rebuke and disgrace; the result is Antichrist's last rebellion, and his destruction in these latter days; it is a result from which every Christian and patriotic and loyal Englishman will pray his beloved country may be providentially preserved.

And *she will be so preserved.* For when Greece and Rome, united in apostasy, are stricken down in Palestine, then England, that modern Tarshish, will be found in the Lord, and her mighty armaments waiting to do his will. God be praised, the efforts of our faithful ministers of Christ, and the Protestant energies of her people, blessed of God, will be crowned with honour and success. In that day—"*die iræ, die illâ*"—the "merchants of Tarshish and all the young *lions* thereof" will be found attendant on the Lord of Hosts, separated both from Greece and Rome, waiting to herald blessing to Israel, by *carrying back* her expectant sons to the loved country of their fathers, there to receive their own political rights, and to embrace and bow down before that glorious Christ whom, up to that time, Greece and Rome will dishonour, and Israel contemn.

God be praised, the efforts of Rome, ever hated and felt to be more hateful by Englishmen day by day, against our Protestant Queen and country, will not be successful; and we have cause to bless Him that, already in our own day, that hostility to *Greece* has commenced, destined, we doubt not, to last until the consummation.

CHAPTER IX.

"AT THAT TIME SHALL A PRESENT BE BROUGHT TO THE LORD OF HOSTS."—ISA. XVIII. 7.

THIS seems to me the most convenient place for considering the arguments which have been advanced for believing in a conversion of the Jews *prior* to their restoration; for, surely, they must be strong arguments indeed to enable us to ride over that declaration of Ezekiel contained in his chap. xxxix. 22, which (to those, at least, who believe in any literal restoration of Israel at all) seems so plain and indisputable: and it certainly is a remarkable fact, that Mr. Faber, who has written the most fully on this subject, should have so thoroughly misconceived Ezekiel (chaps. xxxviii., xxxix.), as I shall be able to show he has; for, but for that misconception, it seems impossible to think he could ever have maintained that Israel's conversion, as specifically predicted in Holy Scripture, was to take place before the restoration. In other particulars, he merely followed Bishop Horsley.

[I.] Bishop Horsley's opinion, when writing upon Isa. xviii. 7—"In that time shall the present be brought unto the Lord of Hosts, of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out, and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of Hosts, the mount Zion"—is thus recorded:—

"The messenger people is certainly to be a Christian people. For I think it cannot be doubted that the messenger people, and the leaders of the present to Jehovah to Mount Zion, are the same people. And the act of leading a present to Jehovah to Mount Zion must be an act of worshippers of Jehovah; for it is an act of worship. They, therefore, who lead the present will be true worshippers performing that service from religious motives. And as such, they are most

expressly described by the Prophet Zephaniah, if I construe his words aright—'Thy worshippers, beyond the rivers of Cush, shall conduct as an offering to me the daughter of my dispersion.' (Zeph. iii. 10.)'

Thus far, from Horsley's Letter on Isa. xviii. (p. 102), as regards those who bring the offering, all of which is granted, and is an explicit declaration of that which we inferred respecting *Tarshish* in the last chapter, viz., that the power so denominated will be a faithful Christian, and *therefore* Protestant power, of Europe, opposed to Antichrist in the day of the recovery of Israel; for we showed that the people so denominated was a warlike nation of merchants from the sons of Japheth possessing the characteristics of the ancient sons of Tarshish, as a great commercial, manufacturing, maritime people, specifically excepted from Gog's confederacy. But he adds,—

"I have an unfashionable partiality for the opinions of antiquity. I think there is ground in the prophecies for the notion of the early fathers, that Palestine is the stage on which Antichrist, in the height of his impiety, will perish. I am much inclined, too, to assent to another opinion of the fathers, that a *small band* of the Jews will join Antichrist, and be active instruments of his persecutions. And I agree with you, that it is not unlikely that this *small part* of the Jews will be settled in Jerusalem, under the protection of Antichrist. But it is not to the settlement of this apostate band that the prophecy of this eighteenth of Isaiah relates. For I must observe, that when the present offered consists of persons, *the offered*, as well as the offerers, must be *worshippers*. For to be offered is to be *made* a worshipper, or, in some instances, to be devoted to some particular service, in which the general character of a worshipper is previously implied, both in the person who hath authority to so devote, and in the devoted; as in the instances of Jephtha's daughter and the child Samuel. The people, therefore, brought as a present to Jehovah to Mount Zion, will be brought thither in a *converted state*. The great body of the Jewish people will be converted *previous to their restoration*, and, being converted, will be assisted by Christian nations of the uncircumcision in settling themselves in their ancient seats. I agree with you that some passages, in Zechariah in particular, make strongly for this notion of a *previous settlement* of worse than unconverted Jews. But I am not without hope, from the same passages, that the great body of the converted Jews returning will find these first settlers *broken off* from the Antichristian faction in a state of *deep contrition*,

and ready to receive their brethren with open arms. So the whole race shall be offered to Jehovah at Mount Zion, and not one of Israel shall be lost. And so far, but no farther, *I can admit an inchoate restoration* of the Jews *antecedent* to their conversion, and a settlement of a *small body* of them in the Holy Land by the Anti-christian powers. But this, I repeat, is not the great subject to which the prophecy (Isaiah xviii.) relates; the general restoration of the Jewish people—a business in which the Atheistical faction will have no share."

Such is Bishop Horsley's view of the conversion and restoration of Israel as stated by himself, upon which I would observe generally, that what is true in it is true only in a sense to confuse the subject, but that also there is something, and that most important, which is erroneous.

[1.] It will be noticed that the Bishop's statement consists of two parts; the one having reference to the 18th chapter of Isaiah, the other expressing his views upon this great subject from *other prophecies*, among which he specifies Zechariah's. As to Isaiah xviii., he states that it predicts the bringing back of the *great body of the Jewish people* by a certain Christian power. This is, but partly, admitted. And he maintains that this great body, brought as an offering, must therefore be *converted*. This is denied for reasons which we shall show; but, besides, this is not the real point. The question is, whether, admitting that this "great body" is brought back converted, will they be so brought back *before* or *after* the *national* restoration? As to other prophecies, he admits *an inchoate restoration* of the Jews antecedent to their conversion; and it will be seen that this admission of *an inchoate restoration* is fatal to his case. He persists in calling this inchoate restoration a "small body," but "small body" is merely a comparative expression, upon the size of which there may be differences of opinion; besides which, *nationality does not depend on numbers*. Admitting, therefore, two points—1. That the "great body" brought back by the Christian power, according to Isaiah xviii., is converted; and, 2. That Horsley's "inchoate restoration" is a small body, the great and real question remains, Does this small inchoate restoration constitute *in Scripture* a national restoration? *i.e.*, a compotent representation of *both houses*? We have shown, and shall further show, that it does, and that this

restoration, though afterwards to be considerably increased in *numbers*, was nevertheless *national*, and possessing the characteristics constituting *nationalism*, which is entirely independent of numbers; and that such restoration is accordingly treated as *national* in Holy Scripture. Further, he maintains that this small body (as he chooses to call it) is in possession of Jerusalem at the time certain prophecies are fulfilled. True; but also in possession of *the whole land* (from Ezek. xxxviii. 39), which he does not acknowledge. Also, he maintains that they are settled by Antichrist and protected by Antichrist. Now, we have nothing to do with the manner of their *settlement;* but, however, we have shown, and shall show, that by whomsoever restored or protected, they will be assaulted by Antichrist, who will war against them at Jerusalem, and whose overthrow is the immediate cause of their conversion. This the Bishop partly sees, for he is not without hope they will be found broken off from *the Antichristian faction* when their brethren return.

[2.] Having made this general remark, and again pressing upon the reader's memory the fact that the real question is not whether the great body represented as brought back in Isaiah xviii. will be at that time converted or not, but whether a *national* restoration will previously have been accomplished, I proceed to show the inconclusiveness of Bishop Horsley's reasoning. He maintains that the maritime people who bring the present to Jehovah (and whom I shall for brevity's sake henceforth call *Tarshish*) must be *worshippers:* True. But he also argues that when the present consists of people, as in this case, they must be *worshippers also;* or, since the present is of Jews, must be *converted:* this is denied. For, take the Bishop's own illustration of "Samuel" (Jephtha's daughter seems to me very ill chosen),—"Samuel." We offer children to the Lord as Samuel was offered, or to be Nazarites from their youth, or to be circumcised. Are these children believers? They are accepted offerings into covenant with the Almighty, who has willed they should be offered; and we cherish the belief they will become believers; but even of little Samuel it was said, "Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him." (1 Sam. iii. 7.) Just so of Israel brought back after Messiah's overthrow of Antichrist at Jerusalem, they come willing, expectant, preparing; but to say, as Bishop Horsley says,

that they *must* be worshippers, is to say more than the language of Isaiah or his own mode of argument justifies. This will be yet further manifest by keeping Isaiah's language carefully in mind: "A present shall be brought unto the Lord of Hosts of a people scattered and peeled." (Ver. 7.) Now the only part of Scripture from which we are able to form ideas respecting offerings to the Most High consistently with Hebrew sentiment is the book of Leviticus, in which the various offerings and means of offering in the Mosaic ritual are prescribed; and it seems much to the present purpose to observe that, whether with regard to the זֶבַח *the bloody* offering, or the מִנְחָה *the bloodless*, no offerings under that ritual were accepted until, *having been brought*, they underwent certain preparations before the Lord at the hands of those appointed by Him for that purpose. It may be verified by reference to many passages in Leviticus, that *after* the offering (which the Lord himself appointed) was brought by the willing offerer, the *worshipper*, it experienced that particular preparation by which its acceptability was produced—a preparation which, separating part from the remainder, furnished that very offering which then, and *not before*, was acknowledged and received of the Most High: just so, I not only object to the rapidity of Bishop Horsley's conclusion, but, further, should also reason that, as there was no prior fitness or preparedness in the offering brought to the Lord under the Mosaic dispensation, so there will be no prior fitness or preparedness in Israel when he is the offering brought under the Christian. Just as the offering underwent purification and was consecrated *after* it was brought by the willing worshipper, *and not before*, so when Tarshish carries Israel back to the Lord's temple at Jerusalem Israel's purification will commence, and there he will be consecrated and find acceptance. The preparation of the offerings *after* being brought, fitly represents, to my mind, the purging out of Israel's impurities and unbelief by contrition, confession, and conversion at Jerusalem, the place of offering. And the Bishop's argument seems to have failed almost to his own mind, for he uses this remarkable expression, "For to be offered is *to be made* a worshipper;" which is just what we mean, and that the offering was not a worshipper *until* so offered.

Yet the *willingness* of the people thus brought back and their expectance of the great result are beautifully set forth by Isaiah: "A people meted out and trodden down," says the English version, with a marginal emendation; but the Hebrew is גֵּי קַרְקָו וּמְבוּסָה,

of which Horsley fully treats at p. 57, and in the end settles on this translation: "A nation expecting, expecting, and trampled under foot." (But see Gesenius and Lee, *sub voce*.) This same idea of expectance and readiness to accept the message of Messiah's advent is (there is cause to think) also suggested by the expression, "a present" shall be brought. It is a remarkable fact that the word here translated *present* is used only three times in the Scriptures, and, I believe, in each place of the same incident, viz., the recovery of Israel from their last dispersion, and certainly always in the phrase here employed: "Alitèr non legitur nisi in hâc solemni locutione; שַׁי הוֹבִיל dona, s. munera obtulit Deo: Isa. xviii. 7: Ps. lxviii. 30; and Ps. lxxvi. 12." (Gesenius' "Thesaurus," 1397.) If the reader will refer to these two extraordinary and beautiful Psalms I believe he will not be able fully to appreciate them unless he refers them to the coming restoration of Israel. However, in such places only is the phrase employed, and the derivation of שַׁי *present*, is altogether uncertain. Yet Eichorn has suggested one which, if not certainly correct, is at least wonderfully significant, when we recollect the connexion in which the word is used. For he derives it from an Arabic word which signifies milk *spontaneously* flowing from the udder: "Undè (says Gesenius) שַׁי propriè affluentiam explicaverat." A rich and abundant offering, overflowing, flowing spontaneously to the Lord. When we recollect how Israel is scattered over the face of the earth—many, if not most of them, in dark, untracked places—surely the willing flocking of them to Palestine at the message of Messiah's arrival may well be likened to the free flowing of a rich and acceptable present from the dark places of its secretion. If Eichorn has not discovered the correct derivation of שַׁי, he has surely suggested a very beautiful lesson.

[3.] And in proper connexion with this, I cannot help noticing that Bishop Horsley's supposition of conversion *anterior* to restoration is unsound and fallacious in another particular. For he argues that the *great body* of Israel will be brought back by this maritime nation of faithful worshippers, this *Tarshish*, according to Isaiah xviii. But I would observe with the greatest deference that Isaiah gives us no reason at all for calling this "present" the *great body* of the people; and that all Scripture is against this gratuitous assumption. For Israel is depicted, and not least by Isaiah himself (see chap. xi. 11, 12), as gathered from all quarters of the world, and the great

body of them undoubtedly from places and countries inland and continental, whither the ships of Tarshish could never come. Isaiah, like Zephaniah (chap. iii. 10), describing the Lord's *offering* as a *mincha* מִנְחָה: "they shall bring all your brethren an *offering* unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts to my holy mountain Jerusalem, as the children of Israel bring the *mincha* in a clean vessel into the house of the Lord." (Chap. lxvi. 20.) So that Horsley's assumption is very ill founded indeed; these maritime worshippers, this Tarshish, will bring back, and be the *first* to bring back (Isaiah lx. 9) a present to the Lord no doubt, but only a *part* present. The great whole, the remaining יֶתֶר will flow, full and ready, the rich stream of an acceptable offering, from all parts of the habitable globe, wheresoever they be at present secreted. As Jeremiah taught us (see p. 153, *suprà*), they "shall flow together to the goodness of the Lord." Or, again, Isaiah: "I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far; and lo, these from the north and from the west, and these from the land of Sinim." (Chap. xlix. 11, 12.) But if the reader will reflect on Horsley's language, he will perceive that this idea of conversion *previous* to restoration is closely *dependant* upon the supposed fact that the *great body* are brought by *worshippers*, which supposed fact proves to be an assumption opposed by Scripture. The faithful worshippers, as Horsley admits, are *maritime*, are Tarshish; and this bringing of people by them can at best extend to only a *portion of the return*, and can hardly be supposed to comprise the flocking home of those dwelling in Assyria, and the East, China, &c., &c., who will need no maritime aid at all. (Examine Isaiah xi. 14; xlix. 11, 12, 22, 23; lxvi. 20; Jerem. xxxi. 21, &c., &c.) The "great body" of Israel flocks overland, though the ships of Tarshish are the first to lend their aid in the restoration.

[4.] I said that the real question was not whether those brought back by Tarshish and others was the "great body" of Israel or not, nor whether they were converted or not when so brought back, for that *numbers* do not constitute *nationality*; but this, whether, *before* they were so brought back, a restoration of any termed in Scripture a *national* body had been effected in an unconverted condition. I also stated that it was not permissible to us to term any body of restored

Israel *small* or *large*, according to our own notions, seeing that these are but comparative terms upon which different opinions may be held; but that we were bound to consider whether the body so restored was described in Holy Scripture by *national terms* or otherwise; because, whether small or large in our opinion, if they be spoken of in Holy Scripture by *national terms*, then they are the national restoration; and if described as restored previously to conversion, then the conversion will take place after the national restoration, no matter what accession of numbers, converted or unconverted, that national restoration may receive.

Thus, for instance, the people who returned from Babylon were few compared with those who remained behind; but undoubtedly they constituted *the* restoration predicted by Jeremiah. So the people restored before the coming conversion may, or may not, be few in our opinion; but the real question is, Will they constitute *the* national restoration continually foretold by the prophets? The answer to which I base contentedly upon the consistent interpretation of Holy Scripture. All through this book I profess to have shown that certain religious convictions, which we may otherwise denominate *conversion*, are produced by events which shall befall certain sons of Jacob *in the Holy Land*. Now these people upon whom these events are to fall are variously termed:—*Jacob, Judah, the captivity of Jerusalem*, and *captivity of Samaria, the house of Israel, the flock of Israel, the whole house of Israel, my people of Israel, the children of Israel, and children of Judah, prisoners of hope, Judah, Ephraim;* in prophecies of Ezekiel, Jeremiah, Hosea, and Zechariah, already treated of; and *the rebellious children, a rebellious people, the people, the children of Israel, the congregation, his people, children of Zion, Israel, Judah, my people and heritage Israel*, and represented as under *the governors of Judah and house of David*, in prophecies of Isaiah, Joel, and Zechariah, yet to be considered. Now, to spiritualize these titles is perfectly allowable to, and consistent in, those who deny any future restoration and conversion of Israel, but by no means so to any who believe in and anticipate those events. To us the interpretation of these terms in their literal integrity is a vital principle which we dare not at any time depart from, or our whole theory falls in. *Judah* must always stand for the two tribes, *Ephraim* for the ten, *Israel* either for the ten or all the tribes; *house of Israel* for the same; *whole house of Israel* undoubtedly for all, &c., &c. In short, these are

national terms, and must be understood *nationally*. If, then, the assault of Antichrist can be proved to take place *within* the Holy Land upon people thus denominated by national titles, those people, those *restored* people, so assaulted by Antichrist, must in all consistency be held by us, who believe in a national restoration, to be *the national representation* of their people, *i.e.*, *the national restoration*. And thus it becomes not permissible to Bishop Horsley to call people so denominated by the prophets a "small body;" nor is it by any means consistent with that mode of interpretation upon consistent maintenance of which belief in a future national restoration of Israel depends—a belief as earnestly entertained by him as by us.

This argument is supported by every chapter of this volume; but upon the dissertations on Ezek. xxxviii. and xxxix., Joel's Book; Zechar. ix. and x.; also xii. and xiv.; and Isaiah xxviii.—xxxii., upon these I am willing to found entirely the proof that Antichrist's assault takes place upon a *restored* people, called by the most comprehensive *national titles*, and, therefore, rightly to be considered *the national restoration*. So that, whatever conversion takes place *after* that assault, must be considered as taking place *after the national restoration*. But it is manifest from all these prophecies that Messiah's overthrow of Antichrist, accompanied by the outpouring of the Holy Spirit, produces in the *restored* people that remarkable religious change which we denominate *conversion;* and hence it follows that the whole national conversion will take place after the national restoration. I suspect the truth is this—that as the *few* restored from Babylon were nevertheless the *tribal* restoration of the two predicted by Jeremiah, because the rightful governorship and legal priesthood accompanied it, so the *partial* restoration of Judah joined by confused people of Ephraim, previous to the assault of Antichrist, will constitute the *national* restoration predicted by the prophets, because in the providence of the Most High it also will be accompanied by the rightful governorship of David's house and legal priesthood of Levi's, as intimated by Zechariah at chap. xii. 6—8, and 11—14, which we have yet to speak of, and as already intimated on Ezek. xxxviii. 39, at p. 248, *suprà*. That will be the *national* restoration, after which the great event by which conversion is to be effected will take place, and all additions to this restoration, whether by Tarshish or any other power, whether of *converted* people or not, must be considered as mere adjuncts to their principals; and if of

converted people, are nevertheless *after* the national restoration. For once more, I beg the reader to bear in mind the important principle that *nationality* does not depend on *numbers*.

[5.] Bishop Horsley represents this "inchoate restoration" as settled in the Holy Land by Antichrist, as protected by Antichrist, as having joined Antichrist, though he thinks there is ground to hope that, when the great body of their brethren return, they will be found broken off from Antichrist. Now it is no part of the present subject to inquire whether Antichrist is the means of restoring any or what portion of Israel; nor how nor by whom that restoration shall be effected; the only question we have to do with is whether the people of Israel, possessing Jerusalem and the Holy Land, at the time of Antichrist's invasion, constitute what Scripture recognises as the *national* restoration? This question was in part replied to under the last head; but that reply shall now be made clearer.

I will for the present assume, what will become abundantly plain in the sequel, that the confederacy of Gog and Magog predicted by Ezekiel is, in fact, that which is also foretold by other prophets, and known among Christian writers as the confederacy of Antichrist. This being for the present assumed, it is, I submit, clear that the people residing within the Holy Land at the time of Antichrist's invasion are *unconverted* people of Israel, possessing the land *generally*, and recognised by Ezekiel as a fair representation of *the nation*, and as constituting the predicted national restoration. Bishop Horsley expects to find a "small band" or "small part" of the Jews settled in Jerusalem under the protection of Antichrist. But those of whom Ezekiel speaks as already restored when Antichrist invades Judea are described in language which does not permit them to be considered so trifling and inconsiderable a restoration as the Bishop implies; for they are called, "the people gathered out of the nations," "my people Israel," "the house of Israel," terms of a national character, which, as before remarked, consistency of interpretation requires that they who believe in a future restoration at all, should interpret in a *national* sense, for unless they do so, they deprive themselves in fairness of any right to interpret such phrases in a sense agreeable to their purpose when occurring in prophecies which they would explain of a future restoration and conversion of Israel. But further, the people attacked by Gog's confederacy (which we now

assume to be the same as *Antichrist's*) are described as in such general possession of the Holy Land, and to have acquired it in a manner so progressive, that it becomes *impossible* to consider them a small or inconsiderable band, as suggested by Horsley. When Gog comes up the land, the whole land is represented as "brought back from the sword," the people as "brought back from the nations." (Ezek. xxxviii. 8.) They are described as dwelling at rest "in unwalled villages;" the "desolate places" are described as "now inhabited;" the people to have "gotten cattle and much goods, dwelling in the *midst* of the land," *i.e.*, in complete and quiet possession of it. (Ver. 12.) The people are spoken of as those "that dwell in the cities of Israel," going forth to destroy the weapons of war; as "the house of Israel," "the people of the land," engaged seven months in cleansing the land. (Chap. xxxix. 9—13.) Such expressions are entirely inconsistent with the idea that only a few people, a small part or band of Israel, possess the country at the time of Gog's invasion. And Mr. Faber agrees with us. (Page 407, *infrà*.)

If, then, it be proved that these restored are described by *national terms*, such as prophets usually employ when speaking of Israel as a nation; and if it be proved that Ezekiel describes such restored people as in general possession of the Holy Land when Gog comes up; and if it be proved that the destruction of Gog's confederacy produces upon their minds that impression, which leads them thenceforward to *know the Lord* in a sense peculiar to Christianity—viz., in the time of *the latter days;* then it must follow that the people thus described by Ezekiel as restored are the *national representation* of their whole people, and must be regarded in consistency as *the national restoration*. So that, whether they were first brought back through the instrumentality of Antichrist, or not (which is of no moment to the subject), the *national* restoration will have been effected before Gog's confederacy is stricken down, and *therefore* before the national conversion.

[6.] If the above remarks be fairly weighed, I cannot help thinking they will be considered a sufficient reply to Horsley's opinion, that Israel's conversion will precede his restoration; and I conclude them by making a valuable use of his "Letter upon Isaiah xviii."

There is not space to recite it at length; but let me briefly point out, to those who will refer to it, that Ezekiel's prophecy (chaps. xxxviii. and xxxix.) is not only perfectly agreeable to Bishop

Horsley's exposition of Isa. xviii., but also contains much that is fitted to elucidate it. Thus—1. "The land shadowing with wings," the land of "swift messengers," to whom Isaiah's proclamation is addressed (chap. xviii. 1, 2), is proved by Horsley's criticism to be the land of a great maritime people, celebrated for extending their protection over others, and dwelling anywhere westward of the mouths of the Nile; "beyond the rivers of Ethiopia" (ver. 1), being a nautical phrase of Phœnician mariners, which implied any country sea-westward of the Mediterranean. (See Horsley's Isaiah, pp. 37, 38.) This is that *Tarshish* excepted from Gog's confederacy (Ezek. xxxviii. 13), and which I endeavoured to explain in the last chapter. (See p. 369.) Thus—2. The pruning of the vine "afore the harvest," the cutting down "the branches," and leaving them together "unto the fowls of the mountains and beasts of the earth" (Isa. xviii. 5, 6) is determined by Horsley to be "the purification of the Christian Church by the awful visitation predicted," the end of "Antichrist's last exploit." ("Letter on Isaiah," pp. 85—87.) In fact, the very destruction of Gog, and many people with him, predicted by Ezekiel. (See chap. xxxix. 4, 17.) Thus—3. "The lifting up of the ensign upon the mountains," and the "blowing of the trumpet" (Isa. xviii. 3), are the very same lifting up of "an ensign to the people," and setting up "an ensign to the nations," predicted in Isaiah (chap. xi.), for the days of Branch; are "the setting up of the standard to the people," that they should "bring his sons in their arms, and carry his daughters on their shoulders;" are "the lifting up of God's hand" in Isa. xlix. 22; are "the lifting up of the standard" when "sin enters in as a flood" (Isa. lix. 19); are "the stones of a crown lifted up as an ensign upon his land" (Zech. ix. 16); are, in short, the various modes of describing the appearance of Messiah for the immediate purpose of overthrowing Antichrist, or (as Ezekiel calls him) Gog and his many confederates; and are acknowledged as such by Horsley. ("Letter on Isaiah," p. 59.) "An ensign, or standard, is lifted up upon the mountains—a trumpet is blown on the hills—the standard of the cross of Christ, the trumpet of the Gospel. The resort to the standard, the effect of the summons, in the end, will be universal. A pruning of the vine shall take place, after a long suspension of visible interpositions of Providence, *just before* the season of the gathering of the fruits. Fowls of prey and wild beasts shall take possession of Jehovah's dwelling-place. But *at that very season*, when the affairs of the

Church seemed ruined and desperate, a sudden reverse shall take place. The people, to whom the message is sent, shall be conducted in pomp as a present to Jehovah, to the place of his name, to Mount Zion."

The pruning of the vine takes place *just before* the gathering of the fruits, the harvest, the קָצִיר. (See p. 129, *suprà*.) After which "the merchants of Tarshish, and all the young lions thereof" (Ezek. xxxviii. 13),—the people of the "land shadowing with wings" (Isa. xviii. 1),—the maritime, colonizing, manufacturing, commercial, warlike power, described in the last chapter, is engaged in actively promoting the return of the rest of the scattered people, at least of that part of them which maritime assistance peculiarly avails,—and the *national* restoration, previously effected, is thus confirmed by the overthrow of Antichrist, and increased in *numbers* by the remainder of the people called in to constitute in the Holy Land one great Christian nation, formed of the sons of Jacob. Isa. xviii., and Ezek., xxxviii., xxxix., are prophecies in effect coincident with each other.

Just so the parallel prophecy in Zephaniah iii. 8—13.

First. The destruction of Antichrist:—"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy."

Second. The conversion of Israel and the nations:—"For *then* (אָז) will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." So Zechariah:—"In that day shall there be one Lord, and his name one." (Chap. xiv. 9.)

Third. The bringing of God's *offering*, the sons of dispersed Israel as a mincha:—"From beyond the rivers of Ethiopia my suppliants, even the daughters of my dispersed, shall bring mine offering;" or, as Horsley would render it (see p. 387, *suprà*),—"From beyond the rivers of Ethiopia my suppliants shall bring mine offering, even the daughter of my dispersion." I prefer the Authorized Version. But the main subject—viz., Israel's *ingathering*—remains the same, whether we understand that Israel brings the offering, or that others bring Israel *as* an offering.

Fourth. Israel's firm settlement in Palestine as a converted people:—"In that day shalt thou not be ashamed for all thy doings, wherein

thou hast transgressed against me: for then (וְסַרְתָּ) I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty, because of my holy mountain. I will also leave in thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed, and lie down, and none shall make them afraid," &c., &c., to the end of the chapter.

[II.] Mr. Faber's reasons for adopting the opinion of Bishop Horsley, so far as to expect Israel's conversion before his restoration, next demand attention. They will be found closely connected with that misapplication of Ezek. xxxviii., xxxix., which I have already mentioned, and shall now endeavour to expose. His interpretation of this prophecy may be gathered from two sources—"The View of the Prophecies relative to the Houses of Israel and Judah," published in 1808 as a supplement to his "Dissertation on the Twelve Hundred and Sixty Years," and "The Sacred Calendar of Prophecy," which was designed to supersede that "Dissertation," and passed through its last edition in 1844. In each work his application of Ezek. xxxviii., xxxix., is the same. Thus:—

"Ezekiel only teaches us that the expedition of Gog and Magog should be undertaken when the *united Jews and Israelites* were dwelling in careless security under David their king in their own land, when they had spread themselves through *all* the unwalled villages, when they had become rich in cattle and goods, and when, living under the immediate protection of Heaven, they little expected any assault from man; in other words, that it should be undertaken at some indefinite period *after the commencement* of the millennium; but St. John is more explicit; he fixes this period to a thousand years, either natural or prophetic, after the season of great blessedness had commenced." ("View of Proph.," &c., vol. ii., p. 102.)

I wish it to be at once observed that the spirit of Faber's interpretation as to the *extent* of the restoration implied by Ezekiel is precisely the same as that I have already advanced against Bishop Horsley—viz., that it is of both *Judah and Israel* to *all* the land; and that this simple question remains—Is Ezek. xxxviii. and xxxix. to be fulfilled before or after, the millennium? For if *before* the millennium (which

we shall prove is the case), then Mr. Faber's authority, as to the extent of Israel's restoration *previous* to the Antichristian confederacy, is directly opposed to Bishop Horsley's. Meanwhile we observe, that Mr. Faber takes Ezekiel's Gog and Magog to be the same as St. John's, in Rev. xix., and places it therefore *after* the millennium, which is nothing less than a palpable error, and was the whole cause of his misinterpretation. The same curious opinion is republished in his "Sacred Calendar."

"Now, subsequent to the termination of St. John's thousand years, the following circumstances are distinctly foretold as occurring. In the first place, Satan, being liberated from his confinement, goes forth to deceive the nations, which are then in the four quarters of the earth, for the purpose of gathering them together to battle against the Lord and against his saints; in the next place, a great confederacy, which the apostle from *Ezekiel* denominates Gog and Magog, having thus, at length, been formed out of the deluded nations, goes up in the breadth of the earth, and compasses the camp of the saints with the beloved city; and, in the last place, fire comes down from God out of heaven, and devours them." (Vol. i., p. 247.) Again,—"The period which is thus occupied, partly with the gradual corruption of the once holy millennians, partly with the formation of a *second* Antichristian confederacy, partly with its war against the saints, and partly with its final destruction, will comprehend the term 335 years; such being the excess of Daniel's 1335 years above St. John's 1000 years; but what exact space of time will elapse between the overthrow of the Magogian confederacy, and the literal day of judgment, we are nowhere positively informed. *In a parallel prophecy*, which similarly treats of the war and destruction of Gog and Magog, Ezekiel gives us reason to believe that the one will not quite immediately succeed the other; and, respecting the final day of retribution, our Lord himself assures us that 'of that day and hour knoweth no man, no, not the angels of heaven, but the Father only.'" (Ibid., p. 278.) And—"The overthrow of the last Antichristian confederacy upon which St. John, *like his predecessor Ezekiel*, bestows the appellation Gog and Magog, is followed by the literal or proper day of judgment, when all mankind must stand before the tribunal of Christ to receive the final, and eternal, recompense of their various actions." (Vol. iii., p. 339.)

From such extracts it is clear that Mr. Faber, in both works,

conceived that Ezekiel's Gog and Magog denoted the same order of events as St. John's; and that, therefore, the time of its accomplishment should be placed *after* the millennium. This error lay at the root of his opinion that Israel would be converted before his restoration; for, had he rightly applied Ezek. xxxviii., xxxix., he never could have continued of that opinion; and I proceed to show that this misinterpretation can no longer be denied.

[1.] "So the house of Israel shall know that I am the Lord their God *from that day* and forward." (Ezek. xxxix. 22.) Upon which Mr. Faber observes:—"And Ezekiel speaks of their knowing Jehovah their God 'from that day and forward,' an expression which evidently implies a certain undefined continuance of time." ("Sac. Calend," vol. iii., p. 389.) An undefined *continuance* of time. True; but Mr. Faber omits to observe that its *commencement* is perfectly defined. If, then, Ezekiel's prophecy is not to be fulfilled until *after* the millennium, the house of Israel will not have known the Lord their God *before* or during the millennium. Now, we proved in chap. vi., p. 251, *suprà*, that "to know the Lord" must mean, in this place, to know God in Christ, *i.e.*, be converted; and it is a part (and a *sound* part) of Mr. Faber's doctrine that the house of Israel will be restored and converted to Christ, or (as Ezekiel terms it) know the Lord their God, *before* the millennium; it is also clear, and admitted by Mr. Faber, that the house of Israel is no part of Gog's confederacy, but is a helpless, faithful people, not *backslidden*, but attacked by Gog: hence the house of Israel will have known the Lord before, during, and at the end of the millennium; and therefore Ezekiel's phrase, "*from* that day and forward," dates *before*, and not after, the millennium, as Mr. Faber supposes. If not, the house of Israel will not be converted until attacked by Gog *after* the millennium! I beg the reader to reflect upon this argument, for it is fatal to Mr. Faber's interpretation.

[2.] Ezekiel places the time of this prophecy (chaps. xxxviii., xxxix.) distinctly in the latter days (ver. 16)—בְּאַחֲרִית הַיָּמִים—using precisely the phrase so fully discussed in chap. v., *suprà*; and his misconception of the prophecy forced him to put a false construction upon this phrase, and hurried him into a serious inconsistency. And I cannot doubt that, had his attention been in later years directed

especially to the prophecies immediately affecting the restoration and conversion of Israel only, he would have rectified this error. He says:—"The latter days, or the end of days, denotes in the Old Testament that portion of time which *begins* at the termination of the great apostasy of 1260 years, and which expires at the end of the millennium, and at the consummation of all things. See the meaning of this phrase discussed in my 'Dissertation on the Twelve Hundred and Sixty Years,' chap. iii." ("Rest. of Jews," vol. ii., p. 107.) The "Sacred Calendar" superseded the "Dissertation on the Twelve Hundred and Sixty Years;" and if the student of prophecy will refer to vol. i., chap. viii., he will find the treatise on "the latter days," and "the time of the end." The truth is, that if Mr. Faber's commentary on Ezek. xxxviii., xxxix., be examined, he is guilty of what is usually styled arguing in a circle. He puts his own interpretation upon Ezek. xxxviii., xxxix., and says that *therefore* the latter days must comprise the millennium. He also puts his own interpretation upon "latter days," and says that *therefore* Ezek. xxxviii., xxxix., will not be fulfilled until *after* the millennium. He might take one or other of these courses, but not both. But further, he has, in "Sacred Calendar," chap. viii., investigated בְּאַחֲרִית חַיָּמִים, and by that investigation renders his interpretation of Ezek. xxxviii., xxxix., impossible. For he maintains that this phrase commonly denotes that period of time which is the *latter half* of the great prophetic seven times, and which he makes to end (we are not concerned with his dates) in 1864; and here he puts, with a clear and accurate definition of קֵץ, already quoted, the end, or time of the end. That definition of "the end" is one great point of his "Sacred Calendar," and may be read in numerous places throughout it. I quote only the following:—"Hence the end, or 'time of the end,' must inevitably signify *the absolute expiration* of the period to which it refers." (Vol. i., p. 154.) Again,—"The time of the end, or the end of the period of wonders, denotes the *termination* of the period of the latter three times and a half." (Page 156.) Again,—"Perhaps, indeed, to express the matter with *strict accuracy*, we ought to say that 'the end' is the *precise terminating point* of the latter three times and a half; and that the time of the end is a short period, which commences when the latter three times and a half expire." (Page 178.) These extracts are clear; and to such definition of קֵץ, *the end*, I make no objection: let it be *the precise terminating point* of the 1260 years.

Then Mr. Faber says that בְּאַחֲרִית הַיָּמִים, *the latter days*, commonly denotes the latter three times and a half, or 1260 years; and that קֵץ, *the end* is the precise terminating point of those latter days, those 1260 years. And yet when we come to Ezek. xxxviii., xxxix., we find ourselves (according to his interpretation of those chapters) still in *the latter days*, 1000 years after "the end," the precise point at which they terminated! For Ezek. xxxviii., xxxix., are specifically limited to "the latter days," and Mr. Faber says they are not to be fulfilled until *after* the millennium.

The contradiction is manifest, and its consequence clear. Mr. Faber's idea, that Ezek. xxxviii., xxxix., describe events to occur after the millennium, is utterly untenable; and I maintain that we have, as already shown, a *certain* explanation for the prophetic phrase alluded to, and that Mr. Faber generally puts the correct construction upon it. It denotes the Christian dispensation down to Messiah's own establishment of his Universal Church on earth, comprehending Israel's restoration, Antichrist's overthrow, and Israel's consequent conversion; and קֵץ, *the end*, is (as Mr. Faber defined it) the precise point at which בְּאַחֲרִית הַיָּמִים is terminated, or cut off. Ezek. xxxviii., xxxix., will be fulfilled before the millennium; Mr. Faber erred in asserting the contrary; and this error was the cause of his not seeing that Israel's restoration precedes his conversion.

That Ezekiel's "Gog and Magog" is not the same as St. John's, see also Scott on Ezek. xxxviii. 2, 3, and Rev. xx. 7—10.

[3.] It is a principle with Mr. Faber that the great Antichristian confederacy of the last days should be a Roman power; but he says the Gog and Magog of Ezekiel is not a Roman power, but is composed of the relics of the first empires—Babylonian, Persian, and Grecian. Thus, at "Rest. of Jews," vol. ii., p. 85 :—

"The Jews begin to be restored at the close of the 1260 years: the power of the Roman beast, and his little horn, begins to be broken at the same period; the confederacy of the Roman beast, the false prophet, and the kings of *the Latin earth*, begins to be overthrown under the seventh vial, likewise at the same period; the Infidel King, or the Atheistical Antichrist of the last days, comes to his end also at the same period. The Jews themselves, as we have seen, understand *the mystic Edom*, which the Lord destroys at the time of their restoration, to mean the Roman Empire; from all which

we must unavoidably conclude that *the great confederacy which is destined to be overthrown at the close of the* 1260 *years*, and which is noticed more or less explicitly by almost every prophet who foretels the return of Judah, will be composed of powers situated *within the limits* of the ancient Roman Empire. If, then, Ezekiel's Gog and Magog be the same as the Antichristian confederacy, we may expect to find both them and their allies described as being Roman powers, and as answering exactly to the ten-horned beast, the little horn or false prophet, the Infidel King, and his associated vassal kings. Not the least similarity, however, can be discovered between the persons who compose the confederacy of Gog and Magog, and those who compose the confederacy of Antichrist. On the contrary, as the Antichristian confederacy is plainly a Roman power, so the Magogian confederacy does not comprehend *a single Roman power*, but is entirely composed of the relics of *the three first empires*, which Daniel assures us should have their lives preserved after the destruction of the Roman beast, though their dominion or power of injuring the Church should be taken away."

The reader will not fail to remember that we are not engaged on Mr. Faber's peculiar theory, but upon The National Restoration and Conversion of Israel. At the same time I would observe that there is great reason for believing that Ezek. xxxviii., xxxix., is not opposed to Mr. Faber's expositions of prophecy, but rather a valuable assistance to them; for I showed, in the last chapter, that Gog's confederacy, through "Gomer and all his bands," takes us into the very heart of "the Latin earth," and, not a little singularly, into "the Latin earth" of Mr. Faber. My own conviction is that Ezekiel dramatically describes the overthrow of the very confederacy depicted by Mr. Faber, "The confederacy of the Roman Beast, the false prophet, and the kings of the Latin earth;" and I shall show, by a collation of prophecies, in the next *three* chapters, with Ezek. xxxviii., xxxix., and Zech. ix. 10, that Gog's confederacy is precisely the antichristian confederacy of these last days, comprising (as I believe) the two great apostasies of east and west, of Greece and Rome; and that Mr. Faber's error arose from this simple fact, viz., that instead of searching for the representatives of Magog, Meshech, Gomer, and Togarmah, as existing in *the latter days* (of which Ezekiel was specifically speaking), he took them as they stood, in *times of old*, settled in Asia Minor, Bochart being his guide and ours. These are his words:—"Now let the reader consult the map which Bochart has prefixed to

the first book of his 'Sacred Geography,' and he will find every one of these nations seated within the limits of the three first great empires, although some of their colonies doubtless extended beyond them," &c., &c. ("Rest. of Jews," vol. ii., p. 86.) But what we want is Meshech, Gomer, and Togarmah, of *these* times, not of *those*, these latter days. Mr. Faber's error arose, I repeat, from two facts:—1. He omitted to perceive that, if we regard *people*, we have to look for the *descendants* of these families in these *latter days*. 2. He forgot that, if we regard *lands*, we have to look for the countries these descendants *occupy* in the latter days, which may be both the lands of "the Latin earth," and, for aught we know, *ancient settlements again recovered*. Whoever will examine Mr. Birks' twenty combinations suggestive of the fractional kingdoms of the Western Empire, may see for himself how far the territories of Russia, Germany, and France comprise "the Latin earth." (Birks' "Prophetic Empires," p. 151.)

Whatever may be thought of *Mesoch* (chap. viii., p. 344, *suprà*), or of *Javan*, who peopled Greece and Italy (chap. vii., p. 318, *suprà*), I doubt not but "Gomer and all his bands" sufficiently meet Mr. Faber's requirements for "the Latin earth."

[4.] Mr. Faber says ("Rest. of Jews," vol. ii., p. 89), "The antichristian confederacy will at first be successful, will overrun the whole of Palestine, will take Jerusalem, will conquer Egypt, and will reduce the *Libyans and Cushim* to some kind of subjection. The Magogian confederacy *will not be at all successful;* at least Ezekiel does not give us the *slightest hint* that it will; and St. John, if it be allowed that he speaks of it, explicitly declares that, although it will encamp around the beloved city, it shall not be able to take it, but shall be destroyed by fire from heaven." Of course, we deny that St. John does speak of it; his Gog and Magog, of which Ezekiel's is typical, will be *after* the millennium: but, however, this is a most extraordinary assertion Mr. Faber makes as to Ezekiel's Gog and Magog. Not successful at all! not the slightest hint of it! Is coming up "like a storm," and *covering* the land; is taking possession of the land of "unwalled villages," held by people that have gotten cattle and much goods; is commanding the mountains and vales, the cities and the coasts, and the very *midst* of the land; is all this no success for the Magogian confederacy of Ezekiel? Refer to chaps. xxxviii. 9, 11, 16, 21, and xxxix. 2, 4, 6,

11, 13, all of which will show the entire success of Gog, so as fully to occupy, and irresistibly to hold, the whole land of Israel, those of Magog being especially the holders of the coast. (Chap. xxxix. 6.) Is this not success? Surely we may adopt Mr. Faber's own words, and say of Ezekiel's Gog and Magog, "The antichristian confederacy will *at first* prove successful, and will overrun the whole of Palestine." And that is not all, but I showed, in the last chapter, that the *Libyans and Cushim* (whom, according to Mr. Faber, the antichristian confederacy will reduce to subjection) are specifically included in Gog's confederacy; for Phut's settlements were in Libya, the present French Algeria (see p. 359, *suprà*); and we have no record of Phut's descendants beyond the territories of their earliest occupation. While the African Cushim are specifically included in Gog's confederacy. (See p. 356, *suprà*.) I shall also show, in succeeding chapters, that this confederacy will *take Jerusalem*, at which precise time Messiah will interpose and overthrow them.

[5.] These observations are, I think, sufficient to prove the erroneousness of Mr. Faber's commentary upon Ezek. xxxviii., xxxix.; and with that commentary perish his reasons for believing in a conversion of Israel prior to the national restoration; for I desire to have noticed how completely his interpretation admits that the *national* restoration will have taken place *before* Gog comes up into the land. (See "Rest. of Jews," vol. ii., pp. 73, 74, 98, 99.)

"He simply places the war of Gog and Magog after the destruction of the mystic Edom, and *after* the restoration of *the whole house of Israel;* how long after he nowhere determines." "He represents the *house of Judah and house of Israel* as having coalesced into one people, as having *both* been restored, as having both been restored a considerable length of time, for they are said to have gotten cattle and goods, to have rebuilt their desolate cities, and to be dwelling in the land in all the carelessness of confident security." And, lastly, he overthrows Bishop Horsley:—"In some points of less moment I cannot quite agree with his Lordship, but I am persuaded that his opinion itself is perfectly well founded. He seems to consider the destruction of Antichrist as being *past*, and the unconverted Jews as being *penitent*, at the time when their converted brethren arrive under the protection of *the maritime power;* whereas Ezekiel leads us to conclude that the goats will war upon the rams; and, not content with acquiring a settlement themselves, will do all in their power to

prevent their return. He likewise inclines to believe that only a *small body* of the Jews will be restored in their unbelieving state. But when we consider the almost exclusive influence which Antichristian France already exerts over the Papal Roman Empire, and when we further consider that, at the close of the 1260 years, it will have succeeded in completely organising a vast confederacy of the whole of that empire, we can scarcely suppose that its power will be so limited as to extend only to a *small body* of the Jews. After the formation of this tremendous confederacy, it is not easy to conceive how *the Protestant maritime power* will be able to take under its protection any Jews, excepting such as are out of the reach of the confederacy; those, for instance, who will then be scattered throughout Britain, Sweden, the maritime parts of Russia, America, Africa, and the coasts of Asia. Those, therefore, who are within the reach of the confederacy, that is to say, those who are scattered through the Roman Papal Empire, can hardly be thought to constitute a *small body*, unless some very remarkable emigration of the Jews from Popish into Protestant countries should previously take place. This opinion seems to be confirmed by what Zechariah says on the subject. He represents *the Jews* who will be converted *after* their return as constituting a *very large body of men*, so large, indeed, that were we not prevented by the explicit declaration of other prophecies, we should be in danger of fancying, as some actually have fancied, that the general conversion of the whole house of Judah would succeed their restoration."

As to these "goats and rams," I shall look to them presently; meanwhile we may make use of Mr. Faber to overthrow Bishop Horsley. For the reader will note—First, That whereas Horsley's great point is that only a *small body* of Jews is restored unconverted, Faber decidedly differs, and calls the unconverted restoration a *very large body of men*, so large indeed that, from Zechariah's language, one might "fancy" them the general restoration, *both writers falling into the error of assuming that nationality depends upon numbers*, which, I submit, was a very great mistake. Second. He detects the fallacious assumption in Horsley's argument that those brought back by the maritime power, Tarshish, can be the whole nation, or national restoration, for he properly reminds us that the maritime power can reach only *part* of them. Third. Such admissions, taken in connexion with those previously extracted, are absolutely fatal to Mr. Faber's idea that Israel is converted before restored; *provided* we are correct

in thinking his interpretation of Ezek. xxxviii., xxxix., to be wrong. Fourth. Mr. Faber would have done well to give a list of "other prophecies" explicitly declaring that Israel will be converted before restored, for they might have settled the question; but indeed there are none, as I shall show.

[6.] There was one error which lay at the root, and, indeed, was the cause of Mr. Faber's misinterpretation of Ezek. xxxviii., xxxix., viz., the assumption at "Rest. of Jews," vol. ii., p. 92, that "the whole of Ezekiel, from chaps. xxxiv. to xxxix. inclusive, is *one continued prophecy*," and to be interpreted, at least as regards chaps. xxxvii.—xxxix., in consecutive order. This caused him to place the confederacy of Gog and Magog after the formation of Judah and Israel into one kingdom under Messiah; and he reasons thus:—Judah is to be first restored, Messiah's kingdom to be established, then Israel is to be added to this restoration, and thus the complete nation to be formed again; but Judah's restoration synchronises with the great Antichristian confederacy foretold everywhere by the prophets; *therefore* it must have taken place before Gog and Magog's confederacy, which represents *all* Israel as restored at the time it is formed. But the fact is that chaps. xxxvii., xxxviii., xxxix. are *parallel*, not continuous prophecies; the overthrow of Gog and Magog is the overthrow of Antichrist, is the manifestation of Branch, the advent of the King, the constitution of the united kingdom of Judah and Israel; the restoration which had taken place up to that time being partial, and chiefly of Judah, but also of some of Ephraim, and being represented by the prophets, especially by Ezekiel and Zechariah, as *national;* national in this respect, that the governorship of it will be in David's house, and the rightful priesthood of Levi will have accompanied it; national, for it will possess the land, and be *master* of Jerusalem. From that overthrow of Gog and Magog by the epiphany of Messiah dates the *national* conversion, and from that time commences the rapid accession, from all quarters of the world, of *numbers* to *nationality*, of the ten, overland, chiefly from the East (Isa. xi., and lxvi. 20; and Jerem. xxxi. 21), and of the dispersion of the west by "the ships of Tarshish first." (Isa. lx. 9, xviii.; Ezek. xxxviii.; Zephan. iii.) However, this assumption had been made by Mr. Faber that Ezek. xxxiv.—xxxix. are continuous prophecy; and having made it, he felt it necessary to frame his interpretation accordingly; and from chap. xxxiv. he derives a

peculiar argument for believing that the conversion will precede the restoration, to which I now invite particular attention. He observes:—

"Ezekiel first notices the dispersion of Israel through the tyranny of their shepherds, or *rulers*, who, after grinding their faces, and treating them in all respects as a conquered and debased people, instead of ruling them with gentleness, and consulting their political happiness, at length became instruments in the hands of God of *dispersing* them through all countries. From these shepherds, or, in literal exactness of speech, from their *successors* and representatives, the powers of the Roman Empire in its last broken form, God, *at the time of the end*, will require his flock. He will set his face against these tyrannical shepherds, who have so long persecuted his scattered people, and will cause them to cease from feeding the flock. He will not suffer them to feed themselves any more, or to harass, like their Roman predecessors, the wretched Jews, with endless extortion and oppression; but He will deliver his flock from their mouth, that they may be no more meat for them. As soon as the appointed period shall arrive, He will search his sheep, and bring them back into their own land from all the countries whither they have been *dispersed*. He will feed them in a good pasture upon the mountains of Israel, by the rivers, and in all the inhabited places; and will set up one shepherd over them, the mystical David, even Christ the Lord."

"At this era, however, of the *first restoration*, or the restoration of Judah, the prophet notices a remarkable distinction in the flock, which will serve to explain an *apparent contradiction* of some prophecies to others. We are generally led to conclude that the Jews will be converted previous to their restoration, but Zechariah undoubtedly speaks of their being converted *after it*. (Zech. xii. 9—14.) How, then, are we to reconcile this discrepancy? Ezekiel teaches us that, at the time of the *restoration*, God will judge between cattle and cattle, between the rams and the he-goats. He will make a marked distinction between the fat cattle, and between the lean cattle; between those that trample down the pastures, and foul the waters, and between those who are constrained to eat what is trodden down and to drink what is fouled; between those that push with the shoulder, and thrust with the horn, and between the weak who are *scattered abroad* by this unnatural cruelty of their fellows. Yet both these different descriptions of cattle are equally considered *the flock*, and are placed in contradistinction to the beasts of the earth, or the

tyrannical Roman powers under the influence of Antichrist and the false prophet. By the *goats*, therefore, we must obviously understand certain *unconverted Jews*, and by the *rams* such as are *converted*. Now it manifestly appears from the tenor of the prophecy that both the rams and the goats will equally return to Palestine; and that, when they have thus returned, there will be a bitter dissension between them, the goats labouring by all possible means to injure and expel the rams."

"It further appears, *from other prophecies*, that the rams, or *converted* Jews, will be restored by the instrumentality of the then prevailing *Protestant European maritime power;* and that Antichrist and his host will at that period invade Palestine, and *occupy* Jerusalem. Thus we learn, from comparing these several prophecies with each other, that *four* different descriptions of persons will then be collected together in Palestine; the *great maritime power, the converted Jews, the Antichristian confederacy, and the unconverted Jews.* The converted Jews we know will be restored by the aid of the maritime power; and how are we to account for the appearance of the unconverted Jews at the same time, in the same country, and in direct opposition to their converted brethren, except by supposing that they are in league with Antichrist, and have been brought back into their own land, for political purposes, by his instrumentality? In the dreadful conflict many of the goats will perish, for God hath declared that He will destroy the fat and the strong; many, also, of the rams will be slain; for God hath taught us that, although He will surely chasten his people in exact measure, yet He will not make a full end of them, as He will of the nations, their enemies. But at length, when the appointed time shall come, such goats as survive the slaughter of their fellows will perceive their error, and repent them of their sins. They will look upon him whom they have pierced, and mourn for him as one that mourneth for his only son (Zech. xii. 10); they will acknowledge their fault to their converted brethren, and will be reconciled to them; and they will jointly form *one flock*, under one Shepherd, David their King." ("Rest. of Jews," vol. ii., p. 92.)

It is one great encouragement I experience in publishing these chapters, that the conclusions to which they lead do not contradict, but harmonise with, the elaborate investigations of Mr. Faber's "Sacred Calendar;" the few points affecting the restoration and conversion of Israel in which I have presumed to differ from him labour not under the prejudice of opposing, but, on the contrary, give

consistency to that part of his extensive researches; and it is with much admiration of him as a writer, and with the deepest veneration for his memory, that I have already departed from his interpretation of Ezek. xxxviii., xxxix., and now proceed to exhibit the errors of the above exposition of chap. xxxiv. I have extracted at *length*, because, if this be unsound, and his interpretation of Ezek. xxxviii., xxxix., unsound also, I really know nothing in all his work which can support his opinion that Israel will be converted *before* restoration.

[1.] He says, we have four different descriptions of persons represented, by comparing this and *other* prophecies, as being in the Holy Land at the time of the restoration, viz., *the maritime power*, *converted Jews*, *Antichrist*, and *unconverted Jews*; the *converted* Jews, or *rams*, being protected by the *maritime power*; the *unconverted* Jews, or *goats*, by Antichrist. Now, I venture to say, here are *three* inaccuracies:—1. The maritime power is represented as *carrying back* Jews, but never engaged in their *protection* or *within* the Holy Land. 2. The maritime power is not represented as acting *until* after the overthrow of Antichrist. 3. Antichrist is distinctly represented as warring against Israel *indiscriminately*, and his overthrow effects their conversion. But my concern is now with the error affecting the maritime power.

The prophecies about this maritime power are Isaiah xviii. 1, 2, and 7; Isaiah lx. 9; Zeph. iii. 10; and (though Mr. Faber did not notice that) Ezek. xxxviii. 13. It is not until Antichrist *has* come to take a spoil, *has* gathered his company to take a prey, that "Sheba, Dedan, and the merchants of Tarshish, and all the young lions thereof," viz., the maritime power, express their indignation and intimate their opposition; but Ezekiel says *not* that they do actively interfere. (See above, p. 238, on Ezek. xxxviii. 13.) Similarly Isaiah represents the maritime power as facilitating and assisting in the return of Israel *after*, and not before, the vine is pruned, after the fowls and the beasts summer and winter upon the branches, viz., the armies of Antichrist. Isaiah distinctly says, "He shall both cut off the sprigs with pruning hooks, and take away and cut down the branches *afore* the harvest" (Isaiah xviii. 5), which *harvest* is the ingathering of Israel; the present which *Tarshish* and others will bring "at that time." So Isaiah lx. 9 refers to the same great ingathering of Israel as Isaiah xi. 14. It is *after* the lifting up of the ensign and blowing of the trumpet (Isaiah xi. 12, and xviii. 3);

it is *after* this arising of Messiah upon Zion and his glory's being seen over Jerusalem; it is *after* this raising of the standard, this epiphany of Jesus, which throws Antichrist prostrate; it is *after* this that Israel flocks "as a cloud, as the doves to the windows," and the work of *Tarshish* begins. And Horsley agrees. (See p. 396, *suprà*.)

Mr. Faber errs in representing *the maritime Protestant European power* (which we call *Tarshish*) as having brought back converted Jews *before* the overthrow of Antichrist. Tarshish may or may not assist in the restoration of the unconverted people, probably she will; but the work which the prophets *predict* for her is that of being the *first* to hail their entire recovery with joy, and to lend her ships to carry their "sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee." (Isaiah lx. 9.) *After* Antichrist has been overthrown. But Mr. Faber's whole exposition *depends* upon the part which he imagines Tarshish will perform, and with his error in this respect the whole exposition perishes.

[2.] I note another inaccuracy. Mr. Faber states that the Antichristian confederacy will "occupy" Jerusalem; but prophecy does not state so. It predicts that Antichrist will besiege and will *take* Jerusalem, but not to *occupy* it; for in the very moment of victory Messiah is foretold as appearing, and by that appearance overthrowing the victors and delivering the vanquished. This mistake, however, is of small moment.

[3.] The exposition is erroneous from further considerations. For Mr. Faber takes the shepherds to be Antichristian Gentile rulers, oppressing, robbing, scattering the flock; and the goats or unconverted as doing precisely *the same thing* against their brethren, the rams or converted Jews at Jerusalem. And it is indeed clear from vers. 18—21, that "the fat and the strong" of the flock, or, as they are also termed, the "he-goats" (ver. 17), are represented as doing precisely *the same thing*. Now nothing is clearer than that Ezekiel's description refers to the *general dispersion* among the Gentiles; hence the goats doing the *same* thing as the Antichristian shepherds: we have here two errors:—1. It is erroneous, even assuming the goats are Jews, to place this evil conduct of theirs at *Jerusalem*, and at a particular date *yet to come*; for the misconduct

refers to the whole time of the *general dispersion*. And, 2. The history of the Jews is before us, and, I venture to think, it will be generally admitted that the Jews have ever been a peculiarly *fraternal* people, and have not trampled on and ill used each other during the general dispersion. The very cruelty of their Gentile oppressors has driven them closer to each other. Thus the tenor of the prophetical language and historical fact are adverse to Mr. Faber's notions of a contest in the Holy Land yet to come between unconverted and converted Jews.

It is not for me, when disproving Mr. Faber's interpretation and thereby overturning the theory of conversion prior to restoration—it is not for me to suggest another exposition of Ezek. xxxiv.; but yet I would briefly add that "the goats" doing precisely the *same* thing as the Antichristian shepherds *during the times of general dispersion* are not unconverted Jews, but Antichristian subjects of Antichristian rulers of a diverse *family* from the "rams," or Jews. That, in fact, Ezek. xxxiv. contains a prophecy of Antichrist's assault upon the Jews in the Holy Land yet to come precisely parallel to other prophecies, *e.g.*, Ezek. xxxviii. and xxxix. The *rams* are the lean cattle, the oppressed, berobbed, persecuted Israelites attacked in Palestine; the *goats* are the subject armies of Antichrist, fat and strong, rich and prosperous, and successful, always having persecuted Israel, always intending to do so, and doing so at that very time in Palestine, at which time Messiah interposes (their *one* shepherd) and judges fearfully between his cattle; for, indeed, they are judiciously described, these *unbelieving* Jews and *Antichristian* Gentiles, as *equally* Messiah's flock. For unbelieving Jews, the *rams*, though of a diverse *family*, are as much Christ's flock as backslidden, apostatized, Antichristian Gentiles, the *goats*. There can be no choice between Jerusalem, Samaria, and *Sodom* at that day. (See Ezek. xvi.) But, inasmuch as the covenant of mercy in Jesus equally extends to each of these, when he shall appear in his glory, the unbelief of Jews and the apostasy of Gentiles will cease together, and rams and goats alike hear and obey the voice of the One Good Shepherd. Did not Jesus look upon *unbelieving* Jews, just about to crucify him, and say of *unconverted* Gentiles, "And other sheep I have, which are not of *this* fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd?" (John x. 16.) This verse, believe me, is the key to Ezek. xxxiv. So Zechariah in the parallel

prophecy, predicting Antichrist's overthrow, "Mine anger was kindled against the shepherds, and I punished the goats; for the Lord of hosts hath visited his *flock*, the house of Judah, and made them *as his goodly horse in the battle.*" (Zech. x. 3, &c., &c., where the *goats* punished are the Gentile assailants of Israel; compare also Jerem. xxiii. 1—4; but especially Jerem. xxv. 34—38.) "Howl, ye shepherds, and cry, and wallow yourselves in the ashes, ye principal of the flock; for the days of *your slaughter* and of your dispersions are accomplished, and ye shall fall like a pleasant vessel;" for your days *for slaughtering* (לְטִבְחוֹתֵיכֶם?).

[4.] I will only add that I have examined Mr. Faber's work carefully upon the special question,—conversion *before* or conversion *after* restoration? and I find that invariably his view of the office of Tarshish, the maritime power, at that day, is the foundation of his opinion that Israel is converted before restoration; and hence I conclude that neither Mr. Faber nor Bishop Horsley, whom he followed, could find any better foundation for it. But the above observations will have shown that the office of Tarshish is placed *after* Antichrist's overthrow, and Ezek. xxxviii. 39, according to Mr. Faber himself, assures us that Israel will be *nationally* restored before Gog's overthrow, which is Antichrist's. Hence I conclude that, from the Scriptures yet considered, there is no foundation either in Horsley or Faber, for believing that Israel will be converted *before* the restoration. And what is singular, both Horsley and Faber are compelled to admit "an *inchoate* restoration" of unconverted Jews," which the Bishop calls a "small body," but Mr. Faber calls "a very large body." Each of them also makes the mistake of assuming that *nationality* depends on *numbers.*

[III.] There is a peculiar division of Scriptures which has been thought to favour the idea that Israel will be converted before restored, but which upon examination is found to describe with beautiful harmony that state of expectancy and preparedness, that conviction of past misdoings and approaching deliverance, that assurance of God's invincible power and love, which (as Horsley gathered from קָוֹ לָקָוֹ, in Isaiah xviii. 7) will characterize all Israel prior both to their restoration and conversion, but which by no means warrant

the conclusion that, whenever in the frame of mind predicted, they will actually have become converted, although such predictive descriptions are uniformly accompanied with positive and unconditional assurances that God himself will visit them to consummate their deliverance and conversion. The passages I shall consider are (out of compliment to Professor Lee), Rom. xi. 23, and 2 Cor. iii. 15, 16, and (because really touching the merits of the question) Lev. xxvi. 40—45; Deut. iv. 27—31; and xxx. 1—3; Ezek. vi. 8—10; Hosea v. 14, 15; and vi. 1—3; and 2 Chron. vi. 36—42. To which I add, as another class, Jerem. xxxi. 9, and such predictions.

[1.] As regards Rom. xi. 23, and 2 Cor. iii. 15, 16, there really is no occasion to mention them, only that Professor Lee has thought proper, at "Inquiry," pp. 40—43, to do so, and point out that they contain a condition: "And they also, *if* they abide not in unbelief, shall be graffed in; for God is able to graft them in again." (Rom. xi. 23.) And, "But even unto this day, when Moses is read, the veil is upon their heart; nevertheless, *when* it shall turn unto the Lord, the veil shall be taken away." (2 Cor. iii. 15, 16.) We may safely permit the most to be made of these passages; it is perfectly certain that Israel will not and cannot be graffed into the Christian Church until *converted;* in other words, "if they abide in unbelief, they will *not* be graffed in." But the Lord has foretold that they shall *not* abide in unbelief—*nationally* they shall not. And so exactly 2 Cor. iii. 15, 16, tells us the veil must be *taken away*. Israel remains blinded and unable to see the *Lord* until God's hand is extended to remove the veil; and none but He can take away that veil, who has also *promised to do so*—when? One characteristic of that time is, that Israel's heart will yearn towards his God: there will be a certain preparedness, suspicions of what the real truth is; anticipations of approaching light and salvation; when Israel thus turns, the Lord will remove their veil—there will be the heart-wrung cry at Jerusalem before Messiah comes as the "Sun of Righteousness," arising with healing in his wings, to dispel the mists of Israel's unbelief, to scatter with his glory the night clouds of Israel's national offences: "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins; *return unto me*, for I have redeemed thee." (Isaiah xliv. 22.) Then the veil will be taken away from Israel "through the tender mercy of *our* God, whereby the dayspring

(*margin*, sunrising) from on high hath visited *us*; to give light to them that sit in darkness and in the shadow of death, to guide *our* feet into the way of peace;" as saith the Jew Zacharias. (Luke i. 77.) Then the prophecies will be consummated, and (2 Pet. i. 19) "the day dawn and the day-star arise in your hearts," O Israel. For that *removing of the veil* is in another word their *conversion*, and, *therefore*, the turning of the heart is something different from, and not the same as, conversion. It is preparation for conversion: "My people shall be *willing* in the day of my power" (Ps. cxvi. 3), which Almighty power alone in the Sun of Righteousness can roll back or melt away that vast, that leaden veil which covers like a starless night all scattered Israel. It is when world-worn, oppressed, persecuted, Israel bursts forth in one wild bitter cry, "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence. . . . . But now, O Lord, thou art our Father! we are the clay and thou the potter; and we all are the work of thy hand! Be not wroth very sore, O Lord, neither remember iniquity for ever! Behold, see, we beseech thee, we are all thy people." Whoever wishes to note the aspirations of Israel before Messiah comes, let him read that 64th chapter of Isaiah. When Israel's heart thus turns to the Lord, as turn it will (for God has written it), then the whirlwinds of his glorious appearing (Zech. ix. 14) shall tear away "the veil;" which means *conversion*. We are well introduced by such passages in the New Testament to the spirit of those yet to be considered from the Old.

[2.] Moses says (Levit. xxvi. 40—45), "If they shall confess their iniquity and the iniquity of their fathers with their trespass which they trespassed against me, and that also they have walked contrary unto me, and that I also have walked contrary unto them, and have brought them into the land of their enemies, if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquities, then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember, and I will remember the land." Again (Deut. iv. 29—31): "But if from thence thou shalt seek the Lord thy God, thou shalt find Him if thou seek Him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter

days, if thou turn to the Lord thy God, and shalt be obedient unto his voice (for the Lord thy God is a merciful God), He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them." Again (Deut. xxx. 1—10): "And the Lord thy God will make thee plenteous in every work of thine hands, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land for good; for the Lord will again rejoice over thee for good, as He rejoiced over thy fathers; if thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in the book of the law; and if thou turn unto the Lord thy God with all thine heart and with all thy soul." To which we may add, as manifestly alluding to such passages, Solomon's prayer (2 Cor. vi. 36—42): "Yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly; if they return to thee with all their heart and with all their soul in the land of their captivity whither they have carried them captive, and pray toward their land, which thou gavest to their fathers, and towards the city which thou hast chosen, and towards the house which I have built for thy name; then hear thou from the heavens, even from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee."

I imagine it will be generally admitted that all these are kindred passages, and may, consequently, fairly be treated of under one head. Of one of them, viz., Deut. iv. 27—31, I have spoken at p. 215, *suprà*, and have endeavoured to give sound reasons for doubting its conditional character. I believe that some strong reasons might be advanced for questioning the conditional character of the others also, which reasons I should base upon the Levitical use of the particles כִּי and וְ in such passages (see p. 212, *suprà*); but as Professor Lee in his "Inquiry," pp. 39—43, and 86, 87, has said that they are conditional, and as the English translation does undoubtedly support this view, I submit to that decision, and content myself with observing that even the English translation gives us reason to think that certain qualifying predictions of a most *unconditional* character are added to such supposed conditional promises, apparently for the especial encouragement of the Jews. I allude to Deut. xxx. 4—8, and Levit. xxvi. 44—46, the latter being particularly emphatic: "And yet for

all that," &c., &c. But the reader should examine the whole contexts for himself. And, indeed, the question does not turn upon the *conditionality* or the contrary of these passages; for, 1. If they be conditional, we have numerous prophecies to show that the condition *will be complied with;* and, 2. If they be *not* conditional, they then become passages predicting *positively* a particular *frame of mind* to which the Jews will certainly be brought before the Lord their God will receive them into favour again. *The real question is,* Does or does not the language employed compel us to believe that this particular *frame of mind* will be what we commonly denominate *conversion* to Christianity? Professor Lee ("Inquiry," p. 86) treats the passages in a very summary manner: "And what must all this necessarily mean? The receiving of Christ; hence a life of faith and the possession not of the earthly Canaan exclusively, but of the heritage of all the heathen." But to say that he really investigates the passages would be disrespectful to his memory; for any one may satisfy himself, by reference, that his assertions are advanced without the support of argument. I venture to submit for consideration a few reasons for doubting whether the language employed can justly be considered to imply conversion to Christianity, for,

[3.] I observe that it is rather for those who maintain that the language of the passages has such force to prove it, than for us to show it has not; and yet it is a remarkable fact that Bishop Horsley and Mr. Faber, two most learned and copious writers on the future restoration and conversion of Israel, do not found their convictions of previous conversion upon such passages as these, but, as already explained, upon certain prophecies defining the work of Tarshish or the maritime power at that restoration. Surely had they been of opinion that these passages were such as to be relied on for their purpose; they would have urged that opinion with the great ability which characterized them both. I maintain that the utmost we can argue from these passages is, that a *national* penitential cry will ascend from Israel before—what? I will not say before such a partial restoration of both houses as shall, nevertheless, be sufficiently *national* to constitute *the* restoration; but I will say, before Messiah delivers them; I will say, before Antichrist is overthrown; I will say, before Jesus by the brightness of his coming destroys the one (2 Thess. ii. 8) and *converts* the other; one thrilling penitential cry

out of *Israel's last woe*, destined to be answered swiftly as Daniel's prayer: "And it shall come to pass before they call I will answer, and while they are yet speaking I will hear" (Isaiah lxv. 24), which is precisely the promise made them through Isaiah for the times commencing with this occasion. So Mr. Bickersteth: "There can indeed be no doubt that their full and glorious restoration is after their repentance; but I think we have also abundant evidence, as noticed in former discourses, that the Jews will be partially restored in an unconverted state, and that this is what we have first to expect, and that it is well to see to this that we may not be deceived by their first restoration, as if this were the beginning of their blessedness instead of after a short season of tranquillity (Ezek. xxxviii. 11), the beginning of their last and greatest trouble before their final deliverance and their full glory." (Ezek. xxxviii. 39.) ("Rest. of Jews," p. 188.) And I believe Mr. Bickersteth has stated the case exactly.

Now let the reader reflect upon this my first reason for doubting whether these and such passages tend to prove conversion *before* restoration. Horsley and Faber, who reason largely and well about the Jewish future from other prophecies, never trusted their theory of *previous conversion* to these. Bickersteth carefully gave a particular point to them, maintaining the opinions advocated at large in this work.

[4.] Had the sacred writers of the Scriptures in question been permitted by the Holy Spirit to use language which was *intended* to imply belief in the new covenant of the latter days, *i.e.*, conversion, as supposed, I cannot but consider it a remarkable fact that not a word occurs to convey this *more distinctly*. It would not have been new for Moses to allude to Messiah or his covenant, yet only one of his passages under notice contains the least possible allusion of the kind, and that only indirectly through the *times* of the covenant—viz., *the latter days;* and this, be it observed, in that very passage which we have shown reason to think is most positively prophetic—an opinion in which Lowth supported us. (See p. 215, 246, *supra*.) Neither would it have been extraordinary for Solomon to have intimated the nature of the *frame of mind* he desired to describe; some clear reference to Messiah's time and covenant and deliverance would have seemed (we should say) much in place under Solomon's

circumstances. But Solomon refers, doubtless, to the words of Moses, who had given no intimation that the penitence alluded to was in accordance with a *new* covenant, and Solomon accordingly gives none either. But more than this, it appears to me that both Solomon and Moses take peculiar care to limit their words to the Abrahamic covenant—not to the Christian, not to the Levitical, but by special distinction the Abrahamic. Says Solomon, "Pray towards the land which thou gavest *unto their fathers*, and toward the city which thou hast chosen, and towards the house which I have built for thy name." (2 Chron. vi. 38.) Says Moses, "Then will I remember my covenant with *Jacob*, and also my covenant with *Isaac*, and also my covenant with *Abraham* will I remember; and *I will remember the land.*" (Levit. xxvi. 42.) A treble cord of assurance! Oh! let Christians remember that He has made a twofold covenant with the Hebrews—the Levitical, which is fulfilled, and, by that fulfilment, abolished in Christ; and the Abrahamic, which has never yet been changed, and is perpetual as the promise of Messiah. (See p. 274, *suprà*.) Again (Deut. iv. 31),—"He will not forsake thee, neither destroy thee, nor forget *the covenant of thy fathers*, which He sware unto them." When God made a promise to *Abraham*, because He could sware by no greater, He sware by himself. (Heb. vi. 13.) The Abrahamic covenant is meant by Moses, under which Israel's seed was to be infinitely multiplied, and eventually to possess the gate of their enemies. (Gen. xxii. 17.) And yet, as if Moses would not have us doubt that these promises appertained to his hearers as *Jews*, he added (Deut. xxx. 10)—although it is admitted he was anticipating the times of Christ,—"If thou wilt hearken unto the voice of the Lord thy God to keep his commandments and his statutes which are written in this book of *the law*, and if thou *turn unto the Lord thy God* with all thine heart, and with all thy soul." Here is required a turning unto the Lord *under the law;* and surely such a specification of obedience to *the law*, when Moses is supposed to be speaking of their turning to the Lord *in the times of Christ*, is at least peculiar.

And let this important fact be noticed, viz., that we cannot *separate* the language of such passages. If, therefore, the "turning to the Lord" be referred to the times of Christianity, then the recognition of the Mosaical "statutes and law" must be also referred to the times of Christianity for Israel; and the *turning* required of them

becomes, consequently, turning to the Lord under the law, and not what we call *conversion*. If this be objected to as shocking Christian ears, then there is but one alternative, we must limit the *whole* language of such passages to times preceding the Christian dispensation, and all argument upon them as to the future of Israel is at an end. In the one case, Israel's turning to the Lord in the land of their dispersions—*i.e.*, *before* restoration—is not *conversion*. In the other, such passages do not reach the question.

And observe this remarkable fact. In the order of his predictive description, which, I doubt not, refers entirely to the Christian dispensation, Moses places the real conversion, or *circumcision of the heart*, after the restoration :—"And the Lord thy God will bring thee into the land which thy *fathers* possessed, and thou shalt possess it; and He will do thee good, and multiply thee above thy fathers; and the Lord thy God will *circumcise thine heart*, and the heart of thy seed, to love the Lord thy God *with all thine heart and with all thy soul, that thou mayest live.*" (Vers. 5, 6.) I do not wish to dwell upon this, or make too much of it; but there is the *fact*. In a passage peculiarly describing the prospect of recovery after the present general dispersion of Israel, Moses places recovery of the land before circumcision of the heart; and what phrase so truly denotes *conversion* as this? (See Rom. ii. 28, 29, and Acts vii. 51.) The passage (Deut. xxx. 6) being, I believe, the *only one* of its kind. And observe, this circumcision of heart is to be *national*; bring *thee, thou* shalt possess it, circumcise *thine* heart, the heart of *thy* seed, that *thou* mayest live; all Israel is individualized. From Moses to Malachi, the Lord knows Israel, keeps Israel, restores Israel, converts Israel, only as a people, a *nation*.

I ask the reader to note also the force of this, my *second* reason, for concluding that the passages under notice speak only of Israel's humiliated state of mind in the lands of their dispersion *before* conversion to Christ. The absence of any specific allusion to Messiah and his covenant,—the most careful specification of the Abrahamic covenant,—the notice of the law of Moses emphatically when Moses is supposed (and rightly) to anticipate Christian times,—such ideas suggest my second reason for thinking that the force of these passages is to assure us that the Most High will acknowledge unbelieving Israel's penitential frame of mind, and bring him back to Palestine, partly in remembrance of the Levitical covenant, as

predicted by Ezekiel, in chap. xvi. 60, but also and chiefly in consideration of the Abrahamic.

[5.] The Levitical covenant is abolished—the Abrahamic is not; and that under which Israel was delivered from Egypt was not the Levitical, but the Abrahamic. "Go and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is my name for ever, and this is my *memorial to all generations*" (לדר דר *for generations of generations*). (Ex. iii. 15.) This memorial was *eternal;* and it is by this Israel will make mention of God's name acceptably, previous to their coming restoration. True the threatened judgment was, that if they kept not the Levitical covenant, they should "perish utterly" from off the land; and it has been accurately fulfilled. True, the recovery of the land to all its ancient privileges and fruitfulness is carefully limited to the time of their conversion and complete restoration (Isa. xxxii. 13—20); but I am not aware that in all the judgments threatened, nor in all the promises of future restoration and conversion, and consequent territorial aggrandisement, there is a single word to suggest that the Abrahamic covenant is revoked, or shall ever be forgotten; but the very contrary. Rather, I would urge, that it is entirely consistent with the dealings of the Almighty—first, to signalize *his own* immutable truth and invincible love, notwithstanding his people's provocations, and then to humble them under the conviction of *their* complete unworthiness before receiving them into favour. I should expect to find the Abrahamic covenant *vindicated* before Israel's last trouble and consequent conversion. And the grand figure under which the people Israel is represented, in reference to the future restoration and conversion, is not opposed to such arguments. It is the figure—fully illustrated by Hosea (chaps. i.—iii.)—of an adulterous wife undergoing, in banishment and separation, a certain course or process of purification prior entirely to her remarriage. Now, this husband is Messiah—this marriage is *conversion:* this conversion cannot take place till Messiah is embraced as Lord; this marriage cannot take place until the preparation is complete: but this preparation is completed in separation; therefore it is prior to, and distinct from, conversion, and is effected under some covenant or condition *different* from that of Christianity; in other words, there

is a preparatory process anterior to conversion; and it is to that preparatory process the passages under examination refer. The penitent frame of mind does not involve conversion, nor does it necessarily follow that the scene of *separation* is also the scene of *marriage*. St. John, too, alludes to this preparation for conversion, or *marriage to Messiah*:—"Let us be glad and rejoice, and give honour to Him; for the marriage of the Lamb is come; and his bride hath *made herself ready*" (Rev. xix. 7)—where the bride intended is the Jewish nation (Faber's "Sac. Calend.," vol. 3, p. 296) described before Messiah goes forth to tread "the winepress of the fierceness and wrath of Almighty God." (Ver. 15; and Isa. lxiii. 1—6.)

[6.] From all the above considerations, I conclude that the penitent frame of mind *predicted* or (according to some) made conditional by Moses, previous to Israel's restoration, is a penitent frame of mind anterior to, and *distinct* from, the acknowledgment of Christianity; and that, therefore, such passages do not justify the expectation that Israel's *conversion* will precede his restoration. And precisely to this penitent but unconverted frame of mind I refer such passages as Hosea v. 15 and vi. 1—3.

As to Jer. xxxi. 9—"They shall come with weeping, and with supplications will I lead them"—and similar passages, such as Isa. xviii. 7 and lxvi. 20, they do not enter into the merits of this question, for they describe the condition of the people returning from all parts of the world to their already restored brethren at Jerusalem (against whom Antichrist had been warring) *after* Messiah's appearance, *after* Antichrist's overthrow, and *after* the consequent conversion of that *national restoration* at Jerusalem. Corresponding passages are —Isa. xi. 14—16; xlix. 22; &c., &c.

[IV.] I now enter upon the last class of Scriptures affecting the question whether Israel's restoration may properly be expected before his conversion to Christianity. My object is to show that, far from implying the impossibility of restoration in an unconverted state, the Books of Moses suggest some reasons for anticipating that Israel may be restored unconverted. In endeavouring to show this, I shall

take the Book of Deuteronomy as a summary of the rest of the Pentateuch, and venture to believe it may be taken for granted that the other books contain no great religious principle which is not resumed and recognised in that. At the same time I would especially refer to Exod. xxiii. 20—23, and Lev. xxvi.

[1.] I observe that the truth laid down by St. Paul (Gal. iii. 17)—"And this I say, that the covenant which was confirmed before of God in Christ, the law which was 430 years after cannot disannul, that it should make the promise of none effect"—is incontrovertible; and that if it be admitted, as it must, that the promises made to Abraham extended also to his *literal* seed through Isaac and Jacob, then we are sure that those promises having been made absolutely long before the days of Moses will be fulfilled absolutely, the law of Moses and all breaches of it notwithstanding, Israel's fitness or unfitness notwithstanding. No breaches of the Levitical law, and consequent chastisement, could abrogate the covenant which God had made with Abraham 430 years before that law was promulgated. Accordingly Moses, whenever he alludes to God's covenant with Abraham, Isaac, and Jacob, always refers to it as *absolute and unconditional.* (See Deut. i. 8, vi. 10, xi. 9, &c., &c.) Such is the manner in which God's covenant with their fathers is ever alluded to. No conditions, no limitations, are hinted at, as indeed none were mentioned, when that covenant and its confirmation by oath was effected. No limitations, no conditions, as to God's *gift* of the land, though undoubtedly both limitations and conditions, in abundant places to be referred to, the breach of which was to affect the period and degree of their peaceful *enjoyment* of it, without prejudicing their unchangeable right to *reacquire* it. The gift of the land of Canaan was part of God's covenant with Abraham, *irrespective of Christianity;* and I argue that the right of Abraham's children to it remains, *irrespective of Christianity,* and that we ought not to be unprepared for their reacquiring it, *irrespective of Christianity.* Accordingly we find that Israel's restoration is assured to him by an unconditional repetition of this the Almighty's oath—"The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies, and the sons of the stranger shall not drink thy wine, for the which thou hast laboured; but they that have gathered it shall eat it, and praise the

Lord; and they that have brought it together shall drink it in the courts of my holiness." (Isa. lxii. 8.)

[2.] But undoubtedly the Levitical covenant was added to the Abrahamic as the great code of conditions upon which Israel's continuing to enjoy the land depended; but this, I venture to say, is a very different thing from making the observance of that law a condition upon which God's *oath* to Abraham should remain in force or be *entirely* abrogated. God's promise and oath to Abraham was of three articles—the gift of Canaan, blessing for Israel and cursing for his enemies, and the birth of Messiah; breaches of the Levitical law were to *suspend* the enjoyment of the first of these, without prejudicing the other two, and also without abolishing or recalling either. And the language of Moses accords with this explanation. Some passages in which the adoption of the Levitical covenant is made the condition, on compliance with which their entire possession and uninterrupted enjoyment of the land of Canaan depended, are—Deut. iv. 1, 40; v. 33; vi. 1—4; vii. 12; xi. 9, 22; xiii. 17; xv. 5; xxvi. 16; xxviii.; and xxxii. 17. These are abundantly sufficient for admitting and proving the adoption of the Levitical covenant with the conditional purpose expressed; but what is that? Merely the entire possession of the land, and the prolongation of their residence upon it. Here were two possible penalties to be incurred—1. That they should fail to obtain possession of all the land (Deut. xi. 20—24); 2. That they should be thrust out from what they did acquire. *Both* these penalties disobedient Israel incurred; and it would be as scriptural and as reasonable to say that the Abrahamic covenant was abolished because they incurred the one as the other. Their disobedience prevented their ever thrusting out the Gentiles from Canaan; was the Abrahamic covenant *therefore* null? Surely not. Their disobedience caused them to be driven from the land; was the Abrahamic covenant *therefore* annulled? Surely not. The Abrahamic covenant remained, and does remain, the same, all their iniquities notwithstanding.

And from the very *nature of the case*, if once they did perish from off the land, and were ever restored, it must have been in consequence of some source of mercy *other than* that of the Levitical covenant; for to keep that covenant beyond the land was impossible: thus, during the captivity in Babylon, to seek God according to the

Levitical covenant had become impossible; but Israel still remained God's people, and possessed a source of mercy which the Levitical law could neither benefit nor impair, and which source of mercy was *not the Christian*. If Israel broke the Levitical covenant, chastisement was to follow; but Moses gives us no reason to infer that Israel was, therefore, to be entirely cast away, or to be left bereft of covenant with God, whether in Levitical or Christian times. Accordingly, not only does Moses recite the promise to Abraham as absolute and unconditional, but he also carefully distinguishes it from the Levitical: "The Lord our God made a covenant with *us* in Horeb; the Lord made *not* this covenant *with our fathers*, but with us, who are all of us here alive this day." (Deut. v. 2, 3.) I admit, therefore, that Moses says neglect of the Levitical covenant should produce two effects of chastisement—viz., 1, They should not acquire *all* the land; 2, They should lose what they did acquire. Both threats have been fulfilled. But Moses by no means implies that therefore Israel is hopelessly cast away. On the contrary, they had a source of mercy—a means of *memorializing* the Most High—anterior to either covenant, Levitical or Christian, which source of mercy has never been done away.

The difficulty which presents itself regarding the future of Israel, when we note the certainty of the promise to Abraham, and the perpetual nature of the gift of Canaan, and of the *blessing*, contrasted with the certainty with which Moses anticipates their faithlessness and dispersion, seems to me the key to Deut. xxix. 29:—"The secret things belong unto the Lord our God, but those which are revealed belong unto us and to our children for ever, that we may do all the words of this law." Moses knew the oath was unalterable; that Canaan was Israel's for ever, *i.e.*, as long as Israelites existed on the face of the earth; that God's blessing was Israel's similarly; he knew also that their continuance on the land was conditional upon obedience to the Levitical covenant; he knew also that Israel would not obey, but would perish off the land; these truths he had recounted in chap. xxix., and not permitted fully to foresee, or at least to declare, the manner in which the seeming contradiction could be reconciled, he warns them that while there were certain secret purposes of God's own, by which, notwithstanding their rebellions, his mercies might ultimately overflow, and of which they could know but little, there was one thing they did know, and were admonished to attend to, viz.,

the law of God then revealed to them, and that "all the words of that law" it was their duty, and the duty of their children, to obey.

[3.] Nor is the obdurate and rebellious temper of Israel towards the Levitical covenant, when they were led from Egypt into Canaan, without significance, in contemplating their return thither. That rebellious condition is carefully reproved by Moses (Deut. ix. 4—6):— "Not for thy righteousness ..... but that He may perform the word which the Lord *sware unto thy fathers, Abraham, Isaac, and Jacob.*" And even when standing before the Lord their God, "That thou shouldest enter into covenant with the Lord thy God, and into his oath which the Lord thy God maketh with thee this day, that He may establish thee to-day for a people unto himself, and that He may be unto thee a God, as He hath said unto thee, and as He hath *sworn unto thy fathers*, to Abraham, Isaac, and to Jacob" (Deut. xxix. 12); even in that very day Moses declared unto them, "Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day." (Ver. 4.) They were brought into Canaan, and into the Levitical covenant, and the oath to Abraham was remembered, although the people still remained impenitent, and unbelieving of heart. So, again, we expect they will be brought into Canaan, and into the *Christian* covenant, and the oath to Abraham will be remembered, even though Israel remain impenitent and unbelieving of heart, with respect to Christianity. Yes; and Moses has not left us without reason for expecting this, even from his own prophecies. He is told that the people will certainly rebel against the Lord, break his covenant, and be scattered over the earth; and he is to write a song, that they may learn it as a testimony against themselves (Deut. xxxi. 28—30); and, in this very song, referring to the *latter days*, we have assurances of their being preserved as a people, notwithstanding their rebellion (Deut. xxxii. 26); of the Lord's delivering them out of their calamities (ver. 35); and overthrowing their enemies; and this, too, with express reference to *the land* (ver. 42); and with this song the life of Moses closed. Such a chapter is calculated to suggest some of those "secret things," only dimly, though sublimely, alluded to by Moses, to be, in the course of God's own time, fully declared and explained by the prophets, who flourished, and prophesied, peculiarly at that time, when the judgments upon Israel for despising the

covenant of Levi were about to commence. Not unsimilarly, also, as to Lev. xxvi.

Upon this branch of the subject, I will add but one observation, viz., that there are good reasons for thinking Holy Scripture has ever carefully limited the promise of Israel's *full possession* of Canaan to Messiah's times. I ground this remark upon the terms of the oath to Abraham, where the gift of Canaan, the perpetual blessing, and the promise of Messiah, are inseparably connected, as three articles of one covenant; upon the song of Moses, where the triumph of Israel over his enemies is carefully identified *with the land* (Deut. xxxii. 43), and also limited to Messiah's times, the *latter days*, upon the increasingly explicit declarations of the prophets, some of which are fully treated of in this volume, and upon the declaration of Zecharias, by inspiration of the Holy Spirit (Luke i. 67), where He directly explains all the declarations concerning Israel, "by the mouth of his holy prophets, which have been since the world began," with the saving of *literal* Israel from national enemies, and their establishment as a peaceful, holy nation, in their own land, in connexion with the coming of Messiah, whose way John was to prepare. And all this is distinctly associated with "The oath which He sware to our father Abraham." But of this I shall speak in a concluding chapter.

[V.] The preceding arguments being fairly weighed, I submit the conclusion—That the reasons adduced by Horsley and Faber for believing in a conversion of Israel *previous* to restoration were unsound; that the passages frequently referred to in the books of Deuteronomy, Hosea, &c., and supposed to make that restoration conditional upon certain previous repentance, do not describe such a state of mind as implies the acceptance of Christianity, or conversion; that the books of Moses rather favour the expectation that Israel would be restored unconverted; and that such restoration will be effected prior to conversion, in vindication of the Abrahamic covenant; and now I add that Micah, speaking in the name of *Jerusalem*, distinctly foretels God's return to Israel in acknowledgment of the *Abrahamic* covenant.

"Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I

will bear the indignation of the Lord, because I have sinned against Him, until He plead my cause, and execute judgment for me: He will bring me forth to the light, and I shall behold his righteousness. Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? mine eyes shall behold her; now shall she be trodden down as the mire in the streets. In the day that thy walls are to be built, in that day shall the decree be far removed. In that day also he shall come even to thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain. Notwithstanding the land shall be desolate, because of them that dwell therein, for the fruit of their doings."

"Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel; let them feed in Bashan and Gilead, as in the days of old. According to the days of thy coming out of the land of Egypt will I show unto him marvellous things."

"The nations shall see, and be confounded at, all their might; they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth; they shall be afraid of the Lord our God, and shall fear because of thee. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. *Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.*" (Micah vii. 8—20.)

CHAPTER X.

"MULTITUDES, MULTITUDES, IN THE VALLEY OF DECISION."—JOEL III. 14.

WE venture to claim Joel's entire prophecy as a prediction of events to be accomplished after a coming restoration of the Jews. As this is not completely in accordance with the views of many commentators (though not altogether without support from some), there is the more need that our reasons for doing so should be carefully explained.

There is no certainty as to the time when Joel prophesied; but it seems clear that, as Hosea was appointed a prophet especially for the ten, so Joel exercised that sacred office for Judah and Benjamin, the two. Upon the *unity* of his book little need be premised, since it would be hard to find any good reason for doubting it; but this *unity* will prove (unless I mistake) a valuable element in any effort to understand its contents. Calvin says the chapters "have been absurdly and foolishly divided." The opinion of such a man is always valuable; but, in fact, the style of the whole prophecy, and the close and rapid succession of its various predictions, seem at once to convey the idea that the book was delivered by the prophet at *one* time, and in reference to *one* order or series of events, apart from any notions we may entertain as to the *duration* of the time to be occupied in its fulfilment. This close connexion, or unity of the book, is intimated by the occasional repetition of the same, or similar, figures or modes of speech. Thus, in chap. i., "Sanctify ye a fast, call a solemn assembly, gather the elders, and all the inhabitants of the land, into the house of the Lord your God; and cry unto the Lord, Alas! for the day, for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." (Vers. 14, 15.) And at chap. ii. 1: "The day of the Lord cometh, for it is nigh at hand, a day of darkness and gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains; a great people and a strong," &c., &c. "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly." (Ver. 15, &c., &c.) A careful examination of the whole, with a view of connecting such

predictions as these, will show that, whatever period of time may be comprehended in it, the prophecy is unbroken, and entirely one, indicating a connected course of events present predictively to Joel's mind throughout it. It is for us to inquire whether such events are yet future, or otherwise.

Upon the first chapter little need be said. It contains a vivid description of the wasting and desolation of the Holy Land by the agency of locusts, and other noxious insects:—"That which the palmerworm hath left, hath the locust eaten; and that which the locust hath left, the cankerworm hath eaten; and that which the cankerworm hath left, hath the caterpillar eaten." (Ver. 4.) The description of this desolated condition of the country is continued throughout the chapter, and may, perhaps, indicate to us the desolated condition of Palestine during the dispersion of these last days. Having thus opened the subject, he proceeds to predict an invasion of the land by that which locusts *typified*, viz., an army of men; a prediction contained in chap. ii. 1—11. It has been much disputed whether this chap. ii. 1—11 is a prediction of the eruption of *real* locusts, or of a mighty army of men typified by them. Those who wish to see the argument fully considered, and the authorities referred to, can consult Mr. Faber's "Rest. of Israel," vol. ii., pp. 181—188, or Henderson's "Min. Proph.," p. 94. My reasons for considering it a description of a human host will abundantly appear in the course of the chapter, meanwhile I assign but one (from Dr. Henderson), which seems absolutely conclusive:—"The term הַצְּפוֹנִי *The Northern*, Northlander, or (as Coverdale renders it) *Him of the North*, is of *prime importance* in the interpretation of the prophecy. . . . . That, however, which determines the question is the addition of the patronymic י to צָפוֹן, indicating that the north was not merely the *quarter* whence the subject of discourse came, but that its *native* country lay to the north of Palestine; just as הַתֵּימָנִי *The Temanite* means the *Southern*, or he who dwells to the right of Palestine (looking eastward): מִצְרִי a *native* Egyptian." ("Minor Proph.," p. 109.) Mark here the *literal* inspiration of Hebrew Scripture; that little י determines an important sense of Joel's prophecy. Scott, indeed, quotes Bishop Newcome, on chap. ii., 7—9:—"The particles of similitude here, and in the fourth and fifth verses, shew that *real* locusts are described." But I see nothing in this: for surely it is a very common and legitimate way of speaking to say that persons we are alluding to

act like the best of their kind we can conceive. "They shall run like *mighty* men;" let the emphasis be laid on mighty. Take, again, the following:—"Ye shall die *like* men, and fall *like* one of the princes." (Ps. lxxxii. 7.) According to Newcome's reasoning, those who are here to die are *not* men, because the *particle of similitude* is used. I shall, at present, conclude that Joel prophesies of an army of real men; other reasons for this will appear in time; meanwhile it is our business to inquire, of what army Joel is here speaking? Locusts cannot be intended, because locusts were not *natives* of the north.

[I.] Several commentators have applied this prophecy to the invading army of Sennacherib, others to that of the Babylonians under Nebuchadnezzar: but, for the following reasons, it appears doubtful whether it can be applied chiefly, if at all, to either.

[1.] For Joel, in ver. 2, speaking of the strength, not of the *number*, of the army describes it as "a great people and a strong; there *hath not been ever the like*"—מִן־הָעוֹלָם from an indefinite time previously; "A seculo—ab omni memoriâ" (Drusius)—"neither shall be any more like it, even to the years of *many generations*"—דּוֹר וָדוֹר. "Generationis et generationis; ætatis et ætatis; i., Multorum seculorum; nunquam ultrà." (Vatablus.) But it may fairly be doubted whether the Israelites themselves, and especially the men of Judah (to whom Joel spake), when under David, and even the Jews and Israelites, under separate kings, had not, before the times of Sennacherib and Nebuchadnezzar, formed armies which were equal, or even superior, to the Assyrian and Babylonian under these monarchs; if so, Joel's description, "there hath not been ever the like," can hardly be considered verified as to armies which invaded Palestine so soon after as those. And the other expression, דּוֹר וָדוֹר, must be held utterly inapplicable in either case; for, 1. From the time of Sennacherib to the overthrow of the united Assyrian and Babylonian powers by Cyrus the Great was but 172 years; and, 2. From the time of Nebuchadnezzar's taking Jerusalem to the same, only 49 years; neither of which periods of 172 years and 49 respectively seem competent to meet the expression עַד שִׁבְעֵי דוֹר וָדוֹר, *to the years of many generations;* or *multorum seculorum*, according

to Vatablus. And similarly, from the time of Cyrus to that of the Romans, the armies in Asia, and especially in Europe, continued to exceed in strength all that had preceded them; so that, commencing with the time of Sennacherib, we know not when Joel's expression, "neither shall be any more after it, even to the years of many generations," can be verified, until we come to the Roman armies themselves.

[2.] The circumstances of the prediction (to which we shall show the strongest prophetical certainty belongs) indicate a storming and sacking of Jerusalem not attempted in the case of the Assyrians, and not occurring in that of the Babylonians. "They shall run to and fro in the city; they shall run upon the wall; they shall climb up upon the houses; they shall enter into the windows like a thief." (Ver. 9.) Let Dr. Henderson speak: "Here the description quite excels in the graphic. The comparison to warriors is admirably carried out. First their rapid advance upon the city is specified: next, their scaling the walls in the most regular order; then their consentaneous encounter with the troops of defence, their invulnerability, their progress through the streets, their climbing the walls and entering the windows of the houses are set forth in terms of singular and appropriate beauty." ("Minor Proph.," p. 105.) Now the predictions of this siege and taking of Jerusalem are of the most *affirmative* character; but in the case of the Assyrians Jerusalem was not taken; and in that of the Babylonians, Jerusalem, though taken, was not taken in a manner to justify this description. (See 2 Kings xxiv. 25; also "Joseph. Antiq.," B. 10, c. vi., s. 3.) "Now a little time after the king of Babylon made an expedition against Jehoiachin, whom he received (into the city), and this out of fear of the foregoing predictions of this prophet (Jeremiah), as supposing that he should suffer nothing that was terrible, because he *neither shut the gates, nor fought against him.*" Also, same Book, chap. vii., s. 1, where he besieges Jehoiachin, who, being "of a gentle and just disposition, he did not desire to see the city *endangered on his account;* but he took," &c., &c. Also, chap. viii., s. 2, describing Zedekiah's reign, but without any such particulars as would meet Joel's prediction; and same chapter, s. 5, describing the pillage of Jerusalem by Nebuzaradan, who apparently entered Jerusalem unopposed.

For such reasons as these, and more will appear as we proceed, I venture to doubt the accuracy of applying this prediction either to the

Assyrian or Babylonian armies, neither of which applications seems indeed either clear or satisfactory to the commentators themselves. And for similar reasons it cannot be applied to the Syrian armies under the successors of Alexander. (See "Joseph. Antiq.," B. 12, chaps. i. and ii.; chap. v., s. 3; chap. x., s. 4; and B. 13, chap. viii., s. 3.)

[3.] But does it refer to the Romans? The question is worth considering, although the prophecy is not usually applied to them.

It may be readily admitted that Joel's description may well enough be applied to the Roman army that took Jerusalem, and that particularly the phrase, "neither shall be any more after it, even to the years of many generations," may be considered as sustained by their armies, whose discipline and prowess was never equalled except by the armies of Europe in modern times, distant from the Romans, "even to the years of many generations." And, even admitting it to apply to them *alone*, one consequence of great importance to the subject follows from that admission, viz., we are brought at once fully into the times of *the Christian dispensation*. A fact which may materially facilitate our application of the rest of the prophecy; for the capture of Jerusalem by the Romans was the first grand mundane event connecting the people of Europe, *i.e.*, the north and west, with the history of the Jews. But supposing we admit that Joel's description might apply *primarily* to the Romans, there seem important reasons for thinking it cannot belong to them alone nor *chiefly*. And this is that part of the subject to which the closest attention should be directed; for if that opinion can be substantiated, the application of the remainder of the prophecy becomes comparatively easy; at least in this respect, that we know it must refer to events *yet future*.

Let it be observed that the prediction of the siege is followed (vers. 12—17) by an earnest exhortation to repentance, the whole nation being enjoined to turn unto the Lord with all their heart, and "with fasting, and with weeping, and with mourning." And the consequence promised to this national repentance is thus described: "Then will the Lord be jealous for his land and pity his people. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen: but I will

remove far off from you *the northern army*, and will drive him into a land barren and desolate, *with his face toward the east sea, and his hinder part toward the utmost sea*, and his stink shall come up, and his ill-savour shall come up, *because he hath done great things.*" (Vers. 18—20.) This is a very important passage, for, 1. The blessings promised are *national* to the land and people of the land: and, 2. The destruction of the heathen army is promised in such terms as prove it was not accomplished in the Assyrians under Sennacherib. Again, let Dr. Henderson speak: "His *van* towards the eastern sea, and his *rear* towards the western sea." The eastern sea being the Asphaltic Lake, or Dead Sea; and the western sea the Mediterranean, by general admission. Here is a *division* of the army in *destruction* which was not fulfilled when Sennacherib's one hundred and eighty-five thousand sleepers were stricken dead in their camp at Libnah. And, again, the description implies that the besieging army is one part on the side of the Dead Sea, the other on that of the Mediterranean. This destroys the idea which Henderson suggests ("Minor Proph.," p. 106), that Jerusalem is not the besieged place specifically intended, but rather the land of Judah and its fortified cities generally. We shall show reason to believe that Joel describes two destructions here, one on the east of Jerusalem, in the valley of Jehoshaphat; the other north-west of Jerusalem, at Armageddon, or the plain of Megiddo. Again, "I will *drive* him," וְהַדַּחְתִּיו; it is an *overthrow*, not an *extinction*, like Sennacherib's. Again, "Because he *hath* done great things;" כִּי הִגְדִּיל לַעֲשׂוֹת *because he is become great as to doing*—his deeds have magnified him. The army is predicted of as having *really done* great things most affirmatively; so that, to whomsoever we apply the prophecy, the *siege and capture* of Jerusalem must take place, which, of course, forbids its application to Sennacherib. As this *affirmative* character is of great importance to the interpretation of the prophecy, let Lowth assure us of it: "Because he hath done great things, or, rather, *although* he *hath done* great things; though this army of insects by God's appointment *has made* such dreadful ravages in the land, *yet* it shall come to this shameful end: the Lord will do," &c., &c. Lowth undoubtedly erred in supposing literal locusts were intended; but he thus marks the affirmative character of the predictions. So also Lee ("Gram.," p. 354) refers to this very prophecy in illustration of the affirmative

power of the paragogic Nun. We thus learn incidentally that the prophecy cannot refer to Sennacherib.

[4.] However, the present question is, Does it refer to the Romans? They took Jerusalem, but how can the exhortation to national repentance and its *national* consequences be received upon the assumption that it refers to them? If Joel be indeed predicting the siege and capture of Jerusalem by the Romans, then the promises of blessing and deliverance already quoted must needs be referred to that siege also, which necessarily presupposes that at the time the city was taken and destroyed by the Romans, national (observe, *national*) and political repentance and reconstitution was *possible* to the Jews; which I take to be a supposition entirely contrary to the whole tenor of the divine predictions, and also to the express words of Scripture itself. For, I imagine, that the national and political rejection and dissolution of Judah was an important subject of the Divine predictions from the earliest ages to take place after He came, whose Judah's sceptre was (Gen. xlix. 10); and that such rejection and dissolution was the immediate consequence of their having filled up the measure of their iniquities (Matt. xxiii. 32) by the crucifixion of the Son of God, and that, therefore, such rejection and dissolution was as certain after the death of Jesus as that death itself; so that, although individual repentance and salvation remained to the sons of Judah, their national and political reconciliation to God had, for the time, become *impossible*. This is confirmed by the predictive declaration of Christ himself: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now *they are hid* from thine eyes; for the days shall come," &c., &c. (Luke xix. 42.) From this we learn that, even before Messiah's death, judicial impenitence had been permitted to settle upon Judah as a *national* punishment for their repeated provocations. For our blessed Lord does not merely state *predictively* that Jerusalem would not know at the time the Romans came against her, but *positively* that such things as belonged to her peace were already in his day *hid* from her eyes, which language ought to be carefully borne in mind.

Hence, to suppose that Joel in the chapter before us predicts the capture of Jerusalem by *the Romans*, exhorts to *national* repentance, and promises upon that condition God's reconciliation to the people at that time, is to suppose what other parts of Scripture pronounce as

impossible as Messiah's death was certain, and makes besides our blessed Saviour state that which would have been in direct opposition to the Scriptures of truth. For He declared before his death that *national* repentance was *hid* from Jerusalem; whereas the supposition makes the Holy Spirit, through Joel, to intimate it was *possible*, which it could not be when "hid from their eyes."

Much more might be said to the same effect; but these reasons seem sufficient to justify the conclusion that Joel does not alone nor chiefly predict the capture of Jerusalem by the Romans, but that, even if his prophecy can rightly receive that interpretation *primarily*, he had another siege present to his mind when he delivered the prophecy to take place after that successfully carried on by the Romans. But if so, there must be a *siege and capture* of Jerusalem yet to come; for this prophecy does not refer to the army of Sennacherib, does not refer to the Babylonians, does not refer chiefly, if at all, to the Romans. And since the times of the Romans no siege has taken place of Jerusalem in the occupation of Judah and his priesthood as the prophet Joel here describes it. To a similar conclusion Mr. Faber: "In this prediction Joel gives a full account of what shall take place in the great day of the Lord and in the period which ushers in that great day. He beholds the armies of Antichrist, numerous and rapacious as locusts and caterpillars, spreading themselves over the whole land of Palestine, and destroying all its produce." ("Rest. of Jews," vol. ii., p. 175.)

[II.] The above arguments have been advanced to show that Joel's prediction cannot apply to any siege of Jerusalem which has yet taken place, and they were advanced irrespectively of any critical observations on the language employed. The *conditional* character of vers. 18—20 was permitted to be assumed according to the interpretations usually advanced, but there is a consideration in reference to the language which seems to deserve attention.

[1.] It will be observed that Joel's second chapter commences with the prediction of the siege and closes (vers. 28—32) with that remarkable prophecy of the outpouring of the Holy Ghost quoted by St. Peter on the day of Pentecost. (Acts ii. 16.) This recital by

St. Peter is very important to our purpose, for it proves that the language in that particular prediction is positive and *unconditional.* In other words, Joel foretold a *fact* which was to happen irrespective of and notwithstanding the bad conduct of the Jews. Now, it is undeniable, and Lowth and Lee support us, that the prediction of the siege (chap. ii. 1—11) is affirmative and unconditional also. If, then, the language in *eleven* verses at the commencement of the chapter, and of five at its termination (making just one half), be positive and unconditional, as they are, the question is fairly asked, Why should the remaining *sixteen* verses be considered otherwise *in the absence of any mode of speech distinctly expressing such condition?* Nay, the question withdraws itself into still narrower limits; for at vers. 21—27, the prophet delivers a prediction of the coming fruitfulness of the land in language of the most positive and unconditional kind, adopting the imperative form of speech as significant of the greatest certainty: "Fear not, O land; be glad and rejoice, for the Lord *will do great things.* Be not afraid, ye beasts of the field, for the pastures of the wilderness do spring, for the tree beareth his fruit, the fig tree and the vine do yield their strength. Be glad, then, ye children of Zion, and rejoice in the Lord your God, for He hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain and the latter rain in the first month." (Vers. 21—23.) Where the promise, "The Lord will do great things," כִּי־הִגְדִּיל יְהוָה לַעֲשׂוֹת, ought to be particularly noticed, for they are precisely the same words and used to correspond to the prediction concerning the *northern army;* "because he hath done great things;" so that the certainty which belongs to the one belongs *also* to the other. If the siege was predicted *positively,* then the Lord's *deliverance* was predicted positively, or the converse; and the repentance, &c., &c., alluded to in vers. 12—17, is not merely *suppositious or hortatory,* but predicted as a positive event of national penitence *sure to happen,* which, remembering the prophecy has *yet* to be fulfilled, is an important fact.

[2.] However, the whole passage, of which the above (vers. 21—23) is a part, occupies *eight* verses, conceived in most unconditional language; and the question really becomes, In a chapter of *thirty-two* verses, of which *twenty-four* are plainly unconditional, what reason can we show for believing the remaining *eight,* standing

in the full current of the predictions, are otherwise? I answer, *None;* and the only appearance of it even in the English version is the use of *then* as the rendering of the particle ו at the commencement of ver. 18, where that particle is neither *conditional* nor used as an adverb of *time*, but in the sense explained at p. 169, *supra*, to denote the *consequence* of the promises contained in vers. 15—17, depending upon them undoubtedly as an effect upon its cause, but certain, and not conditional, if we can show that vers. 15—17 do indeed contain *promises absolutely certain*. Accordingly, Noldius, among his numerous examples of this use of ו cites our two passages (Joel ii. 18 and 24), the second of which will effectually illustrate the first, upon which we are now speaking. Joel says (chap. ii. 23), "Be glad, then, ye children of Zion, and rejoice in the Lord your God; for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month. *And* (ו *so, in consequence whereof*) the floors shall be full of wheat, and the fats shall overflow with wine and oil." No example could more clearly illustrate this use of the particle; the fruitfulness of the land being the natural consequence of God's "showers of blessing," or *blessed showers*. Precisely thus at ver. 18, upon which we are engaged: "Then (ו *so*, or, in consequence of conduct previously described) will the Lord be jealous for his land, and pity his people." (See Noldius, p. 303.) The whole interpretation of the passage, therefore, depends upon this question, Are vers. 15—17 merely *hortatory, i.e., supposititious*, of a penitence of Judah, or are those imperatives used with that peculiar force which belongs in a multitude of passages to the Hebrew imperative as indicating *prophetical certainty?*

[3.] That to express prophetic certainty, or, in other words, to announce events that shall *certainly* occur, is one chief property of the Hebrew imperative, any one may convince himself by referring to Lee's "Gram.," Lect. xvii., Art. 231, sec. 11; also, Ibid., Art. 239; and Glassius' "Philolo. Sacra.," lib. 1, tract iii., can. 40, who adds, "Huc pertinent omnia loca, in quibus prophetæ de rebus futuris vaticinantur per modum imperativi; *e.g.*, Esa. viii. 10; xxix. 9; xxxvii. 30; liv. 1, &c." There can be no doubt that this is a force of the Hebrew imperative when used by the prophets. The question is, Is that the force of it as used by Joel at chap. ii. 15—17? I

maintain that it is (and not the other force of it described by Glassius, p. 287, as "Imperativus pro subjunctivo cum conjunctione Si vel quamvis"), and for reasons which will gradually develope themselves. Meanwhile, I observe that if Joel's prophecy have any *individuality* of its own, any peculiar characteristic calculated to arrest attention, it is this very use of the imperative. Even the English reader may perceive it by referring to his Book generally—this use of the imperative is Joel's *style*. "Awake, ye drunkards, and weep.—Be ashamed, O ye husbandmen.—Gird yourselves, and lament, ye priests.—Sanctify a fast, call a solemn assembly.—Fear not, O land, be glad and rejoice." And especially that whole passage, chap. iii. 9—13, the prophetic character of which will not be disputed. I maintain that, if requested to choose a part of Scripture especially illustrative of the *prophetic* use of the Hebrew imperative, we could not select a more appropriate Book than Joel's. Why, then, amid such a host of examples of this use of that form of speech, clear and undisputed, am I required to except chap. ii. 15—17, unless it be in deference to common and preconceived notions. Surely there is nothing more reasonable than to illustrate the same prophet's style by references to similar passages in *his own* Book. The peculiar style and characteristic of Joel's Book go to prove that chap. ii. 12, 13, and vers. 15—17, are not merely *precatory* or *exhortative*, but also *certainly predictive* of penitence, national fasting, and prayer, which shall undoubtedly yet take place at Jerusalem.

If this should prove to be sound, then we observe, 1. That at the time of Sennacherib's invasion, the national reformation of Judah and his peculiar acceptance with God had *already* been effected by Hezekiah, as Rabshakeh admits (2 Kings xviii. 22; and Isaiah xxxvi. 7)—a fact to be dwelt upon in the next chapter; and neither historian nor prophet intimates any such *national event* of general humiliation as would fulfil Joel's prophecy, but only Hezekiah's prayer (2 Kings xix. 14, and Isaiah xxxvii. 14), and Isaiah's consequent errand of mercy. I infer, again, that Joel's prediction did not, and could not apply to Sennacherib's invasion. 2. It did not apply to the Babylonian. And, 3. We are sure it did not, and could not apply to the Roman. And, therefore, Joel predicts another *capture* of Jerusalem yet to take place, but *also* to be accompanied with the national repentance of Judah and their consequent deliverance.

[4.] But there is another way of arriving at the same result. One great objection to the interpretations of Joel usually advanced is that they cut up his Book into small pieces as predictive of different events hundreds of years apart, without respect to the close consecutiveness of the language he employs. Thus chap. ii. 1—11 refers either to the Assyrians *or* the Babylonians; vers. 21—27 describe the condition of Judah during *Maccabean* times; vers. 28, 29 belong to the day of Pentecost *and* the overthrow of Jerusalem by the Romans; chap. iii. 1, 2, are not yet fulfilled; but vers. 3—8 belong to the times of Alexander the Great, &c., &c. Thus the whole prophecy is shaken together in confusion, and the manifest connexion of the language disregarded. Were Joel's such a Book as Isaiah's, Jeremiah's, or Ezekiel's, the case would be very different, and there would then probably be no difficulty in assigning various prophecies to various times; but I imagine that nothing is plainer than that Joel's Book is *one* prophecy, and its various parts *closely* and indissolubly connected. There is nothing to lead us to believe that its day, or יוֹם, extends over a period of more than 2500 years, viz., from Sennacherib's time to a period later than our own, for it is manifest that part of the Book, viz., chap. iii. 9—17, is not yet fulfilled.

Let the well-known prediction of the effusion of the Holy Spirit (chap. ii. 28—32) be read; surely it will assist us to see the *unity* of Joel's book. First. Speaking of the day of siege (chap. ii. 10), Joel says, "The earth shall quake before them; the heavens shall tremble; *the sun and the moon be dark, and the stars shall withdraw their shining.*" Second. Speaking of the day of the outpouring of the Holy Spirit, he says, ver. 30:—"I will show wonders in the heaven and the earth, blood, and fire, and pillars of smoke; *the sun shall be turned into darkness, and the moon into blood;* before the great and terrible day of the Lord do come." Third. Speaking of the destruction of the heathen in the valley of Jehoshaphat (chap. iii. 14):—"Multitudes, multitudes, in the valley of decision; for the day of the Lord is near in the valley of decision. The *sun and the moon shall be darkened, and the stars shall withdraw their shining.*" The words in chap. ii. 10, and chap. iii. 15, being precisely the same. Now, 1. In prophecy we have "a fixed set of symbols," or (in Dr. Henderson's words), "The heavens and the earth mean the political world, with its civil and religious establishments; the sun and the moon the higher and superior ruling powers; while the other images

are employed to denote the disastrous prognosticatory changes that were to happen in relation to both." ("Min. Proph.," p. 115. See also Faber's "Sac. Cal.," vol. i., chap. i.) And for Joel's Book we have three *days* supposed:—1. The time of the Assyrian or Babylonian invasion: 2. The commencement of the Christian era; Pentecost, with the destruction of Jerusalem: 3. The *day* of the valley of Jehoshaphat *yet* to come. But it is certain these fixed symbols were not verified in either of the first two events; they are *world-wide* symbols, indicative of world-wide effects; such as neither the Assyrian, nor Babylonian invasions, nor Pentecost, with the overthrow of the Jewish polity (including the intervening time), produced. And, 2, In a book so rapid, and connective, as Joel's, is it reasonable to believe that he employs the same fixed symbols of prophetic imagery of *three* different days or eras so widely separate as the three above mentioned? I am persuaded that a close examination of that little book will convince us of the contrary. But, if not, the *day* is the same in each case; and let us mark the result. We know, as regards two of the epochs alluded to, viz., the Assyrian, or Babylonian invasion, and Pentecost with the destruction of Jerusalem, that the predicted incidents *were not verified;* for the invasions were connected with no Pentecost, and Jerusalem's overthrow with no destruction of Gentiles in the valley of Jehoshaphat. Hence nothing remains but to refer the prophecy to *one* day when—1. Jerusalem shall be besieged and taken; 2. The Holy Ghost shall be poured out; and, 3. The heathen shall be destroyed in the valley of Jehoshaphat.

[5.] But an important argument can be drawn from the prediction relating to Pentecost to show that the whole second chapter, including vers. 12—17, is predictive, affirmative, and unconditional; for at once it is seen how much depends upon the interpretation of the word *afterwards*. Because, if this word be relative as to what precedes, it will follow that the siege foretold by Joel was neither Assyrian, Babylonian, nor Roman, nor any which has yet taken place, since no outpouring of the Holy Spirit followed either. And, more than this, if the word *afterwards* have relation to what precedes, then the gift of the Holy Spirit foretold was to be *after* the overthrow of the northern army, which is promised to follow the national repentance at vers. 12—17. In that paragraph (chap. ii. 21—32) is one continuous

prediction of unequalled blessing. Hence it follows that, since we are assured by inspiration (Acts ii. 16) that the promise of the Holy Spirit was unconditional and affirmative, the overthrow of the northern army, and the national repentance, are unconditional and affirmative also; full, as we said at p. 439, of predictive certainty. Now, I am persuaded this is the proper interpretation of *afterwards*, אַחֲרֵי־כֵן, viz., that it is an adverb having *relation to what precedes*, and not an arbitrary and *independent* denotation of time.

But the objection will be immediately advanced that St. Peter, speaking by inspiration of God, has given this phrase its interpretation, as being really an *independent* notation of time, viz., *the last days*.

Peter's assertion is this:—"This is that which was spoken by the prophet Joel; And it shall come to pass *in the last days*, saith God," &c., &c. "Τοῦτό ἐστι, *this is the fact*, predicted by Joel." (Henderson, p. 114.) But, whoever will compare St. Peter's quotation with the Hebrew, and consult the commentators, will perceive how clear it is that St. Peter did not profess to give an exact rendering of Joel's *words*, but to cite the spirit and purpose of his prophecy, with, no doubt, a general indication of its *times*. St. Peter's is by no means a *verbal* quotation. We can place but two interpretations on his words:—1. Either he meant to say that Joel's prediction was *completely* fulfilled at Pentecost, there and then (which all commentators agree is not the case); or, 2. He meant to say that Pentecost was the thing in its kind spoken of by Joel; an effusion of the Spirit characteristic of *the last days;* not limited to Pentecost, but indefinitely protracted through them. I say, let it be carefully noticed, either we must maintain that Peter meant to assert a complete fulfilment of Joel's prediction *there and then*, or else we must admit a protraction of the time; and, having once admitted a protraction of it, we have no means of *limiting that protraction;* so that St. Peter's language may apply even to a period later than our own times. This we maintain it does, and that St. Peter intended not to give a precise or logical explanation of the phrase אַחֲרֵי־כֵן, used by Joel, but merely to fix the age, or era, denoted by it.

Of course St. Peter's authority is unanswerable; he spake by inspiration of God. But so did Joel; and therefore St. Peter cannot be imagined to put a construction upon Joel's language not borne out by facts; and to *existing and visible* facts St. Peter was alluding when he spoke. Let, then, the account we have of Pentecost (Acts ii.

1—4) be placed by the side of Joel's prediction, and we shall not wonder that commentators refer vers. 30, 31, to the overthrow of Jerusalem by the Romans, thus protracting *the time* of St. Peter's quotation. But that protraction once permitted, the context does not enable us to limit it. Joel speaks, under figure, of portents alarming the world, influences as extensive as that of sun, and moon, and stars, of whole communities moved by the Holy Ghost, of some great and terrible day of judgment, called "The day of the Lord," and of complete deliverance at Jerusalem. St. Luke's account of Pentecost offers no parallel to this wonderful description. That day marked an isolated event, confined to few comparatively, wholly unconnected with such portents, and such a day as Joel describes. Peter's application of Joel travels on beyond Pentecost—who shall say how far? St. Peter, taught of the Holy Ghost, cannot be supposed to assert a fulfilment of Joel's prophecy, delivered also through the same Spirit, which occurring facts, specifically alluded to by him, did not verify. That day of Pentecost did not meet the requirements of Joel's language; and St. Peter cannot be understood to say that that was the full fulfilment of that prediction. It might, indeed, have been *a* fulfilment in kind, but not *the* fulfilment in degree; and, *therefore*, not the fulfilment in *time*.

In one word, if commentators, ancient and modern, have felt compelled, as they have, to carry forward the *time* of Peter's quotation even to the destruction of Jerusalem, there is nothing to forbid our carrying it *further still;* on the contrary, the whole context favours our doing so; it being, I maintain, manifest that Joel's "day of the Lord" is *immediately* associated with an outpouring of the Holy Ghost.

So Lowth:—"There will be another remarkable effusion of the Spirit, in order to their conversion in the latter times of the world." And Faber:—"He will pour out, in a manner unknown in former ages, His Holy Spirit upon all flesh; insomuch that the day of Pentecost itself shall be only a *type* of this yet greater and more extensive effusion." ("Rest. of Jews," p. 177, 194, 195.)

[6.] But, besides the argument thus drawn from these existing facts, to shew that Pentecost could not be affirmed by St. Peter a *complete* accomplishment of Joel's prediction, there is the other and chief deducible from the words the prophet uses, which are translated

afterwards. For Joel spake, like other prophets, by inspiration of God; and, speaking in Hebrew, used the words of that language in their correct and idiomatic import, and especially in that import which consistency with the rest of God's inspired Word would demand. The Holy Ghost, inspiring all the prophets, harmonized their language, and forbad that we should use the same words in a sense opposed to the meaning already attached to them by others; for this reason, Peter's words on Pentecost, uttered and recorded by inspiration, cannot be supposed to assign to Joel's words a meaning which Hebrew scriptural usage would not justify. If, then, we can learn from the Holy Volume the meaning of any phrase involved in Joel's prediction, we know the meaning which St. Peter must have attached to them also, when he too was speaking, as moved by the Holy Ghost.

The phrase used by Joel, and translated *afterward*, is אַחֲרֵיכֵן; sometimes used in the form אַחֲרֵיכֶן; and its literal English is "after—thus;" given more accurately by Noldius ("Concord. Part," pp. 10—15), "à tergo constitutionis istius; *h.e.*, rebus ità constitutis;" in plain English, "after things have been thus brought to pass," or, "after such things have occurred." And Noldius gives an abundance of examples of the scriptural use of the phrase, under the heads "Postea, postquam." Similarly, Gesenius ("Thesaurus," p. 71, sub אַחַר 2 and 4):—"*Post sic.*, *i.e.*, postquam ità, ut dictum est, res evenerant, *i.e.*, *postea*;" who also gives abundant examples: and I believe any one who will consult those examples will be convinced that there is no doubt of the Biblical meaning of אַחֲרֵיכֵן, viz., that it is a *relative* form of speech, applicable both to place and *time*, always relating to something *gone before.* It is a relative adverbial expression, and not, and cannot be an *independent* index of time.

Two places have been referred to as exceptions, viz., Jerem. xlviii. 47, and Dan. ii. 29—45, where a similar Chaldaic expression is employed, but reference will prove that neither case is clear, far less conclusive. Dr. Henderson observes ("Min. Proph.," p. 113), "That the two phrases are *identical in meaning* clearly appears from a comparison of Jerem. xlviii. 47 with xlix. 6." He had previously said, "אַחֲרֵיכֵן, though indefinite, is *nearly* equivalent to חַיָּמִים אַחֲרִית, as appears from its having been rendered by the Apostle Peter ἐν ταῖς ἐσχάταις ἡμέραις, *in the last days.*" But surely neither of these observations is sound. For, 1. Nothing is clearer (as already

noticed) than that St. Peter does not intend *verbally* to render Joel, as may be proved by comparing his quotation with the passage in Joel; he merely delivers the spirit, and *generally* fixes the era of Joel's prediction: and, 2. אַחֲרֵיכֵן, used in a place immediately connected with אַחֲרִית הַיָּמִים, may receive from that *very connexion* a shade of meaning which it does not carry *abstractedly*. Which observation applies both to Henderson's reference to Jerem. xlviii. 47, and Lowth's reference to the corresponding Chaldaic phrase, אַחֲרֵי דְנָה, in Dan. ii. 29—45. But Joel does not employ the term in connexion with any other mark of time; we are, therefore, limited to its Biblical, and *essential* force. That essential force is relative—*after* certain events described have occurred, *then* that introduced by אַחֲרֵיכֵן will take place.

Accordingly, we find that Noldius places his reference to Joel ii. 28 by itself, as exceptional, and renders "Tempore novissimo;" but, to justify that which he knew required explanation, he refers, at 122, "Annot. et Vind.," to Acts. ii. 17. In fact, he makes the exception out of deference to that place in the New Testament, as though St. Luke meant to represent Peter as *translating* Joel's words, which, once more we repeat, was not the case. But, even while doing this, Noldius carefully reminds us that various *Christian* translators rendered the phrase "post hæc" without supposing that, by so doing, they contradicted St. Peter. The principal who do so are Jerome, the Vulgate, Luther, and Drusius; to whom we may add, Grotius, *post ista*, and Erasmus, *post hæc*, with this quotation:—"Cæterùm Lucas nonnihil discrepat et ab *Hebræis* et à Septuaginta quibus hoc loco cum illis est ferè concordia. Non est apud Hebræis *in novissimis diebus*, sed *posthæc*." Thus Christian interpreters abundantly show us that to interpret אַחֲרֵיכֵן *relatively as to what precedes*, by *after these things*, is not to contradict St. Peter, but that such is its literal, and essential meaning.

Neither do we contradict Hebrew interpreters, for the Septuagint renders it μετὰ ταῦτα; and Kimchi, and Abenezra, who render it by בְּאַחֲרִית הַיָּמִים, are not to be understood as thus giving the abstract, and essential force of אַחֲרֵיכֵן, but merely as stating that the time referred to is some time *in the days of Messiah;* which is manifest enough by examination of the context (but see Henderson's "Min. Proph.," p. 113), and is precisely what St. Peter himself has done. And examples of the same mode of quoting in the New Testament from the Old are found elsewhere. See Henderson's notes on Zech. xi.

12, 13; and Zech. xii. 10. ("Minor Proph.," pp. 423, 431.) Which mode of quotation will be again alluded to under [7] in the concluding chapter.

I conclude then that אַחֲרֵי־כֵן, translated *afterward* in Joel ii. 17, might have been more correctly rendered *after these things;* and that it is a *relative*, and not an *independent*, mark of time, and implies that the prediction of the effusion of the Holy Spirit which it precedes *would not be fulfilled* until the events which Joel previously predicts had taken place; and the following results flow from this conclusion:—

First. Joel could not have meant, in chap. ii. 1—11, the Assyrian invasion, nor the Babylonian, nor the Roman sieges, for no such outpouring of the Spirit followed *them*, or either of them.

Second. No such outpouring has followed *any* siege of Jerusalem which has yet taken place; therefore Joel foretels a siege, and capture, of Jerusalem *yet to come.*

Third. Inspiration, through St. Peter, has given an unconditional and affirmative character to Joel's prediction of the gift of the Holy Ghost: hence all which precedes this prediction, which is to be fulfilled "after these things," is unconditional and affirmative also; therefore such siege and capture of Jerusalem has *yet to occur*, by an army, natives of the north; such national repentance will yet take place; such northern army, though having *taken* Jerusalem, will be removed, *i.e.*, overthrown, by the Lord; and then, "after these things," such territorial and spiritual blessings as are promised in the unbroken, continuous paragraph, chap. ii. 21—32, will be bestowed upon Judah; every verse of this paragraph being inseparably connected with its preceding.

Fourth. But this outpouring of God's Spirit having yet to take place, must import their conversion; therefore Judah's conversion to Christianity will be national and public, commencing at Jerusalem, after their restoration in an unbelieving state, through the outpouring of the Holy Ghost, at a time when Jerusalem, *having been taken* by an army of natives of the north, that army is wonderfully overthrown by the Lord.

Fifth. The inseparable nature of the context, chap. ii. 21—32, is important, for it is clear that then the affirmative character of vers. 28—32 must affect the whole. But vers. 21—32 are but a continuation of promises commencing at ver. 18, which describe the *consequence* of the national repentance. Therefore the whole passage,

vers. 18—32, viz., the *consequence*, being affirmative, and full of *prophetic certainty*, it follows that the description of repentance in vers. 12—17, viz., the *cause*, is affirmative, and full of *prophetic certainty*, and not merely *hortatory*, as some would imagine. Restored Judah will celebrate a national penitence at Jerusalem.

[4.] Taking altogether the various arguments hitherto urged in this chapter, I consider the conclusion justified—That Joel ii. is an *unfulfilled* prophecy of a most affirmative and unconditional kind; and that St. Peter's allusion to it has fixed undeniably the era of it for these *last days*, to be accomplished *at Jerusalem*. Some arguments may appear of less force, some of greater, but, upon the whole, I believe the conclusion is established.

[III.] But now, if the *relative* force of אַחֲרֵיכֵן be denied, it must be taken as an arbitrary and independent specification of time, equivalent precisely to בְּאַחֲרִית הַיָּמִים *In the last days;* and thus we are supplied with a specific date to which the remainder of Joel's book may be referred. Upon that chap. iii. we now enter, and believe it will prove strongly corroborative of the observations already made. For it is admitted that the predictions of this chapter are, for the more part, unfulfilled; if, then, we can shew that the *times* of chap. iii. are specifically the *times* of chap. ii., then the whole of chap. ii., as well as of chap. iii., remains to be accomplished.

The prediction of the third chapter, which I shall quote as certainly unfulfilled, is ver. 2:—"I will gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land;" which prediction is more fully repeated at ver. 12. It is clear from these passages that Joel predicts a gathering together, at some time, of multitudes in a certain place near Jerusalem, called the valley of Jehoshaphat, a valley of decision, and that in such place the Lord will inflict judgments on such nations on behalf of his heritage Israel, because such nations have scattered his people, and parted his land. That these predictions are unfulfilled, let Scott assure us for all:—"Nothing took place between the captivity in Babylon and the coming of Christ, either in

respect of the Jews or their enemies, answerable to this energetic language. Strangers, one after another, took Jerusalem, and even polluted the temple, and, after Christ, the Romans destroyed both, and they have ever since been trodden under foot of the Gentiles. But the Scriptures referred to show that almost all the prophets foretel the same final victory of the Church over all that oppose it, about the time when the Jews shall be converted, and restored to their own land, and just before the millennium, when 'the kingdoms of this world shall become the kingdoms of our God and his Christ.'"

[1.] Now Joel does declare that the times of the fulfilment of chap. iii. are the same times as those when the events of chap. ii. shall be accomplished:—"*For behold* in those days, and at that time, when (אֲשֶׁר *as to which*) I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations and bring them down," &c., &c. Where we have *two* important specifications of time; 1. When God will bring again the captivity of Judah and Jerusalem, in times yet to come; and, 2. *Those* days and *that* time, relating to what has been already mentioned; a relative mode of designating the time confirmed by the conjunctive phrase, "For, behold"—כִּי הִנֵּה. The connexion of the *times* of chap. iii. with those of chap. ii. depends upon two points, viz., the *conjunctive* force of כִּי הִנֵּה for *behold;* and the *relative* force of בַּיָּמִים הָהֵמָּה וּבָעֵת הַהִוא *In those days, and at that time.*

As to the first, or *conjunctive* force of "For, behold," I imagine it will be scarcely doubted; the force of a phrase so frequently occurring in Scripture needs no explanation. The commentators admit the sequence of chap. iii.; so Newcome, and Henderson; so Grotius—"Nam כִּי sæpè est *sed;* cohærent hæc, ut dixi, cum superioribus." The prophet intimates that he is about to substantiate, and, as it were, account for the wonderful predictions he had just delivered. Let the *unity* of Joel's book be remembered, as (as Calvin calls it) the *absurdity* of its division into chapters, and the justice of this observation is more clearly perceived. It is as though Joel said, "I have foretold a great and terrible day of the Lord, when Jerusalem shall be taken; yet I have also foretold *deliverance* in Zion at Jerusalem, accompanied with marvellous blessings, temporal and spiritual. Does this seem strange to you? Nevertheless it is true; 'for, behold, in those days, and at that time' of which I spake, and when, also, God

will bring again the captivity of Judah and Jerusalem, He will gather," &c., &c. This seems to be the plain and natural coherence of the language.

But the second, viz., the relative force of the expression, "In those days, and at that time," requires a more careful elucidation. The interpretation which may be suggested is manifest. Those days and that time—what days, and what time?—"*when* God shall bring again," &c., &c. Referring *those days, and that time,* to what follows, and not to that which precedes. But such an interpretation would be incorrect. Says Henderson:—"That the days and times here specified are *not identical* with the period spoken of in the last *five* verses is *evident* from their being connected with the relative conjunction אֲשֶׁר with the following words, which relate to the restoration of the Jewish state." ("Min. Proph.," p. 117.) But how unsatisfactory this observation is may be seen from the following example:—"Thus saith the Lord of Hosts; In those days it shall come to pass that ten men shall take hold out of all languages of the nations," &c., &c. (Zech. viii. 23); which refers to ver. 22, *immediately* preceding, and where the identical mode of speech is employed, חַזְקָה אֲשֶׁר יַחֲזִיקוּ הַיָּמִים, where (says Henderson, "Min. Proph.," p. 405) "אֲשֶׁר is *redundant.*" Equally redundant might we say it is at Joel iii. 1. But the fact is, as Gesenius informs us ("Thesaurus," p. 165), that in these places אֲשֶׁר "pariter atque כִּי et וְ ponitur; præcedentibus aliis casibus absolutis impr. *tempus* locumque designantibus." See also Gesenius' "Thesaurus," p. 585 יוֹם (2). And Bishop Horsley has an observation exactly to our purpose:—"I suggest it to the learned to consider whether the phrase so frequent in the prophets, וְהָיָה בַּיּוֹם הַהוּא, is not to be differently taken according as it is connected *with the subsequent clause* by the copula וְ. I am much inclined to think that, when it is not so connected, יוֹם הַהוּא is to be understood by some event *already mentioned;* and the force of the expression is to notify that the event of the subsequent clause is to take place *at that time.* But when these three words *are connected* with the subsequent clause by the copula וְ, then I conceive that the event of the subsequent clause affords *the mark of the time,* and gives the date to the event previously mentioned. So that, in both cases, a *synchronism* is described, but with this difference, that in the first case the event *previously* mentioned gives the date of the other; in the second case, the *other* event gives the date of that previously

mentioned." Thus, in the place before us, Joel iii. 1, Horsley would make the return of the captivity of Judah and Jerusalem fix the date of the preceding prophecy, Joel ii.; but, at any rate, holds that *synchronism* is implied. The times of Joel iii., when Judah's *captivity* is to be brought back, are the same as those of chap. ii.; or, at the least, are the same of chap. ii. 28—32, according as we take וְהָיָה to be relative, or otherwise. So Lowth:—"In those days, and at that time—the time called *the last days*, chap. ii. 28, according to St. Peter's interpretation, Acts ii. 17, *which comprehends* all that time which reaches from the first to the second appearing of Messias." (See chap. v., p. 227, *supra*.) After examining about 150 places in the prophets, being all, or nearly all, the references Noldius gives, I am convinced that the phrases בַּיָּמִים הָהֵמָּה, בָּעֵת הַהִוא, and their kindreds, are modes of speech always used relatively as to time previously introduced or described; of which use we have had abundant examples in prophecies considered in this work, *e.g.*, Isa. ii. 20, iii. 18, and iv. 1; also, xi. 10—11, and xii. 1; also, xxix. 18, and xxxi. 7; and Jerem. xxxi. 1, and xxxiii.; also, xxxiii. 15: and Zech. iii. 10, and ix. 16, xii., &c., &c.

For these reasons I conclude that the time of Joel iii. is the same as that of Joel ii., particularly is the same as that of Joel ii. 28—32, and that Joel introduces a fresh characteristic of the days he speaks of, viz., they are the days *when*, or *as to which*, God "will bring again the captivity of Judah and Jerusalem," a captivity evidently *not* the Babylonian, because return from it is associated with predictions (chap. ii. 28—32) limited to Messiah's days.

[2.] To what days, or times, does Joel refer? Clearly to the days, or era, mentioned chap. ii. 28—32, the only passage where hitherto, time had been specified at all. The days or times when the captivity of Judah shall be brought again are the אַחֲרֵי־כֵן, or *afterward*, to be signalised by the outpouring of the Holy Ghost. Now, it will be remembered we have shown *two* interpretations of that phrase, each of them, we believe, perfectly accordant with St. Peter's *paraphrase* in Acts ii., for *verbal* interpretation it was not: they were—1. That it meant *the last days* absolutely, which none dispute; 2. That, besides this, it has also a *relative* force, implying that the time Joel intended, though it were part of the last days, was a time closely related to, and connected with, the preceding predictions; and

hat, therefore, such predictions belong also to the last days, and are ret unfulfilled.

Hence, referring the verse, "For, behold, in those days, and at hat time, when I shall bring again the captivity of Judah and Jerusalem" (chap. iii. 1), to the *first* of these interpretations, one onclusion follows undeniably. The predictions of chap. iii. belong o the Christian dispensation, and a captivity of Judah and *Jerusalem* as yet to be restored, *i.e.*, Judah *the people* has to be restored, and Jerusalem, their chief city, to be reacquired and repossessed by them; or, as Jeremiah would say, "built again upon her own heap." (Chap. xxx. 18.) Also, certain Gentile nations have yet to be gathered together in the valley of Jehoshaphat, there to experience God's judgments upon themselves *in defence of* his heritage Israel. But, referring the same chap. iii. 1 to the *second* of these interpretations of אַחֲרִיתָן, *i.e.*, admitting that chap. ii. 28—32 describes a *part* only of all the events predicted in chap. ii., then the siege by the army of northerners, described chap. ii. 1—11, and the destruction of that army, vers. 18—20, have *yet* to take place, and are so closely identified by the prophet's language, that it seems impossible to evade the conclusion that they are descriptions of the same, or parts of the same, events, taking place in the last days, and ending in the triumph of God's people at Jerusalem. So that the army of native northerns in chap. ii. is the "Multitudes, multitudes, in the valley of decision," the "all nations in the valley of Jehoshaphat" of chap. iii.; and the destruction of that northern army, its van near the Dead Sea, and its rear near the Mediterranean, is a part of the Lord's sitting "to judge all the heathen round about," in the valley of Jehoshaphat, in chap. iii. And, if we can show cause to believe that "the valley of Jehoshaphat" is near Jerusalem, there will remain little doubt as to what place that northern army will so besiege.

Briefly thus:—If, as the second interpretation of אַחֲרִיתָן maintains, the outpouring of the Holy Spirit *follows* the destruction of the northern army, and if it be true, also, that the gathering of "all nations" in the valley of Jehoshaphat takes place "in those days, and at that time," viz., *the same time*, then the overthrow of the northern army, and the destruction of "all nations" in the vale of Jehoshaphat, is *one and the same* event.

We believe that this has been distinctly proved, but, for greater satisfaction, shall make the deductions which depend upon the two

interpretations separately, so that the conclusions based upon the *first* interpretation will be clear and undisputed, while, again, those built upon the second will be available to all who believe, as we do, that such interpretation was sound.

[3.] But, before we do this, there are two passages to be referred to, which may seem to prejudice the present scheme of interpretation :—

First. The denunciations against "Tyre and Zidon and all the coasts of Palestine," who sold Israel's children to "the Grecians," and are themselves to be sold to "the Sabeans." (Chap. iii. 4—8.) Is it reasonable to refer this to times yet to come? In endeavouring to understand prophecy, it behoves us not at all to inquire what is reasonable according to our preconceived notions. Our sole business is to investigate the language used by any sacred writer, considered by itself, and according to scriptural idiomatic usage. But as regards the passage here alluded to, we have noticed in Isa. xi., Ezek. xxxviii., and Zech. ix., that the names of the ancient inhabitants of the coasts of Palestine and neighbouring places are used to signify the enemies of Israel in the last days, and in especial connexion with his restoration; the same is frequently the case elsewhere as regards the Assyrians, Edom, Moab, &c. (see Obadiah 18, 19; Micah v. 6; Zephaniah ii. 7—9; &c., &c.); so also Egypt and Edom, at ver. 19; so that it would be nothing surprising or unusual to find Tyrians and Sidonians alluded to here as typical of Israel's enemies when Joel's prophecy is to be fulfilled, especially when we find Ezekiel describing some of those enemies as slain upon the coasts. (Ezek. xxxviii., xxxix., p. 231, *suprà*.) And what is singularly worthy of notice, these judgments upon the coasts of Palestine are because Israel was sold by Tyrians and Sidonians to "the Grecians;" we have shown (p. 317, *suprà*) that there is good reason for believing that "Grecians" —*Javanim*—will be the great enemies of Israel in the time yet to come, to which Joel is alluding. Again, the threatened retribution is, that restored Israel shall sell their enemies to "the Sabeans." "שְׁבָאִים, *Sabeans*. Pococke's 'Arab. MSS.,' *the people of Yemen*." (Henderson's "Min. Prophets," p. 119.) I have shown (p. 364, *suprà*) that in that day the Sabeans, or people of Yemen, will be *on the side of Israel;* and as to the word *sell*, I shall only add this—

that many political compromises, not literally *Jewish*, do, nevertheless, serve to illustrate very clearly the force of the verb "to sell." Nothing is more likely than that, in days yet to come, "thy sons, O Zion," will be sacrificed from pecuniary considerations to "thy sons, O Greece" (Zech. ix. 13); and that when the Almighty lays his judgments upon the invaders, both those who sold and those who bought, they, from similar motives, will be sacrificed to the sons of Sheba.

There is nothing unreasonable in expecting that chap. iii. 3—8 will yet receive a further accomplishment, although it may be more generally acceptable to take the passage as parenthetical, and describing the fate of Tyre and Sidon in the days of Alexander and the Maccabees. "On the capture of Tyre by the Grecian monarch, 13,000 of the inhabitants were sold into slavery. When he took Gaza, also, he put 10,000 of the citizens to death, and sold the rest with the women and children for slaves." (Henderson, p. 120.) So also Lowth.

Second. If the whole of Joel's book, including chap. ii., has yet to be fulfilled, how are we to understand chap. ii. 2, "Even to the years of many generations?" Is a like gathering together, to be expected against Israel at a day still further future? Look to Rev. xx. 7: "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather *them together to battle*, the number of whom is as the sand of the sea." We shall presently show that Joel's gathering together of "all nations in the valley of Jehoshaphat" is the same as Ezekiel's confederacy of Gog and Magog. (Ezek. xxxviii., xxxix.) This gathering is to precede, and its destruction to cause the conversion of the restored Jews, the conversion of all Gentile nations, the thousand years of universal Christianity, which labours under the prejudice of being known as the millennium, *after which* St. John predicts a combination of Antichrists *figured* by the previously predicted Gog and Magog—*i.e.*, a combination of Antichrists, like nothing which had ever occurred before, except Ezekiel's Gog and Magog. So that Joel's expression, "Neither shall be after it, *even to the years of many generations*," will be literally fulfilled. Ezekiel's confederacy and St. John's being separated by 1,000 years.

[IV.] I now proceed to deduce severally the future events which Joel's prophecy justifies our expecting: and, first, from that interpretation of אַחֲרֵי־כֵן *afterward*, which applies (chap. xx. 28—32) to the *last days* generally, without giving the phrase any force relatively to preceding predictions.

[1.] St. Peter having determined the times of chap. ii. 29 as those of the Christian dispensation, and Joel's prediction of the return of Judah and Jerusalem (chap. iii. 1) having reference to the same, there is yet a time to come when their captivity will be brought again—*i.e.*, when Judah will be restored to his own land, and particularly to *Jerusalem*. But in the same days, and at the very same time, Joel says God will also "gather all nations into the valley of Jehoshaphat, and will plead with them there for (*i.e.*, on behalf of) *my people and heritage Israel*, whom they have scattered among the nations, and parted *my* land." Whence we observe, first, that even as to Christian times yet to come, God terms Palestine his land and Israel his heritage, precisely as at Ezek. xxxviii. 16; and, second, that an immense gathering of people, so great as to be termed "all nations," will yet take place against the people Israel (for on *Israel's behalf* they are to be smitten), in some place within the Holy Land, termed the "valley of Jehoshaphat," *i.e.*, "the valley of the judgment of God," called elsewhere—viz., ver. 14—"the valley of decision," or *cutting off*. On Israel's behalf these multitudes are to be smitten, because they scattered them among the nations and parted their land; therefore *against* Israel they are gathered together *in* the Holy Land. Where is the place in which this gathering and judgment of Israel's foes is to be? It is called "the valley of the judgment of God," and "the valley of cutting off," but Joel does not say *where* that valley lies.

It is true there lies eastward of Jerusalem a valley to which, in *modern* times (Paxton's "Sacred Geog.," p. 338), the Jews have given the name, "valley of Jehoshaphat;" but this gives us no reason for believing that Joel here intended to use that monarch's name. The vale so called by the Jews is a part of that whole valley which, *running south and east of Jerusalem*, is called in Scripture "the valley of the son of Hinnom," or "Tophet;" but still Joel gives us no positive authority for interpreting his expression אֶל־עֵמֶק יְהוֹשָׁפָט *unto the valley of Jehoshaphat* of that particular

locality. But he does presently say, "The Lord shall roar out of *Zion*, and utter his voice from *Jerusalem*" (ver. 14); whence we may infer that the valley of decision, in which Israel's enemies are destroyed by the mighty voice of the Lord, is near *Jerusalem;* and not only near Jerusalem, but near *Zion*, the south-east quarter of Jerusalem; for out of Zion—the Zion *of* Jerusalem—does the Lord's voice come: in other words, Joel does give us reason to infer that his "valley of decision" will be just where we know the place vulgarly called Valley of Jehoshaphat—biblically called Vale of Hinnom, or Tophet—will be. For, indeed, these are parts of one great vale, lying east-south-east of Jerusalem. I shall prove that *Tophet* is the place, in the next chapter. "Vallis est inter Jerusalem et *montem Olivet*, unde Christum ascendisse in cœlum quidam scipserunt." ("Vatablus. Drusius.")

Calvin observes:—"Valley of decision חָרוּץ—a *threshing* instrument;" with which remark I associate the predictions of Isaiah and Micah, parallel to Joel's:—"Behold, I will make thee (Jacob) a new sharp threshing instrument, having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff;" where Isaiah, chap. xli. 15, uses the same word. And Micah:—"Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and *thou shalt beat in pieces many people:* and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." We have seen in the parallel prophecy (Zech. viii. 9), and shall yet see more clearly, that in the day of which Joel and other prophets speak, Judah and Ephraim will fight together against their common foes.

However, all we learn from Joel as to the *place* of this destruction is, that it will occur in some valley probably not far from Jerusalem, and especially not far from that part of Jerusalem called Zion, or The City of David, which was the south-east quarter. Mr. Faber, indeed, took this place, "Valley of decision," to be Megiddo, or St. John's Armageddon; but unreasonably so according to his own admission, for he adds, "which, though it may be *considered* as lying between the Dead Sea and Mediterranean, is (*to speak with more geographical accuracy*) situate between the Mediterranean and the sea of Gennesareth." ("Rest. of Jews," vol. ii., p. 188.) A neighbourhood of the place where I have already shown Ezekiel's Gog and Magog will be destroyed. But there are two, perhaps three,

distinctions; one at Tiberias (*vide* p. 233, *suprà*), and another at Jerusalem.

[2.] It is remarkable that, although Joel, at chap. iii. 1, speaks of Judah's captivity alone, yet he describes the judgment upon the Gentile nations gathered together against Jerusalem as "for my people, and my heritage Israel" (ver. 2); or, again—"The Lord will be the hope of his people, and the strength of the *children of Israel*" (ver. 16); terms including the national body, or representation of both houses; hence, either at this very time the judgments upon the multitudes in the vale of Jehoshaphat will be an actual deliverance of Israel as well as of Judah, viz., of the *national* body, or else Judah and his land being thus delivered from the assembled Gentile powers, the recovery and restoration of these other ten tribes will succeed that deliverance as a consequence. The two inferences are perfectly harmonious; for, from the parallel prophecies, Ezek. xxxviii., xxxix., and Zech. ix. 10, we know that some of Ephraim as well as of Judah will form the first, or *political* restoration; and from Isa. xi., xviii.; Jerem. xxxi.; Ezek. xvi., &c., &c., we know that a great accession of numbers will be made to that political or *national* restoration, after their conversion.

And the character of the confederacy against the restored people, and consequent judgment, viz., as occasioned by "spiritual wickedness," is clearly marked at ver. 12:—"Put ye in the sickle, for the harvest is ripe; come, get you down, for the press is full, for the fats overflow; for *their wickedness is great.*" It is a confederacy against Israel in the Holy Land, of nations, heathen all, when Joel spake, but Christian at the time the prophecy is fulfilled, as appears from the investigation of the names of the confederates as given in Ezek. xxxviii.: it is the great Antichristian confederacy of *the last days*. "The vintage of Joel undoubtedly relates to the same period as the vintage of the Apocalypse; they both equally typify the *overthrow of the Antichristian confederacy.*" (Faber's "Rest. of Jews," vol. ii., p. 155.) It is the same *pruning of the vine* which Isaiah mentions as taking place before the work of Tarshish, in helping to gather in Israel:—"For, afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning-hooks, and take away and cut down the branches." (Isa. xviii. 5.) It is the wine-press of the wrath of God, trodden by

Messiah :—"Thrust in thy sharp sickle, and gather the clusters of the vine of the earth ; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden *without the city*, and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs." (Rev. xiv. 18.) Which passages the united authorities of Horsley and Faber enable me to mark as parallel; but, if so, nothing is clearer than that, according to Joel before us, the vintage takes place *outside* Jerusalem, besieged of Gentiles, in the occupation of the *restored people*. It is the same fearful woe, on Israel's behalf, of which Isaiah prophesies at chap. lxiii. 1—6 :—"For the day of vengeance is in my heart, and the year of my redeemed is come."

Accordingly, all through the prophecy Joel ascribes the work of judgment peculiarly to the Lord. Not a word does he say to indicate human instrumentality. It is "the day of the Lord." "*I* will sit to judge all the Gentiles round about."—"*The Lord* shall roar out of Zion."—"*The Lord* will be the hope of his people and the strength of the children of Israel." From all which it is plain that the judgment is of such a marvellous kind as to be the peculiar and immediate work of Jehovah himself. And as to ver. 16 especially, we may observe that the day when the Gentile northern confederacy is judged thus miraculously is the day of *Israel's hope and strength, i.e.*, his deliverance, as at chap. ii. 32 (which is specifically limited to the same times), "For in Mount Zion and in *Jerusalem* shall be deliverance, as the Lord hath said." This deliverance, therefore, is wrought by the Lord at Jerusalem itself.

[3.] The whole force of Joel's description is to cause us to understand that at the time of this confederacy of "multitudes, multitudes," God's land is in possession of God's heritage, as observed under [1]. And, therefore, the prophecy of this destruction of multitudes being yet unfulfilled, a restoration of that people Israel has yet to be expected antecedently to the confederacy described. Of *literal* Israel, for all through Joel's Book, which is peculiarly national, *Israel* and other Hebrew titles are manifestly used in their ordinary sense. But not only is the restoration thus implied antecedently to

the confederacy of the multitudes, but also their conversion in *consequence* of the overthrow of such multitudes.

For that such verses as vers. 17, and 20, 21, applied to times yet to come, viz., *Christian* times, must denote the accession of Israel to Christianity, will not be denied. "So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain; then shall Jerusalem be holy, and there shall no strangers pass through her any more." (Ver. 17.) "But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will *cleanse their blood whom I have not cleansed*, for the Lord dwelleth in Zion." Such a passage, belonging, as this does, to Christian times, must denote *conversion* of Israel to Christianity, which conversion is marked as *the effect* of the overthrow of the "multitudes, multitudes in the valley" of decision. The argument is precisely as at p. 170, *suprà*, on Ezek. xxxiv. 29: "*So* shall ye know that I am the Lord," &c., &c. וְיָדְעְתֶּם *so* ye shall know, where ו once more marks the consequence or effect on Israel's mind of what the Lord does for him in the destruction of the confederated army. "It was the burthen of the threatenings of Ezekiel's prophecy. Such and such evils I will bring upon you, *and ye shall know that I am the Lord;* and the same is here made the *crown* of the promises." (M. Henry on chap. ii. 27; which chap. ii. 27 **I would have the reader note is precisely parallel to chap. iii. 17.** So chap. ii. 22, 24, and 26, to chap. iii. 18.) **In which last passage the recovered fruitfulness of the land is depicted for Israel to enjoy it, and that remarkable prediction is delivered, "A fountain shall come forth of the house of the Lord, and shall water the valley of Shittim."**

This Shittim was a place in the plains of Moab, on the confines of Israel and Moab, on the eastern border of the Holy Land. (Numb. xxxiii. 49, and Josh. ii. 1: "Haud longè a mari mortuo. Unde apparet describi hìc aquæductum *eundem* quem Ezekiel è templo deducit ad mare mortuum et ultra, c. xlvii., ab initio ad ver. 12: Sensus est, Fons ille licèt initio tenuis est et exiguus, latè tandem spargetur. Benedictio Dei longè latèque diffusa erit; ita ut *universam ecclesiam* perfundat, et procul se diffundat, nempè usque ad valles desertas. Erit enim Sittim in deserto; q.d., Fons ille loca arida et remota humectabit. Ut quæ hìc dicuntur rectè intelligantur, utile erit consulere Zech. xiv. 8, et Ezek. xlvii. 1—9: ubi *eadem* de ecclesiâ totâ irrigandâ ad extremos usque fines ejus sententia est."

(Poole.) To which collated passages we may also add Ezek. xvi. 53, 55: "When I shall bring again their captivity, the captivity of *Sodom* and her daughters," &c., &c.; and maintain, as at p. 53, *suprà*, that while a mystical and *spiritual* meaning may be couched under this language, and in all these passages the recovery of the most debased of Gentiles, particularly of Gentile *backslidden* Churches, is predicted, yet there can be no consistent reason for excluding a *literal* meaning also, nor for refusing to believe that in that day the fruitfulness of Israel's *whole* land (for *the plain* was given to Abraham too) shall be recovered, and even Sodom's site, now typical of Gentiles immersed in the dead seas of Greece and Rome, shall once again become the fruitful scene of cities of the plain, and thus become also typical of their recovery to God.

The restoration of "God's heritage," viz., of both houses, is implied antecedently to the confederacy of "multitudes, multitudes;" the overthrow of these distinctly predicted, and Israel's conversion to Christianity in consequence, and, therefore, after the restoration, to be succeeded by the universal dominance of Messiah.

[V.] The reader will remember that the above deductions are grounded only upon one interpretation of chap. ii. 28—32, viz., that אַחֲרֵי־כֵן was an independent mark of time, meaning *the last days*. I now point out others dependent upon the *second* interpretation of this phrase, viz., that it is *relative*, and implies that the predictions of chap. ii. 28—32 will be fulfilled *after* the others previously delivered in that chapter. For this second interpretation we gave three substantial reasons:—1. That comparison of Acts ii. 17—21 with Joel ii. 28—32 shows, as all admit, that St. Peter did not intend to give a *verbal* translation of Joel, but rather a general application or paraphrase. 2. That the *biblical essential* force of אַחֲרֵי־כֵן is *relative*. And, 3. That this was shown by the Septuagint and a long list of *Christian* translators, who, by rendering the phrase by "post hæc," could not be supposed to contradict St. Peter, who renders it by *last days*, though it is manifest that "post hæc" is very different from "in ultimis temporibus." Accordingly, I maintained that Joel ii. 28—32, and all the inseparable paragraph of promises comprised between vers. 21—32 would be fulfilled subsequently to the previous parts of the chapter, and that the prediction (vers. 28—32) formed

the *hinge* of connexion between the second and third chapters; while the third chapter, being referred wholly to "those days and that time," mentioned at chap. ii. 29, the unity of the prophecy was established. (See p. 444.) To any who may have thought the arguments thus advanced conclusive, the following important inferences will be clear.

[1.] It is believed to have been proved that the outpouring of the Holy Ghost, foretold by Joel, is to take place *after* the siege described at chap. ii. 1—11, and *after* the national fast, humiliation, and repentance at vers. 13—17. But we know upon St. Peter's inspired authority that "I will pour out my Spirit," &c., means religious conversion by the operation of the Holy Spirit; religious conversion *in the age* and according to the *doctrines* of Christianity. Hence Joel's prediction amounts to an assurance that the conversion of Judah to Christianity will take place *at Jerusalem* after a siege and *taking* of that city, and after public *national* fasting, humiliation, and prayer. The Jews, therefore, will have been restored in an *unconverted* state,

But now let it be observed that in chap. iii. it is distinctly foretold that the conversion of Judah to Christianity will take place *after the destruction of the assembled nations in the valley of Jehoshaphat*, near Jerusalem, by miraculous interposition of the Most High; hence it follows that the siege and taking of Jerusalem, predicted in chap. ii. 1—11, and the gathering together of Gentiles in the valley of Jehoshaphat, predicted in chap. iii. 1, and 14—17, produce precisely *the same result;* and, therefore, are parts of the same event; and that, in fact, the *army native of the north* which besieges and takes Jerusalem (chap. ii. 1—11), but is removed far off, at ver. 20, is the same combination of people, described at chap. iii. 14, as "multitudes, multitudes in the valley of decision," where the Lord will sit to judge them; "Plead with them there for my people and my heritage, Israel." (Chap. iii. 1.) Hence the inference is easy, natural, and clear. The multitudes, multitudes in the valley of decision, near Jerusalem, are assembled together to *besiege that city;* and, being so assembled, are marvellously destroyed by especial intervention of the Almighty. Further, it is clear from chap. ii. 7—9 that the besieging army will *take and sack* Jerusalem (the same prophetical certainty extending to all the chapter), so that the destruction of the assembled armies in the valley of Jehoshaphat will take place after those same

ltitudes have besieged *and have taken* Jerusalem. In that

extremity, "the Lord will be the hope of his people, and the strength of the children of Israel." "Alas! for that day is great, so that none is like it; it is even the time of *Jacob's trouble*, but he shall be saved out of it." (Jer. xxx. 7.)

Joel's Book is as a book of two leaves, the connexion of which is the prediction of the outpouring of the Holy Ghost at chap. ii. 28—32, each leaf containing upon the whole *the same* predictions.

[2.] The effusion of the Holy Spirit converting (according to St. Peter) to Christianity takes place after the siege of Jerusalem and the destruction of the *victorious* besiegers; whence it follows that Judah will be restored unconverted, and, as we before observed (p. 107), that therefore the public reconstitution of the *Jewish* religion at Jerusalem is almost a matter of course. Joel intimates that it will be publicly reconstituted by the predictions contained in chap. ii. 15, 17. A *literal* prediction conveyed in all the force and certainty of prophetical language, from which we infer that restored Judah will re-establish at Jerusalem his own Mosaical religion, be directed in that religion by Levitical priests as of old, and worship in a temple arranged after the ancient house on Mount Moriah in all its *essential* features, in order that the ancient rights of worship may be legitimately celebrated. And this is quite conceivable without supposing that Solomon's temple, or even the second temple, will be equalled in magnificence by a third: though whether the fulfilment of any prophecy be *conceivable* or not can never be a consideration fairly involved in its interpretation; we have to regard *the words* of Scripture, not probabilities in things external. That very mosque of Omar, which now stands upon the site of God's temple, may even itself be converted into a house adapted to the celebration of Levitical institutions.

Once more the sacred trumpets of Levitical priests shall be blown in Zion; once more the solemn assembly of the people be called; the elders of the people sanctified, and priests in their several orders intercede for their people with the Lord, saying, "Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, Where is their God?" (Ver. 17.) Those heathen, for deliverance from whom Judah will thus pray, will be the assembled multitude of Gentile nations scattered along the valley of Jehoshaphat, and

this prayer will result, after the capture of Jerusalem and the miraculous overthrow of the captors, in the conversion of Judah to Christianity.

[VI.] Now, if the reader will refer to chap. vii., p. 320, *supra*, he will find four distinct types selected, by which it is proved that Ezekiel's prophecy concerning Gog and Magog in chaps. xxxviii. and xxxix., and Zechariah's prophecy against "thy sons, O Greece" (chaps. ix. and x.), have reference to the same order or series of events. These four types are, 1. Each prophecy is referred to the latter days or Christian era for fulfilment. 2. Each series of events is described by each prophet as *after* a restoration of the Jews. 3. The deliverance of the Jews foretold by each is in consequence of miraculous interposition. 4. Each asserts that the deliverance he foretels will be followed by the conversion of the Jews. For these four good reasons we said that Ezekiel and Zechariah were foretelling the same order or series of events. But each of these types, or characteristics, or conditions is exactly met by Joel. 1. His prophecy is directly applied and limited to *these last days*. 2. He foretels a confederacy of multitudes against restored Judah. 3. He says they will be miraculously overthrown in the midst of victory. 4. This overthrow is followed by Judah's conversion to Christianity. We infer, therefore, that Joel also, like Zechariah, foretels the same order or series of events as Ezekiel; and that, therefore, Ezekiel's Gog and Magog, Zechariah's "sons of Greece," and Joel's multitudes of "multitudes in the valley of decision," are different titles for the same military combination of northern people gathered together to war against Jerusalem. So "Alii putant hanc prophetiam implendam tempore Meschiæ, quem inani exspectant spe, quando Gog et Magog propè Jerusalem a Meschiâ interficietur." ("Critici Sacri," on Joel iii.)

The general important lessons deducible from the harmony of these and other prophecies will be pointed out, with God's permission, in a concluding chapter. But for the present certain valuable facts may be noted by comparing Joel's with Zechariah's.

First. Joel prophesies especially for Judah, or the two, and we find scarcely an allusion to Israel, or the ten, unless at chap. iii. 2 and 16. It is plain from Joel, that, when this confederacy takes place, the two

will be in possession of Jerusalem, but we can scarcely from him determine whether any members of the ten will be with them. Zechariah distinctly settles this, chap. ix. 13, upon which we have shown at p. 301 that Ephraim, or members of the ten, will fight under the leadership of Judah; this being like the bow, those as the arrow: and Ezek. xxxviii. 39 corroborates it. Second. We ventured to infer only from Zech. ix. 5, that the fighting he predicted would actually take place at Jerusalem (p. 299, *suprà*). Joel enables us distinctly to say that Jerusalem will be literally besieged, and taken, and pillaged: and the fighting at Jerusalem inferred from Zechariah's language is immediately accounted for and explained by Joel's. It was not necessary that on such a matter Zechariah, the later prophet, should be plainer when Joel had been so distinct. Third. While Zechariah depicts actual and most courageous fighting by Judah and Ephraim at Jerusalem (chap. v. 6), he also explicitly attributes their deliverance to the especial interposition of God (chap. viii. 14—16); whence we might infer, that the fighting itself, though glorious, was not efficient unto victory; Joel distinctly assures it shall be insufficient, for the city will assuredly be taken. According to Joel, the Most High delivers Judah at the very moment of defeat. Fourth. Zechariah tells us that Judah and Ephraim will fight, which Joel does not; but Zechariah did not say that Judah would fast and pray publicly and nationally, which Joel does.

Thus putting Zechariah and Joel together, we learn that when Joel's multitudes besiege the Holy City, it will be in the occupation of Jews united with various people of the ten; that in that siege they will fast, and pray, and supplicate the Most High for deliverance; that, notwithstanding, the city will be taken, taken notwithstanding fighting of the most noble and courageous character; but, that, when so taken, the power of God will be manifested towards them, and in the midst of victory their enemies be overthrown.

And in concluding this chapter I observe that the unconditional character of the prophecy has been proved in the course of the arguments advanced to justify its present application; and as to its *literal* meaning, viz., that it speaks of the literal Jews, the literal Judea, the literal Jerusalem, I shall merely suggest the heads of arguments to prove it. First. The judgment of the siege (chap. ii. 1—11) is undoubtedly predicted against the *literal* Jerusalem; the blessings afterwards announced are *affirmatively* consequent upon

that siege; therefore these blessings are to the literal Jerusalem and literal sons of Judah. Second. St. Peter (Acts ii. 16) has by inspiration certified the affirmative and *literal* meaning of chap. ii. 28—32, as the outpouring of the Holy Spirit upon literal sons of Judah in the literal Jerusalem; but this prediction (vers. 28—32) is but one part of the whole context (vers. 21—32), and essentially connected with it; therefore the whole paragraph (21—32), full of predictions of the choicest temporal and *spiritual* character, belongs to the literal sons of Judah in the literal Jerusalem. Third. It is admitted by all that chap. ii. does relate to the literal sons of Judah and the literal Jerusalem; and it behoves us to assign very excellent reasons before we presume to deprive those same sons of Judah of chap. iii. That is a vicious principle of interpretation which assigns the curses to the Jews, but complacently claims all the blessings for "the Church." Unless, indeed, the grand, real fact be acknowledged, that these blessings are for the Jews when by conversion they have become part of "the Church." Fourth. As certainly as the judgments in chap. iii. upon the Gentiles in the valley of Jehoshaphat are upon גּוֹיִם, or Gentiles as contradistinguished from the *literal* Jews, so certainly the blessings of deliverance and adoption resulting from that judgment are blessings bestowed upon *literal* Jews as contradistinguished from the גּוֹיִם, or Gentiles.

CHAPTER XI.

"THE KING IN HIS BEAUTY."—ISAIAH XXXIII. 17.

"THE subject of this and the four following chapters is the invasion of Sennacherib; the great distress of the Jews while it continued; their sudden and unexpected deliverance by God's immediate interposition in their favour; the subsequent prosperous state of the kingdom under Hezekiah:" a part of Lowth's excellent summary of the contents of these five chapters, viz., Isaiah xxix.—xxxiii. (see his "Isaiah," vol. ii., p. 206), enabling us upon his high authority to treat them "as a collection of different discourses upon the same subject," in which "the prophet seldom goes far from his subject." A summary by this most excellent commentator, which is in the main correct; for, 1. The prophecy does predict an invasion, but also something more, viz., *a siege* of Jerusalem. 2. It does foretel the great alarm, and distress, and helplessness of the Jews while that siege lasts. 3. It does predict their sudden and unexpected deliverance by God's immediate interposition in their favour, and other matters of equal importance connected with and resulting from that deliverance. But, 4. It does not refer chiefly to Sennacherib; nor is Hezekiah, "the king," to be seen by rescued Israel "in his beauty."

Our object on the present occasion, as in the chapter referring to the "sons of Greece," is *not to deny* that this may have some reference to Sennacherib, as that to Alexander's successors, but to prove that its chief and *proper* application is to other times and events, because its *chief* characteristics were not then fulfilled—just as the chief conditions of Zech. ix. 10 were not fulfilled under the Maccabees, nor nearly so.

This connexion between the five chapters, xxix.—xxxiii., of Isaiah, thus asserted by Lowth, will become manifest to the plainest reader as we endeavour to harmonize their contents. But our first step in the present investigation will be based upon the connexion which is undoubtedly observable between chaps. xxx. and xxxi., each

of which, the reader may remark, is alike a woe addressed to the house of Judah, as "rebellious children" that walk to go down into Egypt for help, and relied not upon the power and promises of God. (Chap. xxx. 1—7; and xxxi. 1—5.)

[L.] Of the thirtieth chapter the last verse is as follows:—"For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." Let us imagine this verse submitted separately from its context for our consideration. Such remarks as follow would probably suggest themselves: Some place, called Tophet, perhaps a place and name well known by the Jews to whom Isaiah spake, is mentioned as having been appointed of old time the scene where somewhat, not particularly described, shall be destroyed by fire. But it is not stated plainly where this Tophet is; neither is it said what is to be destroyed, nor why. Since, however, it is affirmed that this Tophet has been ordained "of old," it would seem to be implied that He who ordained it is the Sovereign of Time, is the Lord the Creator, the Great God of Eternity: who absolutely appoints events and the scenes of them by the counsels of his own will. The Lord, therefore, it would probably be inferred, is He who ordained Tophet *of old*. But He alone who ordained Tophet for a purpose could adapt it to the purpose for which it was ordained; therefore the Lord is He who "hath made it deep and large." But since the Lord God was He who ordained Tophet and adapted it to its purpose—a purpose necessarily of the Lord's own designing—it is suggested at once that the purpose of destruction for which Tophet is ordained, must have some relation to the Lord's spiritual purposes towards man, and, probably, relation towards those spiritual purposes as connected with the very people among whom Isaiah was prophesying; and that, therefore, the destruction foretold as by fire in Tophet has some connexion with *the history of those people*. But, at least, it must be considered manifest that He who ordained Tophet for his own purpose is the Lord; "He made it deep and large, and his breath, like a stream of brimstone, doth kindle it." And yet it is said, "For *the king* it is prepared; *he* hath made it deep and large." Is then, the verse suggests—is the Lord who ordained and prepared Tophet, is He also king? The reading seems to imply that He is: "Yea, for the king it is prepared; and he, 'the king,' hath made it

deep and large." If this be a correct reading, then He who gave Tophet its attributes is the king; but He who ordained Tophet and gave it its attributes *of old* must be the Lord; and, therefore, the king intended is the Lord.

[1.] As the right interpretation of the chap. xxx. 33 is so important to the subject, we shall endeavour at once to establish it. Nor is this a needless undertaking, for it is unfortunate for our subject that many commentators have adopted an interpretation which is unfavourable to us: "Yea, for the king it is prepared," *i.e.* (some say), for "the *destruction* of the king;" but the reading now proposed is for the *use*, or *purpose*, or *honour* of the king; so that the king alluded to was not to be involved in the destruction of Tophet, but was to be himself the *destroyer*. The misinterpretation of the verse has proceeded (I submit) from a misconception of the force of לְ preceding מֶלֶךְ, although the difficulty of applying the word *king* to Sennacherib is noticed by both Lowth and Scott, it being an admitted fact that Sennacherib did not perish with his army, but, on the contrary, was assassinated at the place and in the manner recorded at Isaiah xxxvii. 37, 38; and it being also an undeniable fact that the Assyrians did not perish by Jerusalem, on the east of which the literal Tophet was.

Now, the right reading of the verse, it seems to me, both according to the English and Hebrew, is opposed to the above interpretation. In either I should have thought the natural construction would have referred the actions "made deep," "made large," to the word *king* as the agent; and if so, since He who ordained Tophet *of old* and gave it its attributes must be the Lord, then the king is the Lord, and, consequently, Tophet is prepared, not for the destruction of the king, but for his use and glory. And the force of הִרְחִיב הֶעֱמִיק הוּכַן נַם־הִיא לְמֶלֶךְ carefully punctuated as one clause is not inconsistent with the view proposed. I maintain that the proper reading refers the Hiphil verbs הִרְחִיב and הֶעֱמִיק to מֶלֶךְ as their subject, and that the verbs עָרוּךְ *ordained*, and הוּכַן *prepared*, may also be considered in construction with מֶלֶךְ by the use of לְ. "For Tophet is ordained of old (for the use of the king); yea, for the use of the king it is prepared; He, the king," &c., &c. If so, this king can be neither Hezekiah nor Sennacherib, to each of whom the verse has been referred. Take a few examples, in each of which the word in italics

stands for לְ: "The valley of Achor, a place for the herds to be driven in, *for* my people that have sought me." (Isaiah lxv. 10.) "The carcases of this people shall be meat *for* the fowls," &c., &c. (Jerem. vii. 33.) "Into a land that I had espied *for* them, flowing," &c., &c. (Ezek. xx. 6.) "Dedan was thy merchant in precious clothes *for* chariots." (Ezek. xxvii. 20.) "For their bread *for* their souls shall not come into the house of the Lord." (Hosea ix. 4.) "That which went forth by a hundred shall leave ten *to* the house of Israel." (Amos v. 3.) "A book of remembrance was written before him *for* them that feared the Lord." (Mal. iii. 16.) Examples may be quoted to any extent, but the above are chosen as very appositely illustrating that rendering of לְ, which we claim for Isaiah xxx. 33; in each the word in italics is the translation of לְ; and in each it clearly means, for the *use* of, or *purpose* of, or *glory* of the object to which this preposition is prefixed. But the following from the Psalms are clearer still:—"Who will rise up *for* me against the evil-doers, or who will stand up *for* me against the workers of iniquity?" (Ps. xciv. 16.) "The Lord executeth righteousness and judgment *for* all that are oppressed." (Ps. ciii. 6.) "He causeth the grass to grow *for* the cattle, and herb for the service of man." (Ps. civ. 14.) "Which executeth judgment *for* the oppressed, which giveth food to the hungry." (Ps. cxlvi. 7.) It may be well observed in the *third* of these examples that the *for* (לְ) in the first clause is directly explained by *for the service of* (לַאֲבֹדַת) in the second. But the following are more exact still, and employ the very words of Isaiah:—"Thy congregation hath dwelt therein; thou, O Lord, hast *prepared* of thy goodness *for* the poor." (Ps. lxviii. 10.) תָּכִין לֶעָנִי *thou hast prepared for the poor;* תָּפְתֶּה לַמֶּלֶךְ חוּכָן *Tophet prepared for the king.* In each case the words clearly mean, prepared *for the use* or *service of.* So the following: "There will I make the horn of David to bud; I have *ordained a lamp for* mine anointed." (Ps. cxxxii. 17.) עָרַכְתִּי נֵר לִמְשִׁיחִי *I have ordained a lamp for mine anointed;* כִּי־עָרוּךְ מֵאֶתְמוֹל תָּפְתֶּה לַמֶּלֶךְ *for ordained of old is Tophet for the king.* In each case the same word is used, and in each clearly means *for the glory of.* It were as rational to say that the light of this lamp was not ordained for the honour of David the anointed, as that the fire of Tophet was not ordained for the honour of the king.

Again, I say, examples might be multiplied; but surely these are

enough to convince the reader that the proposed rendering is perfectly in accordance with Hebrew idiom and usage; besides which it possesses the advantage, as will be most clearly seen, of harmonizing with the rest of the prophecy, and raises no *difficulty* to be explained away, as the rendering usually received by the commentators does.

I venture, therefore, to conclude that the right rendering of Isaiah xxx. 33 is this,—"For Tophet is ordained of old; yea, it is prepared for the service of the king; He the king hath made it deep and large; the breath of the Lord as a stream of brimstone hath kindled it." If so, observe what follows. Tophet is of old ordained and prepared for the use of the king, who made it deep and large, and adapted it to its purpose. Now he who adapted it for its purpose *must* be the same who ordained it of *old*, viz., the Lord of time. Hence the king, for whose service Tophet is prepared, is the same Lord whose breath kindles destruction in it.

"For Tophet is ordained *of old*." מֵאֶתְמוֹל *of old, from yesterday, i.e.*, from an indefinite time past. (See Lee's "Lexicon," *sub voce*; and Job viii. 9; and Ps. xc. 4.) "Et primò quidem dicitur *præparata ab heri, h.e.*, ab initio mundi: hoc enim *heri* non rarò in scripturâ significat." (Munster.)

[2.] But the only fair way of considering the verse is in connexion with its whole context; and having done this, we shall find that the nature of the destruction foretold to happen in Tophet is clearly defined; those who are to be destroyed, and for whom, distinctly specified; He also who is to destroy, and by what, and extending the reasoning in this manner from chap. xxx. 33, as a centre, to the whole prophecy comprised in the four chapters xxix.—xxxiii., we shall find that Tophet is literally that well-known place on the east side of Jerusalem, near the temple and east gate of that city, whose character and situation is particularly explained at Josh. xv. 8; 2 Kings xxiii. 10; Jerem. vii. 32; xix. 2—6; and xxxi. 40, &c., &c.; and that they who are to be there destroyed are nations hostile to Judah, congregated there together as an army engaged in the successful siege of Jerusalem, and that, consequently, those who are to be delivered are literally sons of Judah under a state of actual siege at Jerusalem; that they will be delivered, as Lowth correctly observes the force of the language employed demands, by a sudden and unexpected miraculous interposition of the Most High on their behalf; and that the method of their destruction will be partly by natural, partly by super-

natural causes; and that the whole prophecy is dotted over with undeniable marks of non-fulfilment hitherto, which we shall gradually develop; and lastly, that its final result is the recognition by rescued Judah of the Lord Christ Jesus as the king. Such things we have to prove.

[3.] I beg the reader to examine the whole context, chap. xxx. 27—33; and it will doubtless be admitted that the verse which mentions Tophet contains the concluding prediction of the whole; that the particle כִּי or *for*, with which that verse begins, is undoubtedly conjunctive; so that ver. 33 cannot be considered a lonely or isolated prediction, but, on the contrary, has a necessary, and relative connexion with all the preceding verses. In fact, the whole paragraph, vers. 27—33, as above quoted, contains a continuous series of predictions, each being a component part of certain grand events foretold by Isaiah as some time to happen to the Jewish people; and that ver. 33 is merely the closing prediction of the whole, having, perhaps, this peculiar purpose of its own, viz., to select, and designate *the scene* of the events predicted.

Now let the scope, or character, of the whole paragraph be sought for. The name of the Lord is represented as coming *from far*, that is, *unexpectedly*. When the people against whom Isaiah prophesies are little thinking that the hand of the Most High is near them, behold, He is actually present. God would come, says Calvin, when "they thought Him to be at a great distance." The Lord from far thus comes burning with anger, full of indignation. For what purpose? To sift the nations, גּוֹיִם, that is, Gentile nations, as known to be distinguished from Jews, as in Joel iii. 12, p. 464, *with a sieve of vanity*, viz., in a disappointed, utterly failing, confounded enterprise. But what *nations?* and are there more than one? are there few, or many? The prophet enables us to answer these questions:— "There shall be a bridle in the jaws of the *peoples*, causing them to err." Where he says *peoples*, עַמִּים, using the plural number to imply that those against whom the fearful name of the Lord thus comes unexpectedly with indignation will be of various nations, a collection of men of various races. These Gentile nations, these peoples, these men of various origin and diverse races, will be under judicial infatuation, as though directed by a bridle, "causing them to err." Their best-conceived plans will be frustrated, their intentions foiled, as certainly as the object of such intentions proceeded from

error and misconception. Their undertaking will be frustrated, and themselves destroyed. But *what* undertaking? and for *whom* destroyed? Now, in the present paragraph it is not said by Isaiah what undertaking; but it is said for whom destroyed. And, clearly, *for* whomsoever these nations are to be destroyed, *against* such people, so delivered, their undertaking must have been designed, as in Joel iii. Now the Jews are those for whom those peoples are destroyed; therefore the Jews are they against whom such people conceived, and endeavoured to effect, that purpose which, the prophet says, the Lord will frustrate. Ye (sons of Judah) shall have a song, as in the blessed *night* of Passover, when, while Egypt was smitten in the firstborn, the chief of all her strength, the Lord passed over, spared, and delivered, and entered *into paschal covenant* with you. As the Egyptians would have enslaved you still, so these peoples shall combine against you; but as the Egyptians were smitten, and ye delivered, so these nations shall be marvellously stricken down, while ye are saved, and taken into covenant. And *from that time* ye shall know the Paschal Lamb. The prophet's allusion is to the Passover; a fact to which we merely direct attention now, but intend presently to notify more distinctly:—"Ye shall have a song, as *in the night* when a holy solemnity is kept; ye shall have gladness of heart;" but upon these hostile nations, these assembled peoples, your foes, the Lord will show the lighting down of his arm, with the indignation of his anger, for—Tophet is ordained of old; yea, for the service of the King it is prepared; He hath made it deep and large; and his breath, the breath of Him, the Lord, shall kindle it. In Tophet, and like the fire and burning of Tophet, God will overthrow and destroy your enemies. To understand Tophet here of the place of torment, as some would, seems to be absurd, for the effect would be to consign all the enemies of Israel to hell, and all Israelites themselves to salvation.

But who are those enemies? The prophet replies:—"For through the voice of the Lord shall *the Assyrian* be beaten down, who smite with a rod." This destruction, therefore, from the Lord, in Tophet, is on behalf of the Jews, against or upon *the Assyrian*.

[II.] It is clear, then, from a consideration of the preceding extract, that this wonderful destruction from the Lord, which Isaiah

predicts, was to be on behalf of the literal Judah, and that, therefore, against that same Judah were to be laid some designs of certain nations or peoples, which, the prophet says, God will frustrate, bring to a vain and empty conclusion, so far as they themselves are concerned, "sift them with the sieve of vanity;" and further, it is clear that those nations, or peoples, are individualised as "the Assyrian," a title from which we may learn that they are combined into one body, under one leadership, with unity of purpose, but no more; though the question occurs, is the name of "the Assyrian" used in this place literally or symbolically?

The reader will observe that upon this question all depends. If the literal Assyrian be intended, then the prophecy has already been fulfilled. If "the Assyrian" be mentioned symbolically, then the prophecy *may* not have been yet fulfilled. But certainly, if we can prove that the prophecy has *never* been fulfilled, then "the Assyrian," the literal Assyrian, cannot be intended, but his name is used symbolically of some other mighty power. We shall prove that the prophecy has never yet been fulfilled.

[1.] Upon the high authority of Lowth, referred to at p. 465, chaps. xxix.—xxxiii., are discourses upon the same subject; and this fact is indeed manifest upon a perusal of them. But of those five chapters, none are so *evidently* connected as chaps. xxx. and xxxi. Accordingly Lowth calls chap. xxxi. "A continuation of the same subject treated of in the former chapter." (Comment. on chap. xxxi.) They both detail and condemn the conduct of the Jews in resorting to Egypt for help. They both predict that the Lord himself will deliver Judah by his mighty power. They both declare that his power, in thus delivering Judah, will be exercised against "the Assyrian."

But it is admitted by all, and indeed could not be rationally denied, that "the Assyrian" mentioned at chap. xxxi. 8 is the same person, or power, mentioned under the same name at chap. xxx. 31. We shall avail ourselves of this admission, and consider it as undenied, that chaps. xxx. and xxxi. are manifestly connected, predict in effect the same events, and foretel the same judgments, against *the same power*, called in each "the Assyrian." The question to be determined is—Did "the Assyrian" mean the literal Assyrian power in Mesopotamia?

Let the context, chap. xxxi. 4—9, be read. It cannot be denied,

with probability, nor is it attempted to be denied, that the Assyrian in this extract from chap. xxxi. is the same Assyrian mentioned at chap. xxx. 31. In fact, it is admitted that this whole passage, chap. xxxi. 4—9, coincides with, and predicts the same events, as chap. xxx. 27—33, against the same Assyrian. Let us endeavour to analyse its contents.

First. The Assyrian here, as in chap. xxx., is to be overthrown miraculously by the Lord, who comes down to fight *for* Mount Zion; and not only for Mount Zion, but also, and more particularly, *at* Mount Zion; and therefore it is added, at ver. 9, "saith the Lord, whose fire is in Zion, and *his furnace* at Jerusalem." Now, there is a significance assumed for the name "Ariel," given in the twenty-ninth chapter to Jerusalem, which significance we are willing to admit, and shall presently mention more particularly, but which has led to the following gloss of the phrase, "fire in Mount Zion, and furnace in Jerusalem;" "Who hath placed his *altar* and his sanctuary there; and from thence will issue forth like fire, and consume all those who shall presume to violate that place of his especial presence." This is from Lowth. But even this gloss does virtually admit that the predicted destruction will be *at* Mount Zion, whence the Lord will come forth against those who *violate that place;* I say it virtually admits that the destroyed, and therefore the destroyer, will be *at* that place. But, however, the allusion is not rightly explained by reference to Jerusalem as *Ariel*, the *place* of God's altar, but as *Ariel*, the scene of God's sacrifice of peoples, and therefore *itself* God's altar. The allusion is not so much to the title *Ariel* as the previous predictions of the fire in Tophet, "the flame of a devouring fire," &c., &c., in the preceding chapter. Had merely God's fire in Zion been mentioned, the reference to the altar (which, however, was *not at Mount Zion*) might have been more probable; but when it is added "*furnace* at Jerusalem," very different ideas are suggested, but ideas perfectly accordant with the previous predictions. When we find that, in the same prophecy, Isaiah has said, in reference to the same occasion, "Thou (Jerusalem) shalt be visited of the Lord of Hosts with ..... the flame of a devouring fire." (Chap. xxix. 6.) And again:—"The name of the Lord cometh (viz., to Jerusalem), *burning* with his anger ..... and his tongue as a devouring fire." (Chap. xxx. 27.) And again:—"The Lord will show the lighting down of his arm with ..... the flame of a devouring fire." (Ver. 30.) And

again :—"Tophet is ordained of old ..... the pile thereof is fire and much wood, the breath of the Lord like a stream of brimstone doth kindle it." (Ver. 33.)—I say, when we read these predictions, we have a better interpretation for "whose fire is in Mount Zion, and his *furnace* at Jerusalem," than to refer it to the altar of burnt-offerings, which, after all, was not at Mount Zion, but at Mount Moriah. Scripture will hardly encourage such vagueness as this.

Second. Accordingly the prophet marks Mount Zion, in Jerusalem, as the *actual scene* of the judgments he here predicts against the Assyrian, and that by a most peculiar allusion. Just as in chap. xxx. 29 he referred to the deliverance of the Passover paraphrastically (see p. 471), so here he alludes to the same event by employing carefully the very words required to denote it. By this second allusion to the night of Passover he enables us to connect chaps. xxx. and xxxi., and to prove that the Lord's destruction of the Assyrian was to be *at* Jerusalem :—"So shall the Lord of Hosts *come down* to fight for Mount Zion, and for the hill thereof; as birds flying, so will the Lord of Hosts defend *Jerusalem;* defending, also He will deliver it; and, *passing over*, He will preserve it." (Chap. xxxi. 4, 5.) So shall the Lord of Hosts *come down;* whither? To Mount Zion, to fight for it, yea, even for the very hill thereof; the character of the place being specified the more accurately to note its identity; not for Mount Zion in any vague, or characteristic, or spiritual sense, but for that Mount Zion, that very hill on which the city of David stood.

And the exactness of locality he developes more plainly by allusion to the Passover :—"Passing over" (פָּסוֹחַ—the very word), He will deliver; just as at Passover there was an *exact, and particular place*, containing the separate dwellings of Israel, over each of which the destroying angel passed, but smote not; so whenever "The Assyrian" should be smitten, there should be again an exact, and well-denoted place, comprising the dwellings of Judah, before which once more the Lord will stand, miraculously preserving it, and its people, but not smiting them in that destruction which He would inflict upon their adversaries *there*. Mount Zion, at Jerusalem, is *the very scene* of this second Passover.

In accordance with such ideas, the commentators notice this allusion to the Passover. Thus Henry :—"The word for *passing over* is used in that sense only here and in Exodus xii. 12—23," &c., &c. But Lowth most instructively and minutely observes, on ver. 5, "as birds

flying," &c., &c. "The generality of interpreters derive in this place an allusion to the deliverance which God vouchsafed to his people when He destroyed the first-born of the Egyptians, and exempted those of the Israelites sojourning among them by a peculiar interposition. The same word is made use of here which is used upon that occasion, and which gave the name to the feast which was instituted in commemoration of that deliverance—פֶּסַח. But the difficulty is to reconcile the commonly received meaning of that word with the circumstances of the similitude here used to illustrate the deliverance, represented as parallel to the deliverance in Egypt.

As the *mother birds* hovering over their young,
So shall Jehovah God of Hosts protect Jerusalem;
Protecting and delivering, *passing over*, and rescuing her."

This difficulty, I think, is well solved by Vitringa, whose remark is the more worthy of observation, as it leads to the true meaning of an important word, which hitherto seems greatly to have been misunderstood, though Vitringa himself, as it appears to me, has not exactly enough defined the precise meaning of it. He says,—"פָּסַח signifies to cover, to protect by covering; σκεπατω ὑμας, LXX.; Jehovah *obteget* ostium," whereas it means that particular action or motion by which God at that time placed himself in such a situation as to protect the house of the Israelites against the destroying angel—to spring forward—to throw oneself in the way, in order to cover and protect. Cocceius comes nearer to the true meaning than Vitringa, by rendering it *gradum facere*—to march, to step forward. ("Lexicon," in v.) The common meaning of the word פָּסַח, upon other occasions, is to halt, to be lame, to leap, in a rude manner of dancing, as the prophets of Baal did (1 Kings xviii. 26); all which agrees very well together; for the motion of a lame person is a perpetual springing forward, by throwing himself from the weaker upon the stronger leg. The common notion of God's passing over the houses of the Israelites is, that in going through the land of Egypt to smite the firstborn, seeing the blood on the door of the houses of the Israelites, he passed on, or skipped those houses, and forbore to smite them. But that this is not the true notion of the thing, will be plain, from considering the words of the sacred historian, where he describes very accurately the action: "For Jehovah will pass through to smite the Egyptians; and when He seeth the blood on the lintels and the two side-posts, Jehovah will spring forward over (or before) the door

וּפָסַח יְהוָה עַל־הַפֶּתַח, and will not suffer the destroyer to come into your houses to smite *you*." (Exod. xii. 23.) Here are manifestly two distinct agents with which the notion of *passing over* is not consistent; for that supposes but one agent: the two agents are the destroying angel passing through to smite *every* house, and Jehovah the protector keeping pace with him, and who, seeing the door of the Israelites marked with the blood, the token prescribed, leaps forward, throws himself with a sudden motion in the way, opposes the destroying angel, and covers and protects *that* house against the destroying angel, nor suffers him to smite it. In this way of considering the action, the beautiful similitude of the bird protecting her young answers exactly to the application by the allusion to the deliverance in Egypt; as the mother bird spreads her wings to cover her young, throws herself before them, and opposes the rapacious bird that assaults them, so shall Jehovah protect, as with a shield, Jerusalem from the enemy, protecting and delivering, springing forward, and rescuing her: ὑπερβαινων, as the three other Greek interpreters — Aquila, Symmachus, and Theodotion — render it; LXX., περιποιησεται; instead of which MSS. Pachom. has περιβησεται, circumeando proteget, which I think is the true reading.

Nothing could be more exactly to the purpose. And we maintain that not only this allusion to the Passover by its very name, found nowhere else in Holy Scripture, but also this particular illustration of it, imparting, as Lowth beautifully shows, its exact meaning, requires the very identification of *place* to which we are calling the reader's attention. Lowth's explanation, in fact, *requires* as much. Before *the place preserved* Jehovah will be found in the act of protecting his people, and close by the place preserved the destroying angel will be engaged in inflicting his destruction. In this sense the Lord's "fire is in Zion, and his furnace in Jerusalem." The Lord descends to fight *for* Mount Zion, even *the very hill* thereof, and therefore *at* Jerusalem.

We conclude that the destruction of "the Assyrian" was to be really *at* Jerusalem. Then mark the consequence.

The question was, Is the Assyrian the *literal* Assyrian of Mesopotamia? And no doubt it is usual to answer this inquiry in the affirmative. The prophecy is interpreted of the Assyrian people under Sennacherib, the first king of that great empire who dared to invade Judea. And, indeed, if the prophecy have reference at all to

the ancient Assyrians, it must refer to Sennacherib, because under no other king but him were the Assyrians marvellously overthrown by the Lord when contemplating to fight against Judah. But it does not refer to those Assyrians, nor to that Sennacherib; for,—

"The Assyrian" was to be overthrown *at* Jerusalem, according to Isaiah's prophecy, as proved above. But the Assyrians under Sennacherib never reached or came to Jerusalem, but were marvellously smitten of the Lord at Libnah, a city about twenty miles south-west of Jerusalem. (See Isa. xxxvii. 33—36, and 2 Kings xix. 8 and 35.)

And the fact that Sennacherib's army was not destroyed at Jerusalem, nor even got so far as that Holy City, is fully admitted by Lowth (see his "Isaiah," vol. ii., p. 206), who, speaking of Tophet, at chap. xxx. 33, says,—"Here the place where the Assyrian army was destroyed is called Tophet by a metonymy, for the Assyrian army was destroyed probably at a *greater distance* from Jerusalem, and quite on the opposite side of it; for Nob is mentioned as the last station from which the King of Assyria should threaten Jerusalem (chap. x. 32); where the prophet seems to have given a very exact chorographical description of his march, in order to attack the city."

Sennacherib's army was not destroyed near Jerusalem, but at Libnah; and therefore Isaiah's prediction of "the Assyrian" cannot have its proper application to him, for Isaiah says that "the Assyrian" is to be destroyed of the Lord, whose furnace is in Jerusalem, and who comes down, as at Passover, to protect that city when the destroying angel is smiting *at its very doors.*

Third. Another valuable result follows from this minute specification of Jerusalem, and more particularly Mount Zion, as the very scene of the Assyrian's overthrow. For let us compare the parallel predictions in the thirtieth and thirty-first chapters. In the first of these the Lord's fire for the Assyrian is at *Tophet* (chap. xxx. 33): "deep and large: the pile thereof fire and much wood:" in the second of these the Lord's fire for the Assyrian is "in Mount Zion, and his furnace in Jerusalem." (Chap. xxxi. 9.) If, then, our argument as to Isaiah's minute designation of place be sound, as we believe it is, Tophet is no name used here by metonymy for any other place, but is some place at or near the *literal Mount Zion*—at or near the very hill on which the city of David stood; is, in fact, that very Tophet, in the vale of the son of Hinnom, which

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away idolatry when Sennacherib invaded Judea, how can I apply to Sennacherib a prophecy which says that the *effect*, or consequence, of "the Assyrian's" destruction shall be the institution of true religion among the Jews?

The above, contained under [II.], are some considerations suggested to prove that "the Assyrian" intended is not the literal Assyrian—is not Sennacherib; and more will occur to us as we proceed with this chapter. Meanwhile, observe, if it do not relate to the Assyrians under Sennacherib, it cannot relate to any literal Assyrians at all; for at no other time were the Assyrians assailing Judah overthrown, save in the time of Sennacherib.

[III.] It has been already observed on chap. xxx. 27—33 that the burning in Tophet is the "devouring fire, with scattering, and tempest, and hailstones," mentioned in that chapter, at ver. 30, as "the lighting down of God's arm with the indignation of his anger," for the deliverance of Judah, and that, therefore, those upon whom this judgment is to be inflicted must needs be assembled enemies of Judah; that, in short, they are "the nations" mentioned at ver. 28, the Gentile nations to be sifted "with the sieve of vanity;" they are "the peoples," in the same verse, in whose jaws a bridle is to be put, causing them to err, and thus to pass under the Lord's dreadful visitation. It has been observed that such is the burning ordained in Tophet.

[1.] But, upon chap. xxxi. 4—9, it was shown that the same judgment was there predicted, upon the same enemy individualised as "the Assyrian," and was distinctly, and with the emphasis of peculiar illustration, by means of the Passover, described as occurring at the literal Mount Zion, to whose very hill the Lord would come down to fight for his people; for it is said, at ver. 9, that the Lord's "fire is in Zion, and his furnace in Jerusalem." Hence, it was argued, the fire and furnace at Jerusalem, in the second, being the same as the burning at Tophet, ordained for the service of the King, in the first, Tophet is not merely the name of a certain place, used by metonymy for the camp of the Assyrians (as Lowth erroneously suggests), nor for any other place by metonymy, but is that well-known place itself,

lying in the valley of Hinnom, and joining on to Mount Zion, the south-east quarter of Jerusalem.

Thus, putting the two predictions, chap. xxx. 27—33, and chap. xxxi. 4—9, together, they amount to this, that Isaiah predicted a gathering of some national power, or powers, described as *nations* and *peoples*, against Judah; Gentiles, as peculiarly contradistinguished from Jews; that this gathering of some power, or powers, individualised as "the Assyrian," would be against Judah; not merely *near*, but actually *at* Jerusalem, since to that very place the Lord is described as *coming down* to fight for, and marvellously deliver his people by a destruction symbolised by burning, or a fire, or furnace, "a devouring fire, scattering, and tempest, and hailstones," "a pile of fire and much wood;" and that this destruction of these nations, or peoples, would not only take place at Jerusalem, but also at that particular suburb of it known by the name of Tophet. So Micah, prophesying of the same work of Messiah for Israel, says, "And this man shall be the peace when *the Assyrian* shall come into our land;" the time when "the remnant of Jacob" shall flit away to Palestine unexpectedly. "The remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass, that *tarrieth not* for man, nor *waiteth* for the sons of men." (Micah v. 4—7.) But such a gathering of Judah's enemies against him at Jerusalem implies, in ordinary language, a siege of that city: hence we are not surprised to find that the prophecy really commences, at chap. xxix. 1—8, with a description of such a siege.

Isaiah chap. xxix. 1—8 contains a clear prediction of *some* siege of Jerusalem. Let it, then, be remembered, it is allowed that the five chapters xxix.—xxxiii. inclusive are discourses upon one subject; in other words, are one prophecy; for, from this admission, it must follow in reason that the description of *nations* gathered against Jerusalem, and destroyed there suddenly by the Lord, given at chap. xxix. 1—8, refer to the same events as the *nations* or *peoples* gathered together against Judah, and marvellously destroyed by the Lord, at chap. xxx. 27—33; must be the same as "the Assyrian" marvellously smitten by the Lord "whose fire is in Zion, and his furnace in Jerusalem," prophesied of at chap. xxxi. 4—9. Clearly, the prophecy being one by admission, these three corresponding predictions in the three consecutive chapters, cannot reasonably be denied to relate to the same events.

Accordingly we find that the commentators interpret them of *the same events*, but very strangely refer them all to Sennacherib, to whom we are showing they cannot apply.

[2.] We shall dwell, with some care, upon the identity of the three predictions, not only for the purpose of illustrating their proper application, but also of showing, with reference to the first (chap. xxix. 1—8), what we have shown of the other two, viz., that they do not relate by any means to the miraculous overthrow of the Assyrian host under Sennacherib, which (as the reader will remember) is described at Isa. xxxviii. 3—6, and 2 Kings xix. 35.

Let then the identity of these predictions be marked. We showed, on chap. xxx. 27—33, that the following six results were obtained from a fair consideration of the language:—1. Certain *peoples* or *nations* would come hostilely against Judah. 2. Those nations would be frustrated in their purpose, sifted in a sieve of vanity. 3. Their overthrow would be by immediate interposition from the Lord. 4. It would be unexpected and sudden; the name of the Lord cometh *from far*. 5. It was symbolised by fire, "devouring fire," "the pile thereof fire and much wood." 6. It would be at Tophet, which, by collating chap. xxxi. 4—9 with chap. xxx. 27—33, was proved to be literal Tophet, *at Jerusalem*.

But every one of these six particulars is more clearly specified in chap. xxix. 1—8, before us:—1. A multitude of strangers, multitude of terrible ones, multitude of all the nations, fight against Mount Zion; Jerusalem is laid siege against, with mounts and forts. 2. This multitude passes away like chaff, like a dream, when the dreamer is *disappointed*. 3. When they so pass away, Jerusalem, the scene of these events, is visited of *the Lord* with thunder, and earthquake, great noise, storm and tempest, the flame of a devouring fire, *i.e.*, their overthrow is by special interposition of the Lord. 4. It is said distinctly, "Yea, it shall be at an instant, suddenly." 5. The destruction is emblematized by fire:—"Fire in Zion, furnace at Jerusalem," says chap. xxxi.; "Flame of a devouring fire, scattering tempest and hailstones," says chap. xxx.; "Thunder, earthquake, great noise, storm and tempest, and flame of a devouring fire," says chap. xxix.; in the last two the very same words being used. 6. This assemblage of "the multitude of all the nations," being in actual siege of the city Jerusalem, it follows that their destruction

takes place there; and, indeed, it is plainly said so. "*Thou* (Jerusalem) shalt be visited." Thus we find that, in six curious and important particulars, the great incidents of the burning at Tophet, predicted at chap. xxx. 27—33, are exactly foretold, also, at chap. xxix. 1—8, as taking place during an actual siege of Jerusalem, when mounts and forts are raised against her. Hence, First, We see the identity of the predictions; Second, We establish the connexion of the two chapters; and, Third, Have reason again to notice that "Tophet" is not used by metonymy, or any other figure, at chap. xxx. 33, but stands literally for that place, in the valley of Hinnom, which joined on to the very temple, and extended east-south-east round Mount Zion, the city of David; the same place where the abominations of Moloch were celebrated amid the beating of drums, from which instrument it received the name Tophet.

[3.] The predictions are the same: then mark the consequence. Isaiah foretold that, at some time not specified, Jerusalem was to be besieged *in fact*, mounts and forts being actually raised against her, by a host so mighty as to be called "the multitude of all the nations." This combination of peoples was to be suddenly and miraculously overthrown of the Lord; causes natural, and supernatural, were to unite in effecting this overthrow; tempest, hailstones, earthquake, thunder; but all together, and in such marvellous degree, that their supernatural coincidence would be manifest; the Lord coming down to Mount Zion to fight for it; and this overthrow would take place in Tophet.

Therefore this prophecy was not fulfilled in the destruction of the Assyrian under Sennacherib. For those "hundred and fourscore and five thousand" were slain, not at Jerusalem, nor contiguous to it, but at Libnah. (P. 477.) Jerusalem was not then besieged either by Sennacherib or Rabshakeh, nor mounts nor forts erected against it; the very contrary was the subject of prophetical promise, as is clear from Isa. xxxvii. 33. In a word, and as to chap. xxix. 1—8 particularly, the circumstances of the siege, predicted by Isaiah, were not paralleled by any means when Sennacherib came into Judea, but did not reach Jerusalem; nor when Rabshakeh reached, and summoned Jerusalem, but did not besiege it.

I imagine the reader needs not to be assured that Rabshakeh did *not* besiege Jerusalem. It is indeed said, at 2 Kings xviii. 17, and

Isa. xxxvi. 2, that Sennacherib sent him with *a great host* against Jerusalem; but it is not said that such host ever reached the city. Rabshakeh himself, and some with him, did undoubtedly arrive at and summon the city, but this by no means implies that the Assyrian army did so. However, it is immediately stated, at 2 Kings xix. 8, and Isa. xxxvii. 8, "So Rabshakeh returned (having summoned but not besieged Jerusalem), and found the King of Assyria warring against Libnah, for he had heard that he had departed from Lachish."

That Rabshakeh did *not* besiege Jerusalem is also clear from 2 Kings xix. 32, and Isa. xxxvii. 33:—"He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast *a bank* against it." Undoubtedly this was spoken of Sennacherib himself; but it would be trifling to say that what the Lord solemnly promised, through Isaiah, that Sennacherib should not do, was at the same time permitted to be done by his general, Rabshakeh.

Josephus, indeed (Book x., chap. i.), though he does not say himself that Rabshakeh besieged the city, but merely "they pitched their camp," does nevertheless quote from Berosus, the Chaldean, to the effect that it was Rabshakeh's army which was destroyed, and *at* Jerusalem, "on the very first night of the siege;" but this very expression shows that, even according to Berosus' account, the siege of Jerusalem was never commenced by the Assyrians in *effect*, and therefore that Isa. xxix. 1—8 could not then have been fulfilled. Besides which, this extract from Berosus is not worthy of credit. It was Sennacherib's main army that was destroyed; and accordingly Prideaux, with the Bible, and Josephus before him, rejects this piece of Berosus, and informs us that when Sennacherib "was on his full *march towards* Jerusalem, with thorough purpose utterly to destroy that place, and all in it, an angel of the Lord went forth, and in one night smote, in the camp of the Assyrians, a hundred fourscore and five thousand men, so when *he* arose in the morning he found almost all his army dead corps." ("Prid. Connec.," vol. i., part 1, Book 1.) Thus Prideaux's authority assures us we rightly understand that Sennacherib's army was destroyed, not Rabshakeh's, and not *at* Jerusalem, but on his way to it; and not a word does Prideaux say about Rabshakeh's besieging Jerusalem, for he knew he did not. The reader will also note particularly that Prideaux marks the fact that when the *Assyrians* rose in the morning they discovered their comrades "all dead corpses."

Jerusalem, then, was never besieged either by Sennacherib or Rabshakeh, and hence the prediction at chap. xxix. 1—8, which we have identified with chap. xxx. 27—33, was *not fulfilled* by the destruction of the Assyrian army under that monarch.

[4.] Here is the proper place to explain to the reader the significance of the title "Ariel" applied to Jerusalem, to which title reference was made at p. 473.

Lowth informs us (see his "Isaiah," vol. ii., p. 206);—"That Jerusalem is here called by this name is very certain; but the reason of this name, and the meaning of it, as applied to Jerusalem, is very obscure and doubtful. Some, with the Chaldee, suppose it to be taken from *the hearth* of the great altar of burned offerings, which *Ezekiel plainly calls by the same name;* and that Jerusalem is here considered as the seat of the fire of God, אור אל, which should issue from thence to consume his enemies. Compare chap. xxxi. 9." But Gesenius observes ("Thesaurus," p. 147), "Paulo difficilior est locus Ezech. xliii. 15, 16, ubi *altare holocaustorum*, vel certe *focus ejus*, semel הַהַרְאֵל (mons Dei) et bis secundum Chethibh הראיל (הָאַרְאֵיל), sec. Keri הָאֲרִיאֵל appellatur." Where the question is at once raised whether it be rightly rendered *mons Dei*, or *leo Dei*—*mountain* of God, or *lion* of God.

Gesenius also observes, "Si genuina vocabuli forma esset הַרְאֵל, cum Hillero ("Onomast," p. 8) hoc pariter atque אראיל *montem Dei* interpretari possis, quandoquidem summum hocce altare imitabatur quasi montes sanctos, in quibus sacrificia Deis gratissima;" which observation is most important. For, as we shall show, Ariel means here, with a fulness common to the Word of God and in perfect accordance with the nature of the prophecy, both altar of God and lion of God, and thus enables us to recognise no material difference in the various readings.

The following is Gesenius's interpretation of the word as used by Isaiah in the place before us:—"אֲרִיאֵל (comp. ex. אֲרִי et אֵל) leo Dei, *i.e.*, fortissimus heros. Semel (Jes. xxix. 1, 2) Hierosolymis hoc epitheton tribuitur, tanquam *heroum urbi*, quæ invicta futura sit (cf. Storr, Observat., p. 55); quanquam alii ut Chald. Saad. Grotius Coll. Ezechielis loco statim laudando *focum*, *i.e.*, altare Dei reddunt. Aqu. Symm. λεων θεου." Thus Gesenius, in recognition of the reference to Ezekiel, prefers the rendering, with Aquila and Symmachus, "lion of

God;" applied to Jerusalem as a *city of heroes*, "quæ invicta futura sit," *which in times to come would be unconquered, though assailed.* And he refers to Storr.

Storr says (p. 355, and not 55, as above), "אֲרִיאֵל, leo Dei, h.e., leo magnus, metaphoricè urbi munitissima; v.c., Hierosolymæ, Esa. xxix. 1, 7." And he refers to Bochart.

Now Bochart says ("Hierozoicon," vol. ii., p. 7, or 716), "Ex אֲרִי ari et אֵל et compositum אֲרִיאֵל Ariel, proprie est *leo Dei*, id est, leo magnus, ut montes Dei, cedri Dei, luctationes Dei. *Ariel* fuit virorum fortium cognomen tum in terrâ Moab. Unde est quod Benaja percussisse legitur שְׁנֵי אֲרִיאֵל מוֹאָב *duos Ariel Moabitarum* 2 Sam. xxiii. 20. Et huic fortasse אֲרִאֵלָם viri fortes eorum. Esa. xxxiii. 7, ut recentiores multi volunt." He then proceeds to show, "Sed notandum imprimis, hodieque apud *Arabes* virum fortem dici, *asedollahi, leonem Dei.*" And afterwards adds, "Idem nomen Ariel אֲרִיאֵל etiam altari inditum Ezech. xliii. 15, 16, adeoque templo, et urbi Esa. xxix. 1, nisi fallor propter altare, cujus ignis perpetuo accensus, holocausta, leonis instar, vorabat et consumebit."

Whence we see, as Gesenius intimates, that these authorities do not so widely disagree. For one says it means *altar* of God, another *lion* of God, and applied to the altar because holocausts are there entirely consumed; another adopting a various reading, *mountain* of God; but, adds Gesenius, still with reason applied to the altar, because that was reared as in imitation of mountains in which sacrifices to the gods were supposed to be most acceptable; and another, viz., Gesenius himself, prefers rendering it *lion* of God, because Jerusalem was to become the city of heroes, to whom, as Bochart shows, even to this day the Arabs give the title, "lion of God,"—a title not without precedent in Scripture (2 Sam. xxiii. 20), and even *in this very prophecy*, viz., Isaiah xxxiii. 7. These various meanings of the word *Ariel* are perfectly reconcilable. For the prophecy before us shows that when it is fulfilled, Jerusalem will be like an *altar of* God; for there holocausts of Judah's enemies will be offered up near Mount Zion at Tophet; there himself the Lord will kindle his sacred fire, "the flame of a devouring fire," to lick up all Judah's enemies round about. This meaning is justified by the prophecy under present consideration. And by comparing it with Zech. ix. and x., which we have already considered, and with Zech. xii.—xiv., yet to be treated of, we find that whenever this prophecy is fulfilled, the sons of

Judah will be found to contend like "lions of God," and make that a "city of heroes." "Raised up thy sons, O Zion, against thy sons, O Grecce, and made thee as the sword of a mighty man." (Zech. ix. 13.) "They shall be as mighty men treading down their enemies in the mire of the streets in the battle; and they shall fight, because the Lord is with them, and the riders on horses shall be confounded." Zech. x. 5; see also Zech. xii. 3—6, which we have yet particularly to consider, and where "the governors of Judah like a hearth of fire among the wood" are especially prophesied of. The Lord makes Judah his goodly horse in the day of battle. (Zech. x. 3.)

The meanings, we say, and the various readings are reconcilable, for in that day Jerusalem will be indeed herself an altar for whole burned offerings of Judah's enemies unto God, and be also, through her restored and rescued people, "a city of heroes." Of the two meanings we prefer that which explains *Ariel* by reference to the destruction as by fire, the fire of Tophet, predicted against the enemies of Judah. Vitringa gives this meaning beautifully, and is thus translated for the English reader at vol. ii. Calvin's "Isaiah," p. 309, note, Calv. Trans. Soc. 1852:—"The meaning of the prophet in my opinion is, that God will make Jerusalem the hearth of his anger, which shall consume not only the enemies, but the obstinate rebellious Jews. This meaning is elegant and emphatic, and agrees well with the wisdom of the prophet Isaiah. Ariel is here taken in its true signification, not for the altar, but for the hearth of the altar, as in Ezekiel. The import of the name lies here. The hearth of the altar sustained the symbol of the most holy and pure will of God, by which all the sacrifices offered to God must be tried; and to this applies the justice of God, burning like a fire and consuming the sinner if no atonement be found. *Jerusalem would become the theatre of divine judgments.*"

However, let one fact be noticed. All agree that Ariel is the name given to *Jerusalem*, and that, therefore, Jerusalem is the *scene* of the events predicted, whichever meaning of "Ariel" be adopted. But Jerusalem was not the scene of the Assyrian destruction; therefore to that destruction these predictions do not refer. Also, if Jerusalem be the scene of these events (as it is described to be), then there is every reason for our taking "Tophet" in a literal sense, as that place so called lying between Olivet and Zion. And let it be borne in mind that "the Assyrian," against whom nominally these predictions are

delivered, never did besiege Jerusalem to be frustrated in his purpose, and never was thus overthrown in the suburbs of that city when besieging it. But if this prophecy do not apply to "the Assyrian" under Sennacherib, it does not apply to "the Assyrian" literally at all, and no other conclusion remains than that "the Assyrian" is mentioned to typify *another people* really intended. "The destruction of Sennacherib's army might be a type, but it was nothing more." (Horsley on Hos. i. 7.) Not only, then, does the prophecy not refer to Sennacherib, but it has *never yet* been fulfilled. A conclusion to become yet more manifest from other parts of its contents.

[IV.] There are several particulars in the mode of destruction here predicted against Judah's enemies which were not fulfilled in that of the Assyrians under Sennacherib.

[1.] It seems impossible by any ingenuity of interpretation to avoid the conclusion that the overthrow described by Isaiah will not be *silent* as that of Sennacherib was. "Thou shalt be visited of the Lord of hosts with *thunder*, and with *earthquake*, and a *great noise*, with storm and tempest, and the flame of a devouring fire" (chap. xxix. 6); "with the flame of a devouring fire, with *scattering, and tempest, and hailstones.*" (Chap. xxx. 30.) "At the noise of the *tumult* the people fled; at the lighting up of thyself the nations were scattered." (Chap. xxxiii. 4.) How can such predictions as these, full of great noise, and terror, and tumult, and storm, and tempest, and thunder, and earthquake be adjusted to an event described by inspiration thus: —"And when they *arose early* in the morning, behold, these were all dead corpses"? (2 Kings xix. 35; and Isaiah xxxvii. 36.) The passage in chap. xxxiii. deserves peculiar attention, because "the tumult" there mentioned is carefully identified with the Lord's lifting up himself; so that the very visitation of the Lord then and there produces immediately the *tumult.* The commentators agree that this verse alludes to the destruction foretold all through the prophecy; but it is certain that, when Sennacherib's "hundred and fourscore and five thousand" were slain, the survivors awoke in the morning from the silence of undisturbed sleep, and then, but

not before, became aware of the terrific judgment which had been inflicted in the stillness of the night. They fled at no tumult, for there had been none; but truly all had been still as death that night. But Isaiah predicts not only tumult, but storm, and tempest, and earthquake—phenomena of nature too frequently exhibited to permit of our explaining away such terms by *figurative* interpretations. And, accordingly, we find the commentators labouring to show that the simoom, the agent they have selected as the probable means of the Assyrians' destruction, is accompanied by such incidents as these.

I believe (notwithstanding a reference sometimes made to Thevenot) that, if the travels of Forbes, Campbell, Parke, Bruce, Clarke, Maillet, Savary, Merier, and Volney, be examined, it will be found that the simoom is not so accompanied by "great noise, storm and tempest, hailstones, and earthquake:" but it is no part of our business to inquire whether simoom killed the Assyrians, as Christian commentators imagine, or lightning, as the Jews say; —what we have to observe is, that the destruction Isaiah foretels is effected with great noise, and tempest, and earthquake, while that of Sennacherib's army was attended with neither; and that, therefore, this prophecy was not fulfilled when that Assyrian army was destroyed.

[2.] That idea of *tumult in the very destruction itself* is also borne out by the expression, "in battles of *shaking* will he fight with it" (chap. xxx. 32); with *it;* but the Keri gives בָּם with *them*, which is, no doubt, the correct reading. "In battles of *shaking* (תְּנוּפָה) shall He fight with *them*"—*i.e.*, against them—the Assyrians. Now, the proper use of this word, translated *shaking*, is in relation to the sacrifice called "the *heave* offering," viz., the offering heaved, or waved, or *shaken*, before the altar. (See the Books of Exodus and Leviticus generally.) Here, again, we have reference to Jerusalem as *Ariel;* not because the altar of burned offerings was there, but because she herself, when made the scene—the very scene—of the Assyrians' overthrow in Tophet, will be the very altar of the Lord, and they the sacrifice, the *heave* offering, the offering shaken by terror and horrible dread at the sudden epiphany of the Lord. Accordingly we have Gesenius observing, in his "Thesaurus," *sub voce*,—"Metonymiâ sacrificium hoc ritu oblatum (Ex. xxxv. 22; Numb. xviii. 11); (and then, under the third meaning) c. idem quod

tumultus (Isa. xxx. 32), מִלְחֲמוֹת תְּנוּפָה bella, s. prælia tumultuosa." Here, then, we have Gesenius' authority for understanding "battles of shaking," at chap. xxx. 32, in precisely the same sense as "the noise of the tumult" in chap. xxxiii. 3, while the allusion to the Levitical heave offering before the altar gives the fullest force to the expression employed. The *battles of shaking* are the *tumult* of the Assyrians' destruction, and Tophet next Jerusalem is the precise place where this heave offering is finally consumed.

I need not remind the reader that Sennacherib's destruction was not effected by any מִלְחֲמוֹת תְּנוּפָה, *prælia tumultuosa*, or noisy battles; and that, therefore, again Isaiah's prediction was not fulfilled at that time. M. Henry says:—"At *the noise of the tumult*, or the shrieks of the dying men, who (we may suppose) did *not die silently*, the rest of the people fled, and shifted every one for his own safety." He forgets that "when they arose early in the morning, behold, these were all dead corpses." Evidently they died silently enough. But it is to be noticed that Henry fully admits the correctness of the interpretation, that the *time* of the tumult was also the time of *actual* destruction.

[3.] It has been already observed that chap. xxix. 1—6 predicts a real *siege* of Jerusalem, and that xxix. 6, xxx. 30, and xxxi. 9, demand that the destruction predicted should take place *at* Jerusalem, which that of Sennacherib's army did not. This idea receives peculiar illustration from chap. xxx. 25, where "the day of great slaughter" (admitted to be the slaughter of the Assyrian) is described as one "when the towers fall." Now, whatever be the exact allusion of the verse, whether the towers mentioned be those of the enemy or of Judah, it seems undeniable that the allusion describes an actual scene or occurrence "in the great day of slaughter," denoting the actual existence of some which fall *at Jerusalem* when the Assyrian is there beaten down. The verse gains considerable light from chap. xxix. 3: "And I will camp against thee round about, and lay siege against thee with a mount, and I will raise forts against thee." But the promise on the occasion of Sennacherib's invasion was, "He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor *cast a bank against it*." Distinctly adverse to Isaiah's prophecy.

I conclude, therefore, again, that this day of the Assyrians' great

slaughter when the towers fall, is another than that when Sennacherib's army was silently destroyed, and when *no* towers fell. Nor am I surprised that Lowth attempts an interpretation of the passage chap. xxx. 25 entirely *figurative*.

[4.] But though there be differences of opinion as to the application of this prophecy, upon one point there is none. All are agreed that the destruction of the Assyrian, whoever was meant, was to be so sudden and remarkable, as to be acknowledged a miraculous interposition of the Most High, as that of the Assyrians under Sennacherib undoubtedly was. That such is the kind of destruction intended is clear from chap. xxix. 6: xxx. 27—33; xxxi. 9; xxxiii. 2, 3, and 10—12.

This is the same destruction as that foretold at chap. xxx. 33 to take place at Tophet. And we showed, p. 467, that by the construction of that verse, and the scriptural usage of ל *for* in this place, Tophet is to be read as ordained of old and prepared for *the use of* the King; in short, that the King is the destroyer. But, as is clear from the passages just cited, all through these five chapters the Lord is the destroyer; and, therefore, the Lord is the King mentioned at chap. xxx. 33; and neither did Hezekiah prepare Tophet, nor was it prepared for Sennacherib, as is sometimes maintained in explanation of that verse.

From this proof that the King at chap. xxx. 33 is the Lord we shall proceed to show that *all through the prophecy* the King alluded to is the Lord—a position the importance of which will gradually develop itself.

[V.] Meanwhile, let us pause to consider the consequences resulting from the arguments already advanced. It has been shown that the prophecy was not fulfilled as against the Assyrian under Sennacherib, and it is mere matter of history well and popularly understood that at no period of their history were the Jews ever thus delivered from the Assyrian power, if not at the time of that monarch. Hence it follows that some *other* power or powers, but capable of individualization, *i.e.*, of powers or a combination of powers, as *one body*, for *one purpose*, under *one leadership*, and in such particulars rightly

typified as one by "the Assyrian," must be intended. But, again, it is mere matter of history that from no such power or powers, nation or nations, have the Jews ever yet been rescued; so that it only remains to acknowledge that the prophecy is even now *unfulfilled*.

Yet upon the main subject of the prophecy there is no dispute. The prophet says, Jerusalem shall be besieged, forts be raised against her; that Jerusalem thus besieged will be in the possession of *Judah's sons;* that she shall be brought down in that siege low in distress; harassed, dejected, perilled, well-nigh overcome, in the same siege; that her assembled enemies shall be so mighty as to be a multitude of nations, "a multitude of all the nations;" that in her distress the Lord will burst with terror upon Jerusalem to deliver her; and that then her foes shall perish in an instant, suddenly. Causes natural, causes supernatural, shall co-operate, and the enemies of Judah be destroyed.

All this has to be fulfilled; the restoration of the Jews is therefore implied, and the repossession by them, as a people, of Jerusalem. Much more is added, which we now proceed to consider; and in considering which, *further proofs* that the prophecy was not fulfilled in Sennacherib, and therefore has never yet been fulfilled, will manifest themselves. For religious blessings not previously enjoyed are predicted to Judah, as resulting from, and therefore *following;* yet accompanying—*i.e.*, being *present to*, as results—the destruction of the Assyrian here foretold. But no such religious blessings were acquired in Hezekiah's days after the overthrow of Sennacherib.

In calling attention to these promises of religious blessings, we shall have occasion to evince these several facts:—1. The blessings are *consequent upon* the predicted overthrow of "the Assyrian;" 2. They are promised directly from the Lord, who effects that overthrow; 3. But they are also promised him who is termed the King; and therefore the Lord and the King mean one and the same Almighty Ruler; 4. But the King is Christ Jesus; and therefore the Lord who overthrows the Assyrian is Christ Jesus; and this prophecy belongs to the times of Christianity, and has yet to be fulfilled: and therefore the promises of religious blessings imply Judah's conversion to Christianity.

[1.] The promises of religious blessings are that such blessings will

accrue immediately after, and in consequence of, the predicted overthrow of the Assyrian.

If the whole prophecy—viz., chaps. xxix. to xxxiii.—be read, it cannot but be observed, that just as predictions of *judgment* against some certain enemy of Judah pervade the whole, and that such predictions are linked together by an evident similarity, or parallelism, amounting in effect to *identity*, and certainly admitting, at the least, the most perfect harmony between them: so throughout the whole prophecy there are certain promises of *blessing*—religious and temporal—blessings so similar, so parallel, as to suggest at once their actual identity, but certainly of such a character as to admit the completest agreement and harmony, directing a reader's attention to one and the same class of religious and temporal blessings to be realized by Judah at one time—viz., when "the Assyrian" is overthrown.

This is but a general observation upon the whole chapters. Let us come to particulars. Take the following verse:—"Ye shall have a song as in the night, when a holy solemnity is kept; and gladness of heart as when one goeth with a pipe to come into the mountain of the Lord to the mighty one of Israel." (Chap. xxx. 29.) I imagine that whatever may be the exact blessings promised in this verse, no one will deny that the blessings are promised to Judah, nor that they are religious blessings, implying acceptability of the people with God. Let it be noticed, then, that this verse stands in the very centre of the fearful judgments predicted upon "the Assyrian" at Tophet, and are, in fact, contrasted with that judgment. The inference is unavoidable: *whenever* the Assyrian (no matter who was meant) was to be so overthrown, *at that very time* this religious peace and joy was to be experienced by the Jews at Jerusalem. Just as in Egypt the Jews blessed God over the paschal lamb, and were saved *at the very moment* the Egyptian was destroyed, so the moment of Antichrist's destruction will be the very moment when Christ's blood is applied for the salvation of that nation—the moment of their conversion. So Bickersteth very beautifully—"As some of the most solemn and delightful seasons of worship may have been in the darkest and dreariest of wintry nights, and the lights, and the psalms, and the music, and the instruction, be the more prized, as contrasted with the outer darkness, so we are assured it shall then be in the midst of the last black tempest of Divine wrath against *the mystical Assyrian:* it is said to the people of God, 'Ye shall

have a song as in the night when a holy solemnity is kept; and gladness of heart as when one goeth with a pipe to come into the mountain of the Lord, the mighty one of Israel.' (Isa. xxx. 29.)"

Take again the following:—"And there shall be upon every high mountain, and every high hill, rivers and streams of water *in the day of the great slaughter, when the towers fall.* Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, *in the day that the Lord bindeth up* the breach of his people, and healeth the stroke of their wound." (Chap. xxx. 25, 26.) Here, it will be said, are several figures of speech. Very good: it is not denied. But the design and character of these figures are manifest. Upon the peculiarity of the language we hope to make useful observations presently: but its character and design are this—viz., refreshing blessings for the soul, "rivers and streams of water" in places unexpected, *increasing* spiritual light, the moon as the sun, the sun sevenfold. But (and it is to this we have *now* to invite attention) these blessings are bestowed "*in the day* of the great slaughter"—"*in the day when* the Lord bindeth up the breach of his people, and healeth the stroke of their wound." Such blessings come, therefore, in the day "when the Assyrian is beaten down that smote with a rod," and *not before*. The blessings promised are synchronical with the *delivery* predicted—synchronical as an effect. For,—

The language employed proves this, and is valuable to us in another way. "In the day of the great slaughter, when the towers fall"—בְּיוֹם הֶרֶג רָב בִּנְפֹל מִגְדָּלִים: "in the day that the Lord bindeth up the breach of his people"—בְּיוֹם חֲבֹשׁ יְהוָה אֶת־שֶׁבֶר עַמּוֹ. In each case *the verbal noun* is employed with the same force precisely as explained at p. 64, *suprà*, showing that its force is to make the event foretold *present* to the time implied in the prediction. It is clear that the religious blessing of reconciliation implied is to be bestowed upon Judah at the *very time* of the great slaughter, when the towers fall—viz., at the very time of the overthrow of the besiegers of Jerusalem, before alluded to.

[2.] But these two verses (25 and 26) are merely the conclusion of a whole paragraph of predicted blessing, carrying with it all the marks of non-fulfilment. Let the reader examine vers. 18—26. Now, the limitation of time—viz., "in the day of the great slaughter,

when the towers fall"—extends itself to the whole paragraph: let us look more closely into some parts of it, and ask ourselves whether they were fulfilled in Sennacherib's time? or whether they have been fulfilled at all? Have the following?

"The people shall dwell at Jerusalem; thou shalt weep no more." (Ver. 19.) "Yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers." (Ver. 20.) Predictions these clearly unfulfilled, and limited in the context to the "day of the great slaughter." But if these blessings be synchronical with that day, and have not yet been enjoyed by Judah, as they have not, then the day of great slaughter has not yet arrived, and Sennacherib's army was not "the Assyrian" intended.

Again, that the blessings promised are religious blessings, and to be received at the time of the Lord's smiting the Assyrian, is clear from chap. xxx. 22, and the parallel place, chap. xxxi. 6, 7:—"Turn ye unto Him from whom the children of Israel have deeply revolted. For *in that day* every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin." The proper relative force of the phrase בַּיּוֹם הַהוּא *at that day*, and its kindreds—viz., the day of which I, the prophet, have been, and am now, speaking—has been explained at p. 449, *suprà*. And if chap. xxxi. be carefully read, it will be observed that there is no other day or time alluded to, but this: "Then shall the Assyrian fall" (ver. 8); viz., when the Lord of Hosts comes down "to fight for Jerusalem." (Ver. 4.) But the fact has already been pointed out (p. 478, *suprà*), that Hezekiah's reformation of the Jewish Church and State was completed long previously to Rabshakeh's summoning without besieging Jerusalem: so that idolatry was already then purged away, as Rabshakeh admitted. (Isa. xxxvi. 7.) Hence that reformation did not take place *at the time* of the Assyrians' invasion, far less was it the consequence of the Assyrians' slaughter. Rather that slaughter was the reward of that reformation. And thus it becomes manifest from chap. xxxi. 4—9, not only that the religious blessings promised are *synchronical* with Judah's deliverance, but also that they were not received at the time of Sennacherib's overthrow; and that, therefore, some other Assyrian is intended. Passages (chap. xxx. 22, and chap. xxxi. 7) are correlative and similar, being two of those peculiar passages characterizing all these prophecies (p. 34, *suprà*), where Israel's conversion is assimilated to

a return from *idolatry;* all of which we hope to gather up in the next chapter.

The same truth—viz., that the blessings promised are religious blessings, *consequent upon* the destruction of the Assyrian—is equally plain from chap. xxxiii. 23, 24; and I deem it not necessary to say more upon the subject, but venture to conclude that the religious blessings promised are synchronical with, are present as a result to *follow immediately upon*, the deliverance of Judah from "the Assyrian." In this conclusion we are supported by the commentators.

M. Henry, on chap. xxx. 22: "The deliverance God shall work for them, shall *convince* them that it is their interest, as well as duty, to serve Him only."

Lowth, on chap. xxxii. 18, 19: "God's people shall enjoy all manner of rest and security; *at which time* his judgments shall come down in a very severe manner upon their enemies."

Scott, on chap. xxxi. 6—9: "Their preservation from the Assyrians would be *attended with* zeal against idolatry."

[3.] Our second point was, that these blessings are foretold by Isaiah as bestowed immediately from the Lord, who overthrows the Assyrian. But this can need no enlarged proof: it must be so of course, inasmuch as they are religious or *spiritual* blessings. I shall, therefore, only quote one passage, for the purpose of introducing the third head—viz., that these blessings are also from the King, and that, therefore, the King intended is the Lord. "O Lord, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble. At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered. And your spoil shall be gathered like the gathering of the caterpillar; as the running to and fro of locusts shall he run upon them. The Lord is exalted; for He dwelleth on high: *He hath filled Zion with judgment and righteousness.*" (Chap. xxxiii. 2—5.) Now, I conceive that, as to the above extract, no one will deny that the Lord, at whose lifting up the nations—the multitude of nations—the multitude of all the nations that fight against Zion—the Assyrian—fled; I imagine that no one will deny that He is the same Lord who fills Zion with judgment and righteousness.

But those are the *very* blessings characterizing the times of the King, and secured to the people by Him.

"Behold a King shall reign in *righteousness*, and princes shall rule in *judgment*. And a man shall be as a hiding-place from the wind, and a covert from the tempest . . . . . the heart also of the rash shall understand *knowledge*, and the tongue of the stammerer shall speak plainly . . . . . *Judgment* shall dwell in the wilderness, and righteousness shall remain in the fruitful field." (Chap. xxxii.) I proceed, therefore, to show, thirdly, that these religious blessings, thus following the overthrow of the Assyrian, and coming from the Lord, are *the same blessings* as are to come from "the King;" and, therefore, that the King is the Lord. And from this we shall have to show—4. That the Lord is the Lord Christ, and that all this prophecy belongs to Christ, and to the Christian dispensation; and that, therefore, 5. These promised blessings denote Judah's conversion, which is consequently *subsequent* to his restoration, he being in possession of Jerusalem when the Assyrian is overthrown.

But it should not be forgotten that we have already, in an independent proof, shown that the Lord is the King, when we proved that by the construction of chap. xxx. 33, and by an important scriptural use of the particle ל, the King for whom, or *for whose use*, Tophet is prepared; and He who ordained it of *old*, and adapted it for its purpose, is the same as the Lord who executes that purpose, viz., the judgment upon the Assyrian there; the same as the Lord who executes all the judgments predicted in these chaps. xxix.—xxxiii. against the enemy of Judah. This, I say, was a proof altogether independent of that we now advance to the same purpose, viz., that the blessings promised flow from the Lord, and also from the King, and that, therefore, the King is the Lord.

Also it should be observed before we enter upon the argument, that the simplest way of considering what King is meant in this prophecy is to collate and examine all the verses in which the title "King" is employed, and endeavour to discover, if we can, whether or not they all relate *to one* person, and, if so, then to inquire who that person is. Now, in all the prophecy there are but four places where the title King is employed; and the commentators are found in one place applying the title to Sennacherib, in others to Hezekiah; and indeed unless they did so the usual interpretation of the prophecy could not be entertained for a single moment. But we maintain there is not, in all the prophecy, a shadow of reason for doubting but that in each place the title belongs to *one and the same* person, while all ambiguity in the first three is removed by the fourth, which explicitly declares

that "the Lord is the King." Now, if there be not in the contexts any reason for assigning the same title to different persons, then all fair inference leads us to believe that the same person is meant by the same title; but if there be in such contexts any reason for assigning such title to different persons, it would have been well if the commentators had shown it, which they have not; and at least it would be well if the reader would discover it for himself, which he cannot. The four verses are these:—"Tophet is ordained of old, yea, for the King it is prepared; He hath made it deep and large; the pile thereof fire and much wood; the breath of the Lord like a stream of brimstone doth kindle it." (Chap. xxx. 33.) "Behold, a King shall reign in righteousness, and princes shall rule in judgment." (Chap. xxxii. 1.) "Thine eyes shall see the King in his beauty; they shall behold the land that is very far off." (Chap. xxxiii. 17.) "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; He will save us." (Ver. 22.) Of which it will be seen that the first is applied to *Sennacherib;* the second and third primarily to *Hezekiah*, but eventually to Christ; the fourth is, of course, undeniably clear. But I maintain that a fair examination of the prophecy will show that each passage refers to the Lord; and since chap. xxxii. 1, by admission of all Christians, is a prophecy of Messiah-Jesus, that each of them refers to Messiah-Jesus, as the Lord, and therefore asserts Messiah's divinity. However, I maintain that each of them refers to the Lord, and that this last verse is *an explanation* of the others; it is, in fact, the triumphant climax of the whole prophecy, and the salvation foretold is salvation from the predicted invasion of the Assyrian, ending in religious salvation also. But, if so, then the salvation mentioned at chap. xxxiii. 22 is the same as the deliverance from the Assyrian, in Tophet, at chap. xxx. 33; and therefore, again, in both verses, the King and the Lord are one. And, certainly, to my mind it is mere violation of the context to say that the King, at chap. xxxiii. 22, is *not* the King, in the same chapter, at ver. 17, for the promise of seeing "the King in his beauty" is the second verse in a category of blessings, the prediction of which winds up with the assurance, "The Lord is our King; He will save us." Yet Commentators deny that the King in each case is the same, and refer ver. 17 to *Hezekiah*. Thus Lowth:—"The King will appear in public dressed in his royal robes"!! as if the Spirit of God condescended to describe his servants as more *beautiful* when bedizened by a tailor!

The *beauty* of the King to be seen by the faithful Jew is, according to my view, the beauty that King acquires when He defends and delivers Jerusalem, inaugurates at that time a reign of *righteousness and judgment;* when *wisdom and knowledge* become, at Jerusalem, the stability of his times; when He makes Jerusalem a quiet habitation, a tabernacle that shall not be taken down. All these constitute *the beauty* of the King, that glorious Lord to be unto Judah "a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass by; for the Lord is our judge; the Lord is our lawgiver; the Lord is our king; He will save us." Similarly the Psalmist of the same times (Ps. xciii. 1):—"The Lord reigneth; He is clothed with majesty; the Lord is clothed with strength, wherewith He hath girded himself: the world, also, is established that it cannot be moved."

[VI.] But let us proceed systematically to proof. I propose endeavouring to effect this by referring all the blessings in all the prophecy to chap. xxxii. as a centre; for it is not, nor can it be, denied that the blessings promised in that chapter are from "The King who shall reign in righteousness:" if, then, we can show that the blessings promised in other parts of the prophecy, and predicted as coming from the Lord, are *the same* as those promised in the thirty-second chapter, it will follow that the Lord, bestowing those blessings in one part of the prophecy, is the King who bestows them in the other; and, further, that if those blessings from the Lord are synchronical, as an effect, with the overthrow of the Assyrian, as we have shown them to be, then the blessings from the King, in chap. xxxii., are also synchronical, as an effect, with the overthrow of the Assyrian; and then, further, the *fourth* and *fifth* heads will follow, viz., that if the King of chap. xxxii. be Christ, as is admitted by all Christian commentators, then the Lord in the rest of the prophecy is Christ, and the whole prophecy refers to Christ, and the times of Christianity; and that, since the blessings are from Christ, they import *conversion;* and since they are *the effect* of the Assyrians' overthrow, that conversion will be *after* the restoration.

[1.] Now, in chap. xxxiii. 13—24, certain blessings to be experi-

enced at Jerusalem are prophetically foreseen for Jews, and the reason assigned for their occurrence and confirmation is that "the Lord is our judge; the Lord is our lawgiver; the Lord is our king; He will save us." (Ver. 24.) Where there can be no doubt who is meant by King, nor to whom the words *our* and *us* apply. "The Lord is judge, is lawgiver, is King of Israel; He will save Israel"—Moses and David in one great antitype. But among the blessings is the following:—"Look upon Zion, the city of our solemnities; *thine eyes shall see* Jerusalem *a quiet habitation, a tabernacle that shall not be taken down;* not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us," &c. (Chap. xxxiii. 20.) In which verse the phrase "thine eyes shall see" is taken up from ver. 17:—"Thine eyes shall see the King in his beauty." Those same eyes which see "the King in his beauty" shall also see Jerusalem *a quiet habitation, a tabernacle that shall not be taken down,* in the times of the glorious Lord. Now compare chap. xxxii. 17:—"And the work of righteousness shall be *peace,* and the effect of righteousness *quietness and assurance for ever.* And my people shall dwell in a *peaceable habitation,* and in sure *dwellings,* and in *quiet resting-places.*" "My people;" who they are is clear from ver. 13:—"Upon the land of *my people* shall come up briars and thorns; yea, upon all the houses of joy in the *joyous city.*" So that *my people* are the sons of Judah at Jerusalem: these same people are to dwell in a *peaceable habitation,* in sure dwellings, *in quiet resting-places.* Where? in that same land; in that joyous city, delivered from its thorns and briars. When? In the days when "a King shall reign in righteousness." I say compare chap. xxxii. 17, 18, with chap. xxxiii. 20, and are not the promises in each the same?—1. ["My people shall dwell in a peaceable habitation." (Chap. xxxii. 18.) "Thine eyes shall see Jerusalem a quiet habitation." (Chap. xxxiii. 20.)] 2. ["Sure dwellings, quiet resting-places." (Chap. xxxii. 18.) "A tabernacle that shall not be taken down; not one of the stakes thereof shall be removed, neither shall any of the cords thereof be broken." (Chap. xxxiii. 20.)] These promises are the same. But those of chap. xxxii. come from "a King that shall reign in righteousness;" those in chap. xxxiii. from "the glorious Lord;" therefore the King in righteousness is "the glorious Lord," reigning spiritually at Jerusalem and bestowing these blessings. And so Isaiah says, "The Lord is our king." (Ver. 22.)

[2.] Again, let particular attention be paid to chap. xxx. 18—26, and the character of the blessings there promised be carefully noted, and then compared with chap. xxxii.:—"Then shall He give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth; and it shall be fat and plenteous; in that day shall thy cattle feed," &c., &c. (Chap. xxx. 23.) "Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city: because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever; a joy of wild asses, a pasture of flocks; until the Spirit be," &c., &c. (Chap. xxxii. 13—15.) These are promises of *temporal* blessings, but those of the spiritual and eternal may be similarly compared from the context of the two chapters referred to; and the *identity* of the blessings, whether secular or religious, becomes manifest in each. But the blessings in chap. xxx. are distinctly fixed for "the day of great slaughter, when the towers fall" at Jerusalem, *i.e.* (as was shewn), the day when "the Assyrian" is destroyed in Tophet, (next) Jerusalem, by the Lord, from whom come equally the judgments upon the Assyrian and the blessings upon the Jews. And the blessings thus, by comparison, proved the same, of chap. xxxii., are limited to the time of "the King, who shall reign in righteousness," and are said to proceed from Him. Hence the time when the Lord smites the Assyrian, and the time when the King reigns in righteousness, produce the *same* blessings to the Jews; therefore these times are the same, and the two are different lights in which the same events are presented. "The Lord" smiting the Assyrian, and "the King" reigning in righteousness, produce synchronically the same blessings upon Judah; therefore "the Lord" who smites is "the King" who reigns. The smiting of the Assyrian is the inauguration of Christ's kingdom, the manifestation of the Branch, the overthrow of Ezekiel's Gog and Magog, and of Zechariah's sons of Greece, and of Joel's "multitudes, multitudes," in the vale of Jehoshaphat, which joins Tophet, and lies opposite the Mount of Olives. These same times and events equally mark the national conversion of Israel, and the ultimate discomfiture of her foes, and are recorded by Isaiah as the time when Jerusalem shall know that "I, the Lord, am thy Saviour and thy Redeemer, the mighty one of Jacob." (Isa. lx.)

[3.] The same result precisely may be obtained by comparing

chaps. xxix. and xxxii., the blessings of each being identical; those of chap. xxix. represented as coming from the Lord, of chap. xxxii. from the King. Compare chap. xxix. 24, and chap. xxxii. 3, 4; also, chap. xxix. 18, and chap. xxxii. 34, *e.g.*, 1. ["The eyes of the blind shall see out of obscurity and out of darkness." (Chap. xxix. 18.) "The eyes of them that see shall not be dim." (Chap. xxxii. 3.)] 2. ["The deaf shall hear the words of the Book." (Chap. xxix. 18.) "The ears of them that hear shall hearken." (Chap. xxxii. 3.)] It is evident that, in both chaps. xxix. and xxxii. similar blessings are promised by the use of similar figures of speech. But in chap. xxxii. they are undoubtedly spiritual promises for the times, and by the gift of "the King" that reigns in righteousness; and in chap. xxix., as in chap. xxx., they are as undoubtedly blessings from "the Lord," when He delivers Jerusalem from the siege, makes her his Ariel, or altar of burned offerings, and fights against "the multitude of all the nations" that fight against her; and, therefore, again, the King, and the Lord, are the same Christ Jesus.

Thus by collating the blessings promised in chaps. xxix., xxx., xxxi., and xxxiii. with those of xxxii., we notice that both religious and secular blessings, promised in language almost identical, are assured to Judah, 1. In chap. xxix., when "the multitudes" in actual siege of Jerusalem are overthrown by the Lord. 2. In chaps. xxx. and xxxi., when "the Assyrian" is utterly consumed in Tophet, the Lord's furnace at Jerusalem, by the Lord. 3. In chap. xxxii., when "the King" (admitted by all Christians to be), Christ Jesus, reigns in righteousness. And, 4. When Judah exclaims, "The Lord is our judge, the Lord is our lawgiver, the Lord is our *king*, He will save us." Whence I conclude, 1. That the multitudes disappointed in the siege of Jerusalem, and the Assyrian destroyed at Tophet are the same. 2. That Christ Jesus is the Lord who smites them. And, 3. That in that precise act He is recognised as Judah's King, which means, 4. That Judah, restored Judah, is then, and not *before*, converted.

Test this result by comparing contexts chap. xxix. 18—24; xxx. 18—26; xxxi. 6—9; xxxii. 15—20; xxxiii. 13—24.

From all the above considerations I conclude that the blessings promised in each of the five chapters of which this prophecy consists are the same blessings; and that, since those of chap. xxxii. undoubtedly proceed from the King, our blessed Lord and Saviour, all the blessings are promised equally to proceed from Him. They are

blessings promised upon Judah, and an examination of the language makes it evident that they are *Gospel* blessings; hence the prophecy is unfulfilled, and "the Assyrian" is a name typically used for some other combined enemies of Judah yet to be developed, yet to be engaged in a siege of Jerusalem occupied by restored Jews, and yet to be destroyed on the eastern side of Jerusalem, between that city and Mount Olivet, in the valley of Hinnom or Tophet, of which the valley of Jehoshaphat is a continuation. Indeed, that the prophecy was never fulfilled in the *literal* Assyrian is manifest, for it was not fulfilled at Sennacherib's time; and an examination of Jewish history as connected with Assyria, shows it was not fulfilled as to that people at any other time. "The Assyrian," therefore, stands typically, and the prophecy is yet unaccomplished.

[VII.] The prophecy, then, is not yet fulfilled. Let us notice the consequences of our having arrived at that conclusion.

Jerusalem has yet again to be besieged, and in that siege to be brought into the extremest distress. (Chap. xxix. 4.) This siege is by especial appointment of the Lord. (Ver. 3.) It will be by a multitude of strangers, multitude of nations, a multitude of all the nations (that is, by a confederacy of diverse peoples), who, though brought against Jerusalem by the appointment of the Lord, will nevertheless be themselves under *judicial visitation*. (Chap. xxx. 28.) This combination of peoples against Judah at Jerusalem will be so general in the day when it takes place as to be correctly typified by "the Assyrian,"—that empire which, in Hezekiah's days, was already acquiring the dominion of the world; and this grand confederacy of nations would undoubtedly succeed against Jerusalem, only that the Lord himself will come down to fight for her and deliver her. (Chap. xxix. 6—8; xxx. 27—33; xxxi. 4—9; xxxiii. 2—5, and 10—12.) This delivery of Judah and his city from such a confederacy of peoples will yet be accomplished by Jehovah at Jerusalem, partly by natural and partly by supernatural means; by tempest (chap. xxx. 30), by thunder and earthquake (chap. xxix. 6), but chiefly by supernatural interposition at once referable and really to be referred to the hand of the Almighty; and that destruction, of which Isaiah speaks, of Judah's enemies will

take place chiefly on the south-east side of Jerusalem, between Mount Olivet and the temple, close by Mount Zion, in the vale of Hinnom, where Tophet was, the scene of the fiery abominations of Moloch.

But if these be just inferences, then, since *the defenders* of Jerusalem are represented by Isaiah as sons of Judah (as all admit), the two tribes, viz., Judah and Benjamin, have yet to be restored, and will have been restored, and have acquired re-possession of Jerusalem in strength before these events take place.

Again, certain temporal and religious benefits are represented by Isaiah as following from, *and produced by*, this miraculous deliverance of Judah from his enemies. *Temporal blessings;* a multiplying people (chap. xxix. 33); the peaceful occupation of Jerusalem, and the enjoyment of their land in all its fruitfulness (chap. xxx. 19—24); gladness of heart at the moment their enemies perish (ver. 29); the certainty they shall never be removed again (chap. xxxii. 17—19); this also bestowed at the same time; promises, which are again repeated at chap. xxxiii. 29. *Religious blessings*—the right understanding of the doctrines of their own religion (chap. xxix. 24); the uninterrupted possession of good and faithful teachers (chap. xxx. 20); a complete *reformation* of their religion, their Church, so complete as to be compared to passing from idolatry to the worship of the true God. (Chap. xxx. 22; and xxxi. 6, 7.) But this religious revolution will not take place except under the Holy Spirit's influence, to be especially poured out upon the Jews at Jerusalem (chap. xxxii. 15; and xxx. 21); and being *followed* by the full acquisition of the temporal blessings above described (chap. xxxii. 13—17; and xxix. 33): "When he seeth his children, the work of mine hands in the midst of Him, they shall sanctify my name, and sanctify the Holy One of Jacob, and fear the God of Israel."

But these religious blessings having yet to be attained, it follows of necessity that they import *conversion to Christianity;* for there can be no other way of reconciliation to God; accordingly (as invariably admitted), the language used implies *Gospel* blessings; and chap. xxxii. refers peculiarly and entirely to the reign of Christ the King. And, in accordance with this, all these blessings are attributed to "the Lord the King," in whom all the forms and powers of supremacy known to Israel are foretold to be concentrated. "For the Lord is our *judge*, the Lord is our *lawgiver*, the Lord is our *king*, He will save us." And so all through the prophecy, the Lord who destroys and the King

who blesses are the same; and the destruction of "the Assyrian" involves the blessing of Judah; and this Lord and King can be none other than Jesus Christ. Christ it is who comes down to fight for Mount Zion; Christ who destroys the Assyrian in Tophet; Christ who saves his people; to see Christ the King in his beauty (chap. xxxiii. 17) is to see "the glorious Lord" seated in his kingdom, his universal kingdom of peace and holiness, and Christianity inaugurated at Jerusalem: "For *surely there* (כִּי אִם־שָׁם) the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass by." (Ver. 21.)

But if so, then the *national* conversion of Judah is promised, *and that after their* restoration. The final cause of such conversion being the miraculous overthrow close by Jerusalem of Judah's confederated enemies by the Lord, Messiah-Jesus, himself.

But who does not see how exactly all this corresponds to the prophecy of Joel? And yet what important information each prophet severally gives! Joel foretels "multitudes, multitudes in the valley of Jehoshaphat," there confederated against the Jews, and there to be miraculously destroyed. Isaiah does the same. Multitudes of all the nations fighting against Ariel to be destroyed miraculously in Tophet. This Tophet being in the very valley where also tradition affixes the title, "Valley of Jehoshaphat." Joel predicts a siege, and *a successful siege*, of Jerusalem. Isaiah, too, foretels a siege of Jerusalem, in the which Jerusalem will be brought very low, and speak in humiliation from the dust. Out of this humiliation Isaiah predicts deliverance from the Lord: "The multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision." (Chap. xxix. 7.) A dream of disappointed expectation: "So shall the multitude of all the nations be that fight against Mount Zion." (Ver. 8.) Joel predicts the removal of the northern army, after its successful siege of Jerusalem. Isaiah says not whence this mighty confederacy comes. Joel (like Ezekiel) says they are *natives of the north*. Isaiah makes no mention of Judah's repentance and supplication to the Most High. Joel foretels a national fasting, with repentance and earnest prayer. Isaiah merely intimates (chap. xxxii. 15) that the Spirit will be poured out upon the Jews when these events take place; for he connects the renewed fertility of Palestine with the overthrow of the Assyrian, and says

its barrenness will last until the Holy Ghost is given. Joel predicts this effusion of the Spirit in so plain and remarkable a manner that his readers may anticipate even its miraculous influence in those days—an expectation which inspiration, through St. Peter, justifies. Isaiah intimates that this gift of the Spirit will be at Jerusalem. Joel, through St. Peter, definitely assigns it to that scene. Joel associates the recovered fruitfulness of Palestine and the temporal prosperity of the restored people with this effusion of the Holy Spirit, in one unbroken paragraph (Joel ii. 21—32); but Isaiah distinctly says that Palestine shall be comparatively unpeopled *until* the effusion of the Holy Spirit takes place; for (though Professor Lee objects to these "little vocables,"—"Inquiry," p. 39) examination of the use of עַד will justify our laying emphasis on the word *until*. And by comparing this passage in Isaiah (chap. xxxii. 13—20) with Ezekiel (chaps. xxxviii., xxxix.) we learn, that although the primary or (using Horsley's term) the *inchoate* restoration will *nationally* represent the people, or both houses—will be spread throughout the land—will prosper as a restoration, and be increased with cattle and much goods,—yet that the condition of Palestine, up to that time of Gog's invasion and overthrow will be unpeopled, unfertile, unrecovered, unbuilt, compared with its condition after that overthrow —after the effusion of the Holy Ghost—after the mighty accession of *numbers* from all parts of the world by that rapid return which the ships of Tarshish peculiarly assist in. Lastly, Joel gives us no indication that He who delivers Judah in the valley of decision is Messiah; but Isaiah enables us to establish that fact by assuring us that the Lord who delivers is the King who reigns, and whom all Christians know and acknowledge to be—Messiah-Jesus. But Joel does not say *in what manner* his manhood as Messiah-Jesus will be identified with his miraculous interposition as the Lord. For this we have yet to seek; and it was reserved to another prophet to declare it.

I shall close the chapter by calling attention to the curious prediction at chap. xxxi. 9—"His princes shall be afraid of *the ensign*." At p. 321 I have shown the identity of Zechariah's chaps. ix. and x. with Ezekiel's prophecy of Gog and Magog, and at p. 462 the identity of Joel's predictions with those of Zechariah. I have now pointed out the parallelism between Joel's and those of Isaiah, and in the next chapter I shall collate them all with others of Zechariah;

meanwhile let us note this prediction of "the ensign." Sennacherib's army fled from no human ensign, nor were they smitten with any sword of man, a fact which undoubtedly meets the spirit of Isa. xxxi. 8, 9, and will be justified in the case of those who perish when this prophecy is fulfilled; for, as abundantly shown, this prophecy at large was not fulfilled in the case of Sennacherib. The ensign here predicted is that of Isaiah, in chap. xi. 12, and of Zechariah, in chap. ix. 16; it is the gorgeous ensign of Israel rescued by a visible Messiah; it is that manifestation of Branch in his victory, from which the confederated armies strive to flee, and by which they will be overthrown at Tophet. "His feet shall stand in that day upon the Mount of Olives." (Zech. xiv. 4.) And because He stands there visible to all, Antichrist is overthrown in his separate divisions—at Tiberias, as in Ezekiel; at Tophet-next-Mount Olives, as in Isaiah: and probably not only at Tophet, but also at Megiddo (or Armageddon), as in Joel; for his van is driven towards the Dead Sea, and his rear towards the Mediterranean; for, says Joel, "I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face towards the east sea, and his hinder part towards the utmost sea"—and then, similarly to Ezekiel—"and his stink shall come up, and his ill savour shall come up, because he *hath done* great things." (Joel ii. 20.)

CHAPTER XII.

"ONE LORD, AND HIS NAME ONE."—ZECH. XIV. 9.

"BEHOLD," says Zechariah, "I will make Jerusalem a *cup of trembling* unto all the people round about, when they shall be in the *siege* both against Judah and Jerusalem." (Chap. xii. 2.) There seems no ambiguity in this language. The well-known Holy City is described as in a state of siege by some people not particularly set forth, but called generally "all the peoples round about;" the plural number being used, as elsewhere (see p. 470, *suprà*), to indicate their multitude. During that siege, or rather as the result and effect of it, Jerusalem is compared to a cup, the contents of which produce trembling to those who drink them; a "cup of trembling," a well-understood scriptural figure: "Awake, awake, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the *cup of trembling*, and wrung them out" (Isa. li. 17): where Isaiah employs a similar expression. In the course of chapters xii. to xiv. the same idea is frequently insisted on: "I will make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut to pieces" (ver. 3); "I will make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf" (ver. 6); "This shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem" (chap. xiv. 12); "And Judah also shall fight at Jerusalem." (Ver. 14.) It seems clear that Zechariah foretels a time when Jerusalem shall be besieged, but that such siege shall be attended with the utter discomfiture of the besiegers, and the corresponding triumph of Israel;—of Israel, because the prophet terms his subject, "The burden of the word of the Lord for *Israel*" (chap. xii. 1); where the word "burden" does not necessarily involve a sentence of *judgment*, but (in this place) of *blessing*; and "the term Israel is obviously employed in its original acceptation as designating the whole Hebrew people." (See Henderson's "Min. Proph.," p. 427.) Zechariah's subject is

of a siege of Jerusalem to issue in blessing to the whole house of Israel.

[I.] That men of the tribe of Judah will be actual inhabitants of Jerusalem at the time here foretold, follows from the expression at ver. 2—"when they shall be in the siege both against *Judah* and against Jerusalem" וְגַם עַל־יְהוּדָה יִהְיֶה; "*yea, even against Judah shall it be* (*i.e.*, it shall come to pass) in the siege against Jerusalem." Such a variation in the reading is also noted in the margin of the English Version. But whichever reading we prefer, the fact remains the same, approved by the Authorized Version, that very sons of Judah will be inhabitants of Jerusalem whenever this prophecy shall be fulfilled. To my mind, it suggests that Zechariah was taught to express this fact with singular emphasis, because the Gracious Spirit would intimate that the events predicted were not to be accomplished until after it had long been improbable, and credible but to few, that Judah nationally could ever inhabit Jerusalem. As to the various renderings of this place, see Henderson ("Min. Proph.," p. 427), who adds,—"I consider the preposition (עַל) to be here used for the purpose of conveying the idea of addition or accompaniment; so that, connecting *Judah* with Jerusalem, it represents the former, as well as the latter, as a cup of intoxication to the invaders."

[1.] The question at once suggests itself—Have these predictions yet been fulfilled? The whole history of the Jews since Zechariah's time is well known to us. Holy Scripture, as well as Apocrypha, Josephus, and Heathen writers, have made us familiar with that history. Since the restoration from Babylon, to which this prophet belonged, have the predictions which he here delivers ever been fulfilled? Was Jerusalem ever besieged, with such a fearful result of overthrow to its enemies? The authorities above referred to (whose accounts are epitomized for the general reader in the pages of Rollin and Prideaux) enable us to conclude that, since Zechariah's time, Jerusalem has never thus been besieged, nor her besiegers thus overthrown around her. Besides the Roman, various sieges of Jerusalem are mentioned in the books of Josephus; and of all such sieges those of Antiochus Epiphanes and of the Romans were far the most memorable, and were the most fearful to the Jews. The destructive results of the latter need only to be alluded to; but the other—viz.,

that of Antiochus Epiphanes—may be shortly described in the words of Rollin. "Antiochus, therefore, besieged the city, took it by storm, and, during the three days that it was abandoned to the fury of the soldiers, he caused 80,000 men to be inhumanly butchered. Forty thousand were also taken prisoners, and the like numbers sold to the neighbouring nations." (Vol. v., p. 475.) On this occasion Jerusalem was no more "a cup of trembling," or "a burdensome stone," or "a hearth of fire among the wood" to her besiegers, than at a subsequent period, when she was utterly overthrown by the Romans. No such siege as Zechariah predicts is anywhere recorded. Has, then, Jerusalem ever been thus besieged and thus delivered? We are constrained to believe it has *never*. Is the Holy Bible true? Then Christians are compelled to admit—and Jews also—that Jerusalem, occupied by sons of Judah, has yet again to be besieged, and to prove the scène of destruction to her foes. Just as we have already seen Joel predicting in chap. ii. 1—11, and Isaiah in chaps. xxix. to xxxiii., especially at chap. xxix. 1—8. The besiegers of Judah at Jerusalem will pass away at an instant, suddenly, as chaff, or "as a dream of a night vision." (Vers. 5, 7.) Just as Isaiah also predicts of Jerusalem:—"Therefore hear now this, thou afflicted, and drunken, but not with wine: thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the *cup of trembling*, even the dregs of the cup of my fury; thou shalt no more drink it again: but I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over." (Chap. li. 21—23.) Where Isaiah predicts the same event as Zechariah.

[2.] Zechariah does not enable us to determine the times and the seasons "which the Father hath put in his own power" (Acts i. 7), but he so carefully sustains his allusions to the time when the predictions of chaps. xii. to xiv. shall be accomplished, that we can scarcely doubt but that, all through these three extraordinary chapters, he had one *time*, or יוֹם, or *series* of events—one *uninterrupted* consecution of events, continually upon his mind. He commences at chap. xii. 3. "And in that day"—viz., the day of Jerusalem's being besieged, and being made a "cup of trembling;" and in the course of *two* chapters, viz., xii. and xiii., consisting only of twenty-three verses, he repeats

the expression no fewer than *nine* times—"In that day will I make Jerusalem a burdensome stone" (chap. xii. 3); "In that day I will smite every horse with astonishment" (ver. 4); "In that day the governors of Judah shall be like a hearth of fire" (ver. 6); "In that day the Lord shall defend the inhabitants of Jerusalem" (ver. 8); "In that day I will seek to destroy all the nations that come against Jerusalem" (ver. 9); "In that day there shall be a great mourning in Jerusalem" (ver. 11); "In that day there shall be a fountain opened to the house of David" (chap. xiii. 1); "In that day the people shall be ashamed every one of his vision." (Ver. 4.) The fourteenth chapter I shall consider separately: but taking these extracts alone, the phrase בַּיּוֹם הַהוּא *in that day* is used in a connexion which plainly intimates an *unbroken* series of incidents in which *Judah* and Jerusalem and their enemies are the place and the persons immediately concerned. The *relative* force of this phrase I believe to be undeniable from Holy Scripture, as explained at p. 450, *suprà;* notwithstanding, Lowth tells us, "this phrase often denotes in *Isaiah* not the same time with that which was last mentioned, but an extraordinary season, remarkable for some signal events of Providence," on Isa. iv. 2 (a passage by no means favourable to his observation, since יוֹם there may be understood of the Christian dispensation); but, however, its relative and consecutive force in the chapters of Zechariah before us is not likely to be disputed: his whole context is, by the force of this very expression, kept carefully together, and no break, no hiatus, can be detected in the prophetical narrative, which is briefly this:—"When Jerusalem is besieged, then, *in that day*, God will make her a burdensome stone to the besiegers; every horse shall be smitten with astonishment, and his rider with madness. He will make the governors of Judah like a torch of fire in a sheaf, and they shall burn up the besiegers; for God shall defend the inhabitants of Jerusalem, and destroy all the nations that come against her. He will pour *in that day* the spirit of grace and of supplication upon the inhabitants of Jerusalem, whom He thus defends; and they shall mourn as in sorrow for an only son; that mourning in Jerusalem shall be great, as when they mourned at Megiddo for Jesus (Josiah) their king; the very land shall mourn; every family apart, and their wives apart. And *in that same day* there shall be thrown open to these mourning people, to the house of David and the inhabitants of Jerusalem, a fountain in which to wash

away their sins. And the Lord will cut off in *that same day* the names of all *idols* out of their land; and will cause the false prophets and the unclean spirit to pass out of the land; and false teachers shall no more be found among the people of Judah."

This is precisely the order of Zechariah's predictions, all designated as taking place *in that day;* viz., that day, that *one* day, that same day, whereof I, Zechariah, am prophesying; where it seems scarcely possible to invent a doubt that the word יוֹם *day* imports that period of time occupied by such events, in *immediate* and not *protracted* consecution. So that whatever limit human reason is compelled to assign to the events and duration of a siege of any, even the *strongest*, fortified city, that limit must be the outmost limit of the day or period of time here spoken of. It may be shorter; but there is nothing in the prophet's language to justify the idea of its protraction. "That day" commences with the siege of Jerusalem, and ends with the overthrow of the besiegers, the outpouring of the Holy Ghost, and *consequent* conversion of Judah at Jerusalem. So Lowth, notwithstanding his remarks just quoted on Isa. iv. 2, and again referred to here, admits the *identity and continuousness* of the day or יוֹם in these chapters (xii. to xiv.); thus—"The same expression, *in that day*, is repeated at vers. 4, 6, 9, 11; chap. xiii. 1, 2, 4; *and* chap. xiv. 6, 8, 20. The phrase signifies, in the prophets, an extraordinary season, remarkable for some signal events of Providence." (See note, Isa. iv. 2.) The idea attached here to Zechariah's use of יוֹם, as implying an *unbroken* connected series of events (whether more or less protracted), gains considerable force by reference to its origin in Gen. i. "And the evening and the morning were the first יוֹם:" viz., a period of time between fixed limits, characterized by one connected and assimilated course of operations.

If such observations be just, we have undoubted authority for two conclusions: 1. That a siege of Jerusalem has yet to take place, to be followed by the overthrow of the besiegers, and by the outpouring of the Holy Spirit upon the people at Jerusalem; and, 2, That the consequence of such gift of the Holy Spirit will be Judah's looking unto Jesus with repentance for the sins of their nation who pierced Him; and that, therefore, Judah's national repentance will be consummated at Jerusalem *after* the restoration, in the very midst of deliverance from besieging enemies.

[3.] For the prophet, in the course of his historical predictions,

delivers one which limits the time of his prophecy undeniably to those of Christianity. "In that day" (viz., the day of the siege of Jerusalem and of the victory of the Jews)—"And it shall come to pass in that day that I will seek to destroy all nations that come against Jerusalem; and I will pour out upon the house of David, and the inhabitants of Jerusalem, the spirit of grace and supplication; and they shall look upon me *whom they have pierced;* and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." (Vers. 9, 10.) Where the destruction of Jerusalem's besiegers, the outpouring of the spirit of supplication, and the mourning for Jesus —*i.e.*, their *conversion* (specified as *national:* "whom *they* have pierced")—are carefully made synchronical. And the prophet, especially prophesying for *Judah*, but extending the results of his prediction particularly to *all Israel* (chap. xii. 1), makes the national conversion of Israel the effect of the Spirit's influence, given to the inhabitants of Jerusalem in the very moment of Judah's deliverance from the siege of Jerusalem. So Lowth, at the commencement of chap. xii.: "The former part of this chapter, and several passages in the fourteenth, relate to an invasion made upon the inhabitants of Judah and Jerusalem *in the latter times of the world*, probably after their return to, and settlement in, their own land, which is often spoken of by the prophets." Similarly Henderson ("Min. Proph.," pp. 426—444.)

[II.] Let us note the consequences which follow. It seems abundantly clear that, since the siege is to be "against *Judah* and Jerusalem," the sons of Judah will have previously returned, and become *independent* occupiers of that city; whence it is clear they have yet again to be restored; and, even if restored in subjugation to others, to become subsequently *independent* in that restoration. Accordingly, we find Zechariah, having indirectly asserted that restoration, intimating certain particulars of it far more minute than any we have yet had to consider, and enabling us satisfactorily to demonstrate the *nationality* of the restoration previous to conversion; and, by consequence, the *nationality* of that conversion itself. For,—

[1.] The inhabitants during Jerusalem's siege, yet to take place,

will be of the tribe of Judah, since that siege is against *Judah* and Jerusalem; since also He says, "In that day I will open mine eyes upon the *house of Judah*." (Ver. 4.) At least it will be a *housely* restoration. And this restored "house of Judah" will be not only *independent* in their possession of the Holy City, and resolved to hold it against all assailants, but *independent* also in the possession and elevation of their own rightful governors or chiefs: "And the governors of Judah shall say in their heart" (ver. 5); "I will make the governors of Judah like a hearth," &c., &c.; so that restored Judah will hold Jerusalem under governors or *chieftains* (אַלְפֵי) from among themselves; sons of Judah, chieftains of the house of Judah; and more than that, sons of *David*, chieftains of the house of Judah; for, as to the day which Zechariah foretels, the house of David is specified at vers. 7, 8, 10, and 12 of chap. xii., and chap. xiii. 1. This same "house of David" thus specified in *five* different places "at that day" is described as contrasted with, and joined to, the inhabitant of Jerusalem" and also "the tents of Judah;" as *receiving* the spirit of grace and supplication, and looking upon Jesus who was pierced; as "mourning apart" from other inhabitants of Jerusalem; and also as partaking of the benefit of the fountain opened "for sin and uncleanness." Hence the "house of David" must mean literal sons of literal David being converted to Christ, repentant, and cleansed from sin; and we are reduced to the alternative, either of supposing that "in that day" the house of David being thus known and living at Jerusalem, will not be permitted to govern the restored people of Judah, or else that the chieftains or governors of Judah, mentioned at vers. 5 and 6, will be of this *very house of David*. I conclude that the latter will be the case, that "in that day" the governors of Jerusalem saying in their heart, when they resolved to stand the siege, "The inhabitants of Jerusalem shall be my strength in the Lord of *hosts their God*" (ver. 5); are of the literal house of David; and that this is what Zechariah meant when he said, "In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them shall be as David; and the *house of David* shall be as *God*, as the angel of the Lord before them." (Ver. 8.) *As God* (כֵּאלֹהִים), where I understand the phrase to indicate the great prowess which will be imparted to the governors of Judah "in that day," under the immediate blessing of the Almighty. The feeble among them shall be mighty in battle as the son of Jesse, and the house of David, then

directing them, shall be gifted with an address and courage as if immediately and supernaturally derived from God himself. "Ye shall be as Gods, knowing good and evil" (Gen. iii. 5): כֵּאלֹהִים, as though having attained to *Divine* knowledge. "The house of David shall be as God, as the angel of the Lord before them:" (כֵּאלֹהִים) as though gifted with superhuman, with *Divine* strength. In fact, I carry on the idea contained in the former part of the same ver. 8, which Lowth thus paraphrases: "He shall inspire those within the city with unusual courage, so that the feeblest among them shall do as great exploits as David of old." "Coram hostibus suis, tyrannis scilicet intrepido animo usquè ad mortem occurrentes." (Munster.)

Consistency of interpretation forces us to believe that "house of David," in ver. 8, *must* be taken literally, and not applied to the Lord Jesus himself, nor in any manner spirited away: "the house of David" is among the inhabitants of Jerusalem *at that day*; "the house of David" mourns apart from other inhabitants of Jerusalem; "the house of David" receives the spirit of grace and supplication; hence the same, *i.e.*, the literal "house of David;" this same house of David destined to mourn, repent, and be converted; is made (כֵּאלֹהִים) mighty as if with Divine strength at the head of the inhabitants of Jerusalem. Similarly Calvin: "The prophet, then, does opportunely declare that the royal house would be most eminent, as though all the men belonging to it were angels." Zechariah's prediction of these governors from the house of David is parallel to Jeremiah's in chap. xxx. 21, and xxxiii. 26, where the seed of David are foretold to become "rulers over the seed of Abraham, Isaac, and Jacob." (See p. 104, *suprà*.)

Here, I maintain, we have two chief respects in which Zechariah enables us, as intimated at p. 394, *suprà*, to mark the *nationality* of the coming restoration *prior to* conversion. The nationality (we observed at p. 248) does not, cannot depend on *numbers* any more than the housely restoration of the two from Babylon depended upon their numbers, which we know it did not. Nationality does not depend upon numbers, but upon other accidents, *e.g.*, an *independent* recognition by other people, an assertion of an *independent* existence on the part of a people, the possession of an *independent* place and organization for government, and especially the resolution to maintain and contend for this *independent* existence against assailants. These characteristics of *nationality* Zechariah carefully attributes to *restored* Judah,

for he represents them under the chieftainship of their rightful governors of David's house, in independent possession of Jerusalem, and resolved to maintain it. It will be objected that he speaks only of *Judah*, viz., of the two. True; but Zech. ix. and x., and Ezek. xxxviii., xxxix., being proved identical with these chaps. xii.—xiv. (as they will be) enable us to conclude that with Judah will be associated some of the house of Ephraim, enough to constitute the national representation of all, who will be in possession of all the land when invaded by Gog, while the fighting takes place chiefly or entirely in Jerusalem in the fact of its being besieged and defended, under the leadership of Judah and the house of David. This is precisely what we said before; precedence in restoration and conversion of some sort belongs to Judah, p. 44, *suprà;* Judah the bow, Ephraim the arrow, p. 301; precedence in government, superiority in numbers, and the conversion taking place *at* Jerusalem, in the possession (as Zechariah distinctly states) of Judah, precedence in *conversion* also, which dates from that day at Jerusalem, and irradiates Palestine and the world.

[2.] But the "house of David" being thus separately known *in that day*, the prophet gives us reason to anticipate that even the first restoration, or (as Bishop Horsley termed it) "the inchoate restoration," will be capable of contradistinction by its *families*. And in confirming this idea the prophet supplies us with another and most important proof of the nationality of this inchoate restoration. Speaking of the public repentance at Jerusalem which is to follow the outpouring of the Holy Spirit, he says, "And the land shall mourn; every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of *Levi* apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart." (Chap. xii. 12—14.) Where Nathan of the house of David is classed with David, and Shimei of the house of Levi is classed with Levi; Zechariah, like Moses in Numb. iii. 21, using the phrase מִשְׁפַּחַת הַשִּׁמְעִי, the family of the Shimeites. The inference is plain—if *David* be literal in the prophecy, then *Levi* is literal; and not only is the house of David to be known "in that day," but the house of Levi also; and restored Judah is thus represented by

Zechariah in absolute and independent possession of Jerusalem, and determined to maintain it; possessed also of independent government in the rightful governorship of the house of David, in possession also, in a corresponding sense, of the rightful representatives of the house of Levi; what further marks of nationality can the restored people require? This prediction again corresponds to that in Jerem. xxxiii., already referred to.

But if these families apart, then every family apart; "all the families that remain" *literally* apart. And the restoration known by *families* must needs also be distinguishable into tribes. So that we are prepared to believe that not only the inchoate, but also the completed restoration will be contradistinguished into tribes. Refer to Dr. Henderson's "Minor Proph.," p. 431, from whom I extract the following:—"To show that all will be the subjects of it, (viz., the penitential mourning,) the prophet begins with *the descendants of David*, and then proceeds to those of *the priests*, on account of the influence which their example would have on the rest of the people." And (I would add), to mark the *nationality* of this restoration before conversion. No wonder that Joel predicts affirmatively, "Let the priests, the ministers of the Lord, weep between the porch and the altar"—prophesying of these times.

[3.] The prophet distinctly specifies Jerusalem as the very same city known and renowned of old. "Jerusalem shall be inhabited again *in her own place, even in Jerusalem*" (ver. 6); corresponding to Jeremiah's assurance, "The city shall be builded *upon her own heap*, and the palace shall remain after the manner thereof." (Chap. xxx. 18.) Each prophet by his distinctness precluding the possibility of a mere *figurative* interpretation, and asserting that the very same city, upon the very same hills, that witnessed the royal splendour of David and Solomon, as well as the bitter pains and death of Messiah, shall also be the scene of his glorious appearing. This is the Jerusalem whose inhabitants the Lord will defend in that day. But Zechariah also intimates that the country surrounding Jerusalem will, in the day when his prophecy shall be fulfilled, be inhabited by Jews in other and meaner residences; and that the miraculous deliverance which God will work for them will commence *outside the walls* of the city. "The Lord also shall save *the tents* of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem

do not magnify themselves against Judah." (Ver. 7.) Here the "inhabitants of Jerusalem" are clearly distinguished from "the tents of Judah;" so that while "the house of David" and "the inhabitants of Jerusalem" indicate those within the walls, "the tents of Judah" must be taken to mean the people of Judah outside the walls; and the salvation spoken of is the destruction which the Most High will effect of the people gathered together to besiege that holy city. The scene thus depicted appears to be that of the united tribes of Judah and Benjamin restored to the possession of Jerusalem and her adjacent parts, but assailed by a mighty force that succeeds in investing the Holy City and in seizing the adjoining country. This hostile power is to be wonderfully overthrown, and that overthrow is to commence in *some suburb* or *adjacent territory* of Jerusalem: the prophet stating the reason for this to be that the governors and people of Jerusalem may know that no precedence in God's favour is shown to them above the rest of their brethren the sons of Judah. Grotius and Kimchi inform us, that "tents of Judah" mean the *towns and villages* of Judah: and, says Scott, "These verses further confirm the supposition that the grand accomplishment of the prophecy is yet future, and that it relates to the times when Israel shall be converted and restored to their own land. . . . . The conversion of the nation will begin *among the more obscure Jews.*" This last observation is true, inasmuch as the miraculous deliverance from the enemy is the final cause of the conversion; and it comes to the same thing whether we take the word *save* in a literal or *spiritual* sense; for the literal deliverance is the cause of the spiritual, and synchronical with it. Only Scott speaks vaguely of the conversion and restoration, and fails to notice that Zechariah represents the Jews as being at the time in their own land; so that, according to his own admission, the conversion commences with the more obscure Jews *after* the restoration: "The inhabitants of the country being more exposed to the evils of the war than those in the fortified city, shall be the first to experience the Divine help," &c., &c. (Henderson, "Minor Proph.," p. 428.)

The supernatural character of the deliverance predicted is abundantly intimated. "*I* will make Jerusalem a cup of trembling;" "*I* will make Jerusalem a burdensome stone;" "*I* will smite every horse with astonishment, and his rider with madness;" "*I* will open mine eyes upon the house of Judah;" "*I* will make the governors of Judah a hearth of fire;" "*The Lord* shall save the tents of Judah first;" "*The Lord* shall defend the inhabitants of Jerusalem;" "*I*

will seek to destroy." A deliverance thus emphatically predicted as immediately from the Lord must surely be by supernatural interposition of Providence. A particular in which Zechariah's present prophecy agrees with that already considered in chap. vii., "Against thy sons, O Greece;" agrees also with Ezekiel's Gog and Magog; and the destruction of Joel's "multitudes, multitudes;" agrees also with the destruction of Israel's "Assyrian" in Tophet, with which we purpose specially to collate it.

[III.] Indeed, we can scarcely fail to have noticed the several coincidences of Zechariah's present prophecy with that delivered in his chaps. ix. and x., as previously considered. Then we observed that *probably* Jerusalem was the place in whose very streets the contest described would take place; here we are distinctly told that Jerusalem, on her ancient site, will certainly be besieged. Then we noticed that the deliverance of the Jews from their enemies would be supernatural; here the same fact is constantly insisted on. Two other coincidences are extremely peculiar. In Zechariah, chap. x., it was plainly stated that the enemy overthrown would have a great force *in cavalry;* "the riders on horses shall be confounded:" here the same singular fact is predicted, "I will smite every horse with astonishment, and his rider with madness." Lowth, noticing this fact, interprets it of the *Turkish cavalry,* but he had no more reason to assign the predictions to *Turkish* cavalry than we have for giving them to the cavalry of the Don, nor, indeed, so much. But, whichever we take, that cavalry will be from the sons of "Togarmah." (See p. 355, *suprà.*) This is the first of the two peculiar coincidences we would have noticed; the next is, the parallel manner in which the intervention of Providence is foretold in both prophecies. Thus, in chap. ix., "The Lord shall be seen over them; the Lord of Hosts shall defend them; the Lord their God shall save them;" three particulars paralleled in chap. xii.:—"I will open mine eyes upon the house of Judah; the Lord shall defend the inhabitants of Jerusalem; the Lord shall save the tents of Judah first." There seems little room for doubting that the same course of events is alluded to in the prophet's chaps. ix., x., xii., xiii., of which we shall presently show chap. xiv. to be a continuation. This conclusion is strengthened by the fact that Zechariah foretels the conversion of the Jews to Christi-

anity as immediately *succeeding* the deliverance predicted on each occasion. This was proved, as regards chaps. ix. and x., at p. 325, *supra*; we proceed to show it in reference to chaps. xii. and xiii.

[1.] Let the context, chap. xii. 9 to chap. xiii. 2, be read. "It shall come to pass in that day." What shall come to pass? 1. God will seek to destroy the nations that come against Jerusalem. 2. He will pour out upon the inhabitants of Jerusalem the spirit of grace and supplication. 3. They shall look upon Jesus, whom they pierced. 4. They shall mourn for Jesus as for an only son. Then four events shall come to pass in that day, that one day, that יוֹם אֶחָד, precisely in the order in which Zechariah places them. This makes the outpouring of the Spirit of grace, and consequent repentance of Judah, and their recognition of Messiah, whom they pierced, synchronical with the overthrow of their enemies at Jerusalem. This I believe to be the true force of the passage, confirmed particularly in chap. xiv. It is the grand catastrophe of the siege; it is the signal deliverance and victory of the Jews in a temporal and spiritual sense; it is the visible appearance of Messiah, on which they look; the epiphany of the Branch before restored Judah in the Holy Land, according to Zech., chaps. iii. and vi.: and it follows that, since the restoration of the Jews must have preceded the siege of "*Judah* and Jerusalem" here foretold, their conversion to Christianity, or looking *with mourning* upon Jesus, whom they pierced, must be subsequent to the restoration; which restoration, as explained at p. 514, Zechariah specifically describes as national, by representing Judah in independent possession of Jerusalem, under rightful governors of David's house, associated with the lawful priesthood of Levi. I understand Zechariah to declare that the conversion of Israel, *nationally*, will commence at Jerusalem with the tribe of *Judah*, upon occasion of his miraculous deliverance from an armed host yet to besiege him in his holy city; and if we had only Zech. xii.—xiv. to guide us, we should be compelled to conclude that, whenever this shall happen, only *Judah* will be within the Holy Land, *i.e.*, *restored*, although the *effects* of the events are extended to all Israel also, chap. xii. 1. But we are not left to Zech. xii., xiii., xiv., only, but chaps. ix. and x. have already taught that Ephraim is associated with Judah in these events, this siege and this conversion; and Ezek. xxxviii. 38 assures us that when they happen, Judah and Israel together, viz., competent representation of both houses, will be in possession of the Holy Land;

Zechariah now adding (chap. xii. 14) these great facts, that the government will have been independently constituted at Jerusalem, under sons of the royal family of David. So that the restoration, before they look on Him whom they pierced, comprises both houses, under David's governorship, joined with the lawful priesthood, at Jerusalem, and is therefore *national*, a feature which mere numbers never could impart to it. Thus Mr. Bickersteth :—" Conceive the state of mind of this remnant on the veil being removed, and their beholding Christ, with the marks of the wounds in his body, appearing visibly as their deliverer to extricate them from their last bitter trouble. When all hope is gone, when *half of their city* is already captured, then they see Jesus of Nazareth come as their deliverer, and stand on Mount Olivet. They recal all their blasphemies of his name for 1,800 years, his crucifixion, his rejection, their hatred and scorn, their persevering contempt and blasphemy, through so many generations, against their own long-desired King and deliverer. Oh! what remorse and bitter grief fills every bosom ! How could we have been so blind ! How could we have sinned against such a meek, tender, mighty, and gracious King and Saviour ! This is perhaps the deepest sorrow for sin that will ever agonize the human heart." (" Rest. of Jews," p. 158.)

[1.] The *mode* of conversion, as here alluded to by Mr. Bickersteth, is derivable, in part, from chap. xii. 10, but also from chap. xiv. 4, not yet touched upon : but surely nobody can doubt that conversion, the conversion of the people *in a mass* to Christianity, is predicted here. If there were any ambiguity in the expression, " I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication," when the times to which Zechariah is referred to are considered, what else than conversion to Christianity can be meant by this—" They shall look upon me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son ; and shall be in bitterness for Him as one that is in bitterness for his first-born ?" St. John, as we know, alludes to this passage in his chap. xix. 37, but his object was to record that the piercing here foretold was *literally*, and most remarkably, fulfilled ; he gives us one out of many inspired proofs to show the justice of the principle maintained by all those who would expound prophecy as literally as possible ; but St. John's object was not to intimate that this *whole* prophecy was then fulfilled. Clearly that could not have

been his meaning, for the prophecy itself would then contradict his statement, because Zechariah foretels that, as the Jews look upon Him who was pierced, they will, *at the very time*, mourn and weep for Him as for an only son, which, in Pilate's days, they did not. Zechariah foretels the repentance of the Jews *nationally;* his very language requires this; *nationally*, as those who, though they never pierced Him themselves, are the real *national* representatives of those who did: he foretels this national repentance and mourning at a certain day, or period of time, which period of time, as we have shown, cannot yet have commenced, for it is a period of siege and warfare, which ends in *triumph to the Jews.*

This variation in St. John's quotation from the words of Zechariah is not unlike that of St. Peter's quotation, in Acts ii. 19, from the words of Joel, nor unlike that again of St. Matthew's departure, in chap. xxvii. 7—10 of his Gospel, from Zech. xi. 12, 13, upon which Dr. Henderson's note should be consulted ("Min. Proph.," p. 423). Each sacred writer gave the spirit of his prophet, as necessary to the immediate purpose before him; but his object was not a *verbal* quotation of his author. But, whether we read "they shall look upon *me* whom they pierced," or, as St. John has it in chap. xix. 37, "they shall look on *Him* whom they pierced," matters not to our present subject; the meaning in either case is plain—"They shall look upon *Jesus* whom they pierced, and *mourn*," &c., &c. Conversion to Christianity must be implied. (See Henderson's "Min. Proph.," p. 431.)

There is no other conclusion consistent with reason than that the prophet foretels in this place the conversion to Christianity of the Jews, gathered together as Jews at Jerusalem, undergoing a siege in that city in their own independent occupation, defended by themselves, under governors of the house of David; as Jeremiah, so far as respects these governors, had similarly declared at chaps. xxx. 21, and xxxiii. 26 (see p. 104, *supra*); the country around Jerusalem being at that time occupied by the restored tribe of Judah; but then for the present again oppressed by an invading army up to that moment successful in their attack upon the Holy Land. Calvin perceived the force of this passage, but, not believing in a *national* future for Israel, falls to distorting it with his peculiar views:—"I therefore prefer to take this simple view of what is here said, that the Jews, after having despised Christ, would at length acknowledge Him to be a precious and valuable treasure, the contempt of whom deserved the vengeance of God. ..... Were any to object that the death of

Christ was *not* accompanied with tears and mourning, I answer that the penitence of *believers only* is here described, for we know that a *few only of the whole people* were converted to God; but it is not to be wondered at that the prophet speaks *generally of the whole nation*, though he referred only to *the elect of God*, and a small remnant, for he regarded those few who repented as the whole race of Abraham"!

[2.] The expression רוּחַ חֵן וְתַחֲנוּנִים *the spirit of grace and supplications*, is peculiarly significant of conversion, and deserves peculiar attention. The two modes of interpretation may be thus stated, in the words of the Editor of Calvin's "Minor Prophets:"—"The two words are thus expressed by the Septuagint, πνεῦμα χάριτος καὶ οἰκτιρμοῦ, *the spirit of grace and commiseration*. For the last word, Jerome, Drusius, and Piscator, have *deprecationum*—of *entreaties*. Both these authors have "A Spirit," &c., &c., as though an impulse, or disposition, is meant of the Spirit, as Grotius understood the expression; but Spirit here signifies the same as Spirit in Joel ii. 28, "I will pour out my Spirit," &c., &c., and is called the Spirit of grace and entreaties, or supplications, because He, the Divine Spirit, is the author of them. Renewing grace and sincere entreaties come from the Spirit. The latter word, derived from a reduplicate verb, signifies more than *supplications;* it means earnest supplications or entreaties." (Zechar. Calv. Trans. Soc. 1849.) Upon which I would observe that it signifies not to our present purpose which interpretation we adopt. One represents the Deity as the subject of the emotions "grace and commiserations;" the other makes Judah the subject of the emotions "grace and supplications." It comes to the same thing in the end; for if the Most High pour out his favour and commiseration upon Judah, it will be to *reconcile* them to himself, which, in these days, means, to convert them to Christianity. On the other hand, if He give them the Spirit to lead them to seek Him by "supplications," those supplications will issue in their conversion. Either mode of interpretation predicts the conversion of *restored* Judah *in mass;* but I prefer the second, because it has the authority of Lee, Gesenius, and Henderson. Gesenius illustrates it by שְׁמַע קוֹל תַּחֲנוּנַי *hear the voice of my supplications*, and refers to Ps. xxviii. 2—6, xxxi. 23, cxvi. 1, cxxx. 2, cxl. 7; 2 Chron. vi. 21; Jerem. iii. 21, xxxi. 9; Dan. ix. 3, 17, 18, 23; and Zech. xii. 10. (See "Thesaurus" *sub voce.*) In which rendering Lee fully concurs.

"Prayers for favour or mercy" is his interpretation. Also Henderson, "Min. Proph.," p. 429, who adds accordingly:—

"We have here a clear and definite prophecy of the future conversion of the Jews in consequence of a special and extraordinary outpouring of the influence of the Holy Spirit. Nothing that has hitherto taken place in the history of that people can be regarded as in any degree answering to the description here furnished, *not even the numerous conversions that accompanied the Apostolic preaching on the day of Pentecost*, and subsequently as narrated in the Acts."

For this observation we are indebted to the high authority of Dr. Henderson, and I would submit that the context plainly assures us that this outpouring of the Holy Spirit will take place *at* Jerusalem upon Judah *there* assembled; so that, resulting as it does in Judah's conversion, such conversion will be *after* the restoration.

[3.] And this same conversion is similarly foretold at chap. xiii. 1:—"In that day"—viz., the day of Jerusalem's siege and assault, and deliverance, for no other day is mentioned by Zechariah (see p. 510, *suprà*)—"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness." No comment is necessary; "the blood of Jesus Christ, his Son, cleanseth us from all sin." (1 John i. 7.) It is only desirable to remark that this fountain shall be opened for the people, *at* Jerusalem, in a body, "at that day," and *not before;* one day, or period of time, alone having been mentioned by Zechariah—for the *house of David*, and *inhabitants* of Jerusalem. Where the specific designation of *the house of David* shows that, in a prophecy not yet fulfilled, David's *literal* sons are contemplated, and also prevents us from any vague application of the name *Jerusalem* to "the Church." The verse, therefore, predicts literally Judah's conversion to Christ, the fountain, after their approaching restoration, and subsequent tribulation at Jerusalem.

Says Scott:—"In that day mentioned at the close of the foregoing chapter." At the close of which same chapter, Archbishop Newcome observes, in his "Minor Prophets," "God's special interposition on behalf of Judah and Jerusalem, *after* their future restoration, having been foretold, the prophet proceeds to foretel their conversion to Christianity."

[4.] In treating of several prophecies connected with the restora-

tion and conversion of the Jews, I have on former o
to the predictions of purgation from idolatry w
several of them, *e.g.*, Isaiah xxxi. 7, "In that
Assyrian is destroyed in Tophet) every man sha
&c., &c.; Ezek. xi. 18, "They shall come th
of Israel), and they shall take away all th
and all the abominations thereof from the
"From all your filthiness and from all
and chap. xxxvii. 23, "Neither shall
with their idols, nor with their *d*
predictions, which relate undoub
peculiar, and suggest the inquir
be taken at a time when Isra
as at Hos. ii. 17, and iii. 3,
ordinary import of the term
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e characteristics of the day of the Lord in chap. xiv.
Jerusalem is besieged. (Ver. 2.) 2. The Lord
ay interposes. (Ver. 3.) 3. Judah also fights at Jerusa-
(Ver. 14.) 4. These events are followed by the establishment
erally of the one true religion. (Ver. 9.) 5. And Jerusalem
ains safely inhabited. (Ver. 11.) Now these are precisely
the events of *the day* in chaps. xii. and xiii.:—1. Jerusalem is
besieged when in possession of Jews. (Ver. 2.) 2. The Lord
miraculously interposes against the besiegers. (Vers. 6—8.) 3. But
Judah fights. (Ibid.) 4. These events are followed by the
national conversion of the Jews, and the overthrow of all idolatries and
apostasies. (Chap. xii. 9—14: and xiii. 2—6.) 5. And Jerusalem
remains safely inhabited by a Christian people. Now, why should

heard." (Micah v. 8—15.) All the known abominations of backslidden Israel are used in prophecy to typify his final purgation and recovery *at that day*, when "the remnant of Jacob" is delivered from the apostate Churches by the vengeance which Messiah executes. When Sodom is recovered (Ezek. xvi.), Aholah and Aholibah (Ezek. xxiii.), Samaria and Jerusalem, are recovered also. (Ezek. xvi. 53.) So Dr. Henderson: "As no idolatry has existed among the Jews since their return from Babylon, and it is in the highest degree improbable that they will ever fall into it again, הָאָרֶץ should not be rendered, as in our common version, *the land*, but *the earth*; so that this and the following verses describe the *total extinction* of that horrible evil, and all the other systems of superstition and false religion which now impose upon the human family, together with those who teach and defend them;" of which the latter observation is exactly to our purpose; but the remarks already made upon this and kindred passages may perhaps have suggested the sense in which the Jews and their *land* are included in this purgation.

And, indeed, it will take place *within their land*; for, as abundantly shown in various places, the signal for Israel's conversion is the overthrow of armies of the great apostasies at Jerusalem. To dwell at length upon the particular prediction, "I will cause the prophets and the unclean spirit to pass out of the land," might lead to a subject connected with the conversion of Israel, which I have carefully avoided as much as possible. But reference to Rev. xvi. 12—14 may suggest its character, where, in a word, the drying up of Euphrates and the gathering together of the foes of Israel by the three unclean spirits proceeding from the dragon, the beast, and the false prophet, appear justly taken to describe the overthrow of the Mahommedan power, and of the armies of the great apostasies gathered together within the Holy Land. From that time all idols, unclean spirits, and false prophets are purged away, not only from the earth, but from the land of Judah, by a purgation which commences at Jerusalem and converts the Jews. I perceive that Dr. Henderson, on רוּחַ הַטֻּמְאָה, justifies "especially" this reference to Rev. xvi. 16. And Lowth says, "Or else we may understand it of the putting down of that idolatry now practised in Judea both by *the Greek and Latin* Christians." It is encouraging to find that at least one commentator has anticipated that another Church besides that of Rome is concerned in the events which accompany the restoration and conversion of Israel. And see also Mr. Faber's "Restoration of Israel," vol. ii., p. 99.

[5.] On the prediction, chap. xiii. 7—10, completing this part of the prophecy, I shall only observe that, predicting the death of Messiah, and the scattering of Israel, it also foretels the constant preservation of the remnant, to be tried, and refined, and again reconciled to God by spiritual marriage to Messiah, as at Hosea i. 10; their condition, when Lo-ammi and Lo-ruhamah, being reversed. (Compare Hos. ii. 21—23.) But Mr. Faber singularly mistook this passage of "The Antichristian Confederacy" (see "Rest. of Jews," vol. ii., p. 89); and, having done so, concluded that Ezekiel's Gog and Magog could not be the same as the antichristian confederacy, because of *that* a sixth part only is spared (Ezek. xxxix. 2); of *this* a third, as he supposed from Zech. xiii. 8. But see Henderson's "Min. Proph.," p. 435.

[IV.] "Behold, the day of the Lord cometh." Such is the beginning of Zech. xiv. Is the day thus spoken of the same as that of chaps. xii. and xiii., or another? For if it be the same, we have a right to take chap. xiv. in elucidation of those which precede it; and, indeed, it may be *necessary* for their right understanding to do so. Let us note, then, the identity of these days; for,—

[1.] If the characteristics of the days in chaps. xii. and xiv., as given by Zechariah, be found singularly *coincident*, we can scarcely reject the conclusion that the day of each chapter is the same, for each chapter contains manifestly prophecy unfulfilled even up to the present day. The characteristics of the day of the Lord in chap. xiv. are these:—1. Jerusalem is besieged. (Ver. 2.) 2. The Lord miraculously interposes. (Ver. 3.) 3. Judah also fights at Jerusalem. (Ver. 14.) 4. These events are followed by the establishment universally of the one true religion. (Ver. 9.) 5. And Jerusalem remains safely inhabited. (Ver. 11.) Now these are precisely the events of *the day* in chaps. xii. and xiii.:—1. Jerusalem is besieged when in possession of Jews. (Ver. 2.) 2. The Lord miraculously interposes against the besiegers. (Vers. 6—8.) 3. But Judah himself fights. (Ibid.) 4. These events are followed by the national conversion of the Jews, and the overthrow of all idolatries and apostasies. (Chap. xii. 9—14; and xiii. 2—6.) 5. And Jerusalem remains safely inhabited by a Christian people. Now, why should

we reject or refuse fair force to this identity in the predictions of these chapters? Does the context give any reason for so doing? Not at all so; on the contrary, I believe it will be found that no *different* days can be assigned to these chapters without positive violation to the text. Thus Dr. Henderson (whose annotations on these chapters are so valuable), in declining to recognise the identity of the days, is compelled abruptly to introduce fresh time at chap. xiii. 7, and as abruptly to resort to the time first expressed in chap. xii. when he gets to chap. xiv. 7. But, I submit, that nothing is more certain than the *continuity* of the entire chap. xiv. And I ask the reader to observe that Zechariah having predicted the siege of Jerusalem at vers. 1, 2, instantly commences describing the result of that siege and consequences which follow; verse after verse, from ver. 1, being carefully connected with its preceding by ו as far as ver. 18, with the solitary exception of ver. 10. I cannot conceive how the context could have been more clearly sustained in the *unity* of its time; and I should have concluded thus:—if vers. 12—21 be unfulfilled, as admitted generally, then the rest of the chapter, verse after verse, being thus inseparably connected, is unfulfilled also; and Zechariah gives us this as the order of events: "Jerusalem is besieged, taken, and sacked, and half the people (doubtless, the most important of them) carried away; when the Lord appears to the rescue, his feet standing on Mount Olives; Judah's enemies are overthrown, and Jews themselves flee in terror; from that day the Lord is King over all the earth, and the nations, by their representatives, habitually resort to his worship at Jerusalem." Why should prejudice oppose so natural a reading?

I allude to Dr. Henderson, as the ablest annotator on these chapters with whose work I am acquainted, and ask respectfully what is gained by these transpositions of time? for he admits all the chief points of the above exposition—viz., 1. That Judah has yet to be restored, and to occupy Jerusalem under a regular government of his own; 2. That being so restored, they will be *attacked at Jerusalem* by the great final confederacy; 3. That being so attacked at Jerusalem, they will be rescued by the Lord, and then and there receive the outpouring of the Holy Ghost; 4. That the millennium becomes then established. What then, I ask respectfully, has Dr. Henderson gained to the sacred context by any transposition of time at chap. xiii. 7, to be continued down to chap. xiv. 7, in order that the siege, at chap. xiv. 12, may be understood of the Roman? If I am to

believe with him, as I do, that Jerusalem possessed of Judah has yet to be *attacked*, what further draft is there upon my faith to acknowledge that, when so attacked, she shall be taken? If that city, yet to be attacked, is to be miraculously delivered by the Lord, will that gracious interposition be less impressive, or less awful and less amazing, because the Lord suffers Judah's foe to *succeed* to the utmost limit consistent with Judah's deliverance? Rather, I think, the work of the Lord is thus magnified; Judah's last moment is *the* moment of Messiah's appearance; the *triumph* of Antichrist is the moment of his final overthrow: when man's hope was gone, God's power was then most signal.

For such reasons, and in regard to the coherence of the context, I conclude that the day of chap. xiv. is the same as that of chaps. xii. and xiii., and that Mr. Faber was correct, who interpreted Zech. xiv. 1, 2, of a siege and sacking of Jerusalem yet to take place. (See "Rest. of Jews," vol. ii., p. 295, where he quotes Dr. Blayney to the same purpose.)

Besides, the language employed can never justify the interpretation usually put upon it. When we remember the completeness of Jerusalem's overthrow by the Romans, as predicted by our Saviour (Matt. xxiv. 2, &c., &c.), are we to believe that such predictions corresponded to Zechariah's, who says distinctly that the "residue of the people shall not be cut off from *the city?*" But, indeed, the better way will be, by an examination of the commentators, to note the difficulties which oppose themselves to the usual method of interpretation. There seems but one satisfactory conclusion—viz., that the whole of Zech. xiv. is continuous prophecy, not yet fulfilled, describing one rapid course of events, and by the coincidences of its predictions proved to answer to the previous announcements of chaps. xii. and xiii. Thus, while chap. xii. 2, 3, informed us that Jerusalem has yet again to be besieged, chap. xiv. 2 adds that it will also be taken and sacked, and half its inhabitants carried out prisoners of war, to be rescued probably at Megiddo. Thus, while chap. xii. 9, 10, assured us that when the Lord seeks to destroy the nations that shall yet assail Jerusalem, the sons of Judah shall *look upon* Him whom their fathers pierced; chap. xiv. 3, 4, repeats this prediction, fixes the scene of its accomplishment, and tells us exactly how the Lord will go forth to fight against those nations, his feet that very day standing on the Mount of Olives; then the armies are overthrown

in the midst of victory, and thither the eyes of Judah look, and behold the Son of man, the God of Christians personally epiphanied, their Deliverer, Messiah, King, and God.

[2.] This brings us to that part of the present prophecy which constitutes its peculiar feature, and makes it the fittest with which to conclude our investigations. In many important respects it coincides with, and confirms, our interpretation of prophecies already considered: the times of it are the later periods of the Christian dispensation; the grand events of it occur *after* a coming restoration of the Jews; the scene of it is Jerusalem itself; it predicts an actual siege and taking of that city; the miraculous interposition of the Almighty, the outpouring of the Holy Spirit at that very time, and the consequent conversion of the people. All these are particulars of the prophecy contained also, with more or less perspicuity, in other prophecies already treated of, especially those of Joel and Isaiah, in chaps. x. and xi., *suprà*. But one important particular was wanting, which none of the preceding prophecies enable us to supply, viz., a declaration of the *very manner* in which restored and rescued Judah would be constrained to identify their Great Deliverer, *in that day*, with the God of Christians. Other prophecies, especially Isa. xxviii. 33, had, indeed, given us reason to think that Messiah himself would be seen in that work; we had argued that there would be, according to Zechariah iii. and vi., a manifestation of the Branch before assembled Judah, at Jerusalem, and that then the prophecies of Branch and King would receive accomplishment, when all Israel beheld and acknowledged "the Lord our Righteousness;" but Zechariah alone, and that in the prophecy before us, suggests the very manner in which conviction will be brought to Israel that Jesus of Nazareth, as the God of Christians, as God manifest in the flesh, is their own Messiah. This he assures us will be by a personal epiphany of Christ in manhood. (Zech. xiv. 4—11.) "His feet shall stand in that day upon the Mount of Olives," &c., &c.

Now, before we make any observations upon this remarkable passage, we should note to what extent its interpretation is *essential* to our subject. To this end I observe that it matters not in reality, as regards the conversion of Israel, whether it be taken in a literal or figurative sense. All we are concerned to perceive is that, in some sense, either literal or figurative, this place, "His feet shall stand in that day upon the Mount of Olives," predicts the precise event which,

occasioning the overthrow of the besiegers of Jerusalem, effects, *by that fact*, the conversion of the inhabitants of Jerusalem, viz., the *restored* people.

Having noticed this important fact, I now venture to assign some reasons for understanding the place of a *literal* advent of the Lord Jesus Christ.

First. It seems impossible to deny with reason that the whole context, vers. 4—11 (and, indeed, the whole chapter), must be taken literally: the specification of places, *Geba, Rimmon, Benjamin's gate, the first gate, the corner gate, the tower of Hananeel, and the King's wine-presses*, round about Jerusalem, constrains one to believe here, as it did at Jerem. xxxi. 38—40, where some of the *same* places are mentioned in a parallel sense as becoming "holy unto the Lord," that *literal* Jerusalem and her suburbs are alluded to by Zechariah; and that, therefore, *literally*, such a convulsion of the earth there will take place as shall justify Zechariah's prediction, "all the land shall be turned as a plain, shall be lifted up," &c., &c. (Ver. 10.) And similarly, with regard to ver. 5, Zechariah's illustration of the coming events by a *literal* earthquake, and its immediate effects upon those who witness it, "Ye shall flee *like as ye fled*," &c., &c., forces one to believe that he predicts a *literal* earthquake, and *literally* describes its effects—"The Mount of Olives shall cleave in the midst thereof," &c., &c.; but the effects being thus *literally* depicted, I can find no justification for denying the same literal meaning to the *cause*. "His *feet* shall stand in that day upon the Mount of Olives" (ver. 4), which I take to be precisely equivalent to "The Lord my God shall come, and all the saints with thee" (ver. 5); and explaining the two with that additional light which Christianity imparts, I can understand it in no other way than this—"The Lord my God shall come, and his feet in *manhood* shall stand in that day upon the Mount of Olives." But—

Second. As already observed, I regard chap. xiv. as an explanation of chap. xii., a process than which nothing is more common in Holy Scripture, the same prophet, or subsequent prophets, carefully enlarging upon and explaining preceding prophecies, *e.g.*, those of Branch, in Isaiah, Jeremiah, and Zechariah; those of King, in Hosea, Isaiah, Jeremiah, and Ezekiel; Ezekiel's own prophecies of "the Prince;" and, indeed, the continual predictions regarding the antichristian confederacy of the last days. Zechariah, I say, in chap.

xiv., explains minutely chap. xii.; and whereas we read, chap. xii. 16, "they shall look upon me whom they have pierced," it is explained, chap. xiv. 4, "his feet shall stand in that day upon the Mount of Olives;" to that place, and to that epiphany of Messiah, restored Judah shall look, and become *convinced* and converted. But this same chap. xii. 10 appears to me a specification of the very *manhood* of Christ, as seen after crucifixion. They shall look upon me, אֵת אֲשֶׁר־דָּקָרוּ, the *very one who was pierced;* where אֲשֶׁר־דָּקָרוּ, thrown together as a compound word, marks, to my mind, the important truth, that He who is to be looked upon is to be so looked upon *just as He was pierced*, viz., in manhood, after crucifixion; just as Thomas saw Him, and *believed* (John xx. 29); just as Paul saw Him, and was converted (1 Cor. xv. 8): Judah, at Jerusalem, shall look upon not simply a glorious symbol; that day shall be characterized, not simply by miraculous indications of the presence and power of the Lord, but by a visible incarnation of Deity, an epiphany of the Lamb as He was slain (Rev. v. 6); Judah, at Jerusalem, shall look upon the glorious appearing of Jesus as He reigns now "in the midst of the throne." I say I take this to be the force of Zech. xii. 10, and that force I transfer to the parallel place in Zech. xiv. 3. He who was pierced! His *feet* shall stand in that day upon *his own* Mount Olives! "And ye shall flee to the valley of *my* mountains" (הָרָי in the original ver. 5). I believe what Dr. Henderson says, "Jehovah calls them *his* because He had formed them by cleaving Olivet in two," and also because when on earth He *loved* them, and also because all Palestine's fair hills are, in the prophecies referring to our days, called "my mountains." (See Ezek. xxxviii. 21.) There, on his own Mount Olives, as He was pierced, his feet shall stand; and thither restored Israel shall look, and be converted *by the sight.*

Third. I gather the same idea from St. John, who seems to allude to this place:—"Behold, He cometh with clouds; and *every eye shall see Him*, and they also which pierced Him; and all kindreds of the earth shall wail because of Him" (Rev. i. 7); and from the declaration of the angels when our blessed Lord ascended from the same Mount Olivet "to the glory which He had with the Father before the world was:"—"This same Jesus, which is taken up from you into heaven, *shall so come in like manner* (οὕτως ἐλεύσεται ὃν τρόπον ἐθεάσασθε) as ye have *seen* Him go into heaven." (Acts ii. 11.)

Come—it seems probable from Zechariah's prophecy—not only in the same visible human form, but also to the same Mount Olivet.

[3.] I conclude that a literal *epiphany* of the crucified Redeemer is intended by St. Paul; but this, I imagine (and I bespeak the kindness of my Christian brethren), is very *different from the second coming* of the Son of man to judge both the quick and the dead; for,

First. The language of Zechariah justifies no idea that it is the same; nor do those passages in the New Testament which we have reason to believe relate to the same event as Zechariah's; but to which I shall endeavour to allude briefly in the concluding chapter.

Second. It is, I hope, abundantly clear from prophecies treated of in this volume, that the event alluded to by Zechariah specifically as a coming of the incarnate Messiah, and by other prophets, *e.g.*, Isaiah's, as "the coming of the name of the Lord" (chap. xxx. 27); "the coming of the King" (Isa. xxxii. 22; Hosea iii. 5; &c., &c.); "the Lord's roaring out of Zion," &c., &c. (Joel iii. 16); is that *very event* which delivers restored Israel from the armies of his assailants at Jerusalem, and thereby *converts* Israel, and destroys all apostasy. But *after* this event the great ingathering of the rest of Israel has to take place. (Isa. xi. 14, xviii. 7, xliii. 6, xlix. 12, lxvi. 20; and other prophets already abundantly referred to.) And converted Israel is to be the means of converting the Gentiles then yet remaining heathen, as declared by St. Paul (Rom. xi. 12), and as again continually asserted in the prophecies we have treated of. There is to be an active ingathering of people, and an active work of conversion carried on, *after* that great event which the prophets, and Zechariah, describe as the final cause of Israel's conversion. But Zechariah describes that cause as an appearance of the crucified Redeemer; and the coming of the Son of man to judge is, all through the New Testament, spoken of as a sudden, and *conclusive* epoch, *after* which there remains no probation, no room for preaching the Gospel, no space for repentance and conversion. Hence I conclude that, if that were *the* coming which the prophets, and Zechariah, allude to, there would be no *conversion* for Israel but sudden judgment; no preaching the Gospel to the nations, but immediate condemnation in their sins; no establishment of a *millennial* Church capable, in some of its members, of *sin* (see Zech. xiv. 17—19; Rev. xx. 8); but the whole probationary state would be then concluded, and that glorious city,

New Jerusalem, established everlastingly, where "God shall wipe all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." (Rev. xxi. 4.)

In a word, the prophets unanimously declare that, by *some* coming of the Lord, apostasy is destroyed, and Israel converted; and *afterward* multitudes more of Jews gathered home, and more Gentile nations converted; and *afterward* a Church established upon earth, with Jerusalem for its centre, capable of sin, aye, of apostate sin; and this coming of the Lord Zechariah defines, in chap. xiv., to be a personal epiphany of God-Incarnate; *therefore*, since penitence, and conversion, and backsliding also, follow that coming, it cannot be *the* coming of the Son of man finally to judge the living and the dead, since, after such coming to judge, there remains no more capability of conversion, and, God be praised, no more *possibility* of sin.

Third. Nor need we be startled at this conclusion, as if it were unsanctioned by the holy Word. An epiphany of Messiah for *conversion's sake* has taken place since his ascension, without thereby throwing into confusion, in Christian minds, his *second* coming to judge the quick and the dead. St. Paul had such an epiphany of Jesus vouchsafed him, as is clear from 1 Cor. xv. 3—9; where it is plain St. Paul is enumerating Christ's personal appearances to his disciples, as to Peter, as to Thomas, as to the "five hundred brethren at once;" and then, he adds, "last of all He was *seen* of me, as of one born out of due time," &c., &c., *i.e.*, seen of me as He had been previously seen of the others; seen in the flesh as crucified; seen as I journeyed to Damascus; seen of me alone in the midst of many, "who heard a voice, but saw no man" (Acts ix. 3—7); seen for the purpose of *my conversion;* "whereas Saul, in vision, saw Jesus in human form, as *Stephen* had done." (Scott, on Acts ix. 7. See also Scott and Whitby, on 1 Cor. xv. 3—9.) Now, I can see no great distinction between these epiphanies of the Incarnate Messiah-God vouchsafed to Stephen (Acts viii. 56) and to Paul, and that which Zechariah describes as taking place on Olivet. I see no great distance between the Incarnate God, vested in the glories of the Shechinah, shining round about Saul, and those who journeyed with Him on the *road* to Damascus, and this same "glorious appearing of the great God, even our Saviour Jesus Christ" (Titus ii. 13), his feet resting on Mount Olivet, to the terror of all, to the destruction of apostates, but the salvation of the Jew. In short, I adopt Mr.

Fraser's Quarterly Theological Magazine, vol. i. preface, p. 10)—"The usual argument of pre-millennarian expositors, deduced from a combination of Dan. vii. 9—14, and 25—27: Zechar. xiv. 1—9; 2 Thess. ii. 1—8, and Rev. xx. 1—7: where, no doubt, some advent of Christ is predicted as occurring at the close of the 1260 years, and *therefore* previous to the 1000 years, is wholly inconclusive, partly because, even if an actual manifestation be spoken of, *it would no more of necessity be what is ordinarily denominated* THE SECOND ADVENT, than the actual manifestation of Christ to St. Paul; and partly, perhaps still more especially, because the argument works upon the gratuitous assumption that the advent, announced in these synchronical passages, must be literal, and cannot be figurative."

I shall, however, with that assumption—viz., that the appearance is literal—and admit it to be true; though I would still remind the reader that it is not essential to our subject to believe so. I need scarcely add that this glorious appearing of Messiah does not *involve* his personal continuance upon earth to reign. I regard it only as an epiphany. "When the Lord shall build up Zion, He shall appear in his glory." Ps. cii. 16. Or again—Isaiah: "Your brethren that hated you, that cast you out for *my name's sake*, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed." Chap. lxvi. 5. And Lowth appears to have taken it similarly. "The glory of the Lord—*i.e.* the shechinah, or symbol of God's presence—when it departed from the city and temple, settled itself upon *Mount Olivet* Ezek. xi. 23); so, when God shall return to Jerusalem, and make it the seat of his presence again, it shall return by *the same way* it departed. (Ezek. xliii. 2.) We may add that when our Lord ascended from the Mount of Olives, the angels told his disciples 'He should come again in like manner,' *i.e.* in a visible and glorious appearance, at the same place. (Acts i. 11, 12." Lowth's exposition is quite *corroborative;* but I believe that if it be accepted, reflection will convince us it leads to the conclusion that our Saviour's return will not only be "in a visible and glorious appearance:" but that also that appearance will be as He went, viz., in *humanity*. So Bickersteth: "Nothing less than a personal visible appearance of our Immanuel, Christ, in his *glorified humanity*, appears to me to be here (Zech. xiv. 3, 4) plainly predicted. How earnestly St. Peter calls the Jews to repentance in the assurance of this salvation;" and then he quotes Acts iii. 19—21. (Bickersteth's "Rest. of Jews," p. 235.)

We see, then, in what manner the Lord's work in delivering Jerusalem will be *identified* with the God of Christians, and how naturally the conversion of Israel may be expected as the *consequence*. What better adapted to strike terror into their Gentile assailants, professed believers in Christ Jesus as they will be! What better than a personal epiphany of Him in whose service they will profess to be engaged when pillaging the beloved city, and leading her restored people captives! What better calculated to convince unbelieving sons of Judah, or to overwhelm them with shame and remorse for their long contempt of so merciful a Redeemer! Then, indeed, like the son of Didymus, every convicted mourner at Jerusalem will exclaim, "My Lord and my God!"

[V.] Our plan has been, in the later chapters, to connect the prophecies which relate to the great confederacy against restored Israel in the order in which we have placed them—viz., Ezek. xxxviii., xxxix., with Zech. ix., x.; Zech. ix., x., with Joel; Joel with Isa. xxix. to xxxiii.; and Isa. xxix. to xxxiii. with Zech. xii. to xiv.; and a general harmony of these will be given at the close of this chapter. I now proceed, with the utmost brevity, to notice no fewer than *twelve* especial features by which this prophecy of Zech. xii. to xiv. is proved to be precisely the same as Isaiah's, chap. xxix. to xxxiii.

[1.] Each predicts a siege of Jerusalem. "I will encamp against thee round about, and lay siege against thee." (Isa. xxix. 3.) "When they shall be in the siege both against Judah and Jerusalem." (Zech. xii. 2.) [2.] Each predicts that this siege of Jerusalem shall prosper to a certain extent. "Thou shalt be brought down and speak out of the ground, and thy speech shall be low out of the dust." (Isa. xxix. 4.) "The city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity; and the residue of the people shall not be cut off from the city." (Zech. xiv. 2.) [3.] Each describes the siege in a singular manner, as by a multitude of people of various nations. "Multitude of thy strangers;" "multitude of the terrible ones;" "multitude of all the nations that fight against Ariel." (Isa. xxix. 5 and 7.) "Jerusalem a cup of trembling unto all the people round about;" "a burdensome stone for all people;" "though all the people of the earth be gathered

together against it;" "I will gather all nations against Jerusalem to battle." (Zech. xii. 2, 3, and 6; and xiv. 2. An instance of coincidence also with Joel's "multitudes, multitudes.") [4.] Each says that the Lord himself will fight for, and defend, Jerusalem. Let one passage from Isaiah suffice. "So shall the Lord of Hosts come down to fight for Mount Zion, and for the hill thereof. As birds flying, so will the Lord of Hosts *defend* Jerusalem; *defending* also He will deliver it; and passing over He will preserve it." (Isa. xxxi. 4, 5.) "In that day shall the Lord *defend* the inhabitants of Jerusalem." (Zech. xii. 8.) Each prophet using for *defend* the very same word—גָּנַן defend as *with a shield*. The mother bird hovering *before* her offspring (p. 476, *suprà*). "Then shall the Lord go forth, and fight against these nations, as when He fought in the day of battle." (Zech. xiv. 3.) [5.] Each prophet depicts Jerusalem *in that day* by the same very peculiar figure of speech. If the reader will refer to p. 484, he will perceive certain observations upon the name Isaiah gives to Jerusalem—"Ariel;" where we show that the Holy City is called by the name which signifies the altar of God, or rather the *hearth* of the altar, because at that city the Lord, by judgment, will offer up the confederated enemies of Israel, like holocausts, in the fire of Tophet. Precisely in the same spirit says Zechariah here: "In that day I will make the governors of Judah like an *hearth* of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand, and on the left." (Zech. xii. 6.) Where the word used for hearth is a kind of pot, or brazier, in which fire is kept. The force of the figures used by the two prophets, as applied to Jerusalem, is precisely the same. [6.] Each prophet places the destruction of Judah's confederated enemies *outside* the city. "Tophet is ordained of old," &c. (Isaiah xxx. 33.) Which we proved to be the scene of the Assyrian's destruction, in the vale of Hinnom, outside Jerusalem. "The Lord shall save the tents of Judah *first*." (Zech. xii. 7.) Where we showed that the people outside Jerusalem are contradistinguished from the *inhabitants of the city*. Here the Lord's work begins. [7.] A similar feature is the following:—"The Lord of hosts shall come down to fight for *Mount Zion*, and for *the hill thereof*." (Isaiah xxxi. 4.) Again, "The Lord, whose fire is at *Zion* and his furnace at Jerusalem." (Ver. 9.) We argued, p. 477, that this locality was there literally specified, and that the Lord, being close by Tophet, would also be *literally* close by "Mount Zion and the hill thereof."

Zechariah says this distinctly, "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east." (Zech. xiv. 4.) Which Mount of Olives faced Tophet, the temple, and Mount Zion on the east. Thus the scene in the two prophets is actually the same. The Lord stands on Mount Olives, beholding, as he was wont, Jerusalem and Mount Zion, the *very place* where David dwelt; and in the valley between commences the fearful overthrow of the assembled foe. [8.] Isaiah especially predicted *earthquake* at Jerusalem as accompanying the Assyrian's destruction: "Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and with great noise, with storm and tempest, and the flame of a devouring fire." (Isaiah xxix. 6.) The very place of this earthquake is, Zechariah assures us, the Mount of Olives: "The Mount of Olives shall cleave in the midst thereof, towards the east, and towards the west;" and, "Ye shall flee, like as ye fled before the earthquake in the days of Uzziah, king of Judah." (Zech. xiv. 4, 5.) [9.] There was a singular prediction in Isaiah, which furnished a strong proof that his prophecy did *not* apply to Sennacherib's army, which slept so soundly all night: "At the noise of the *tumult* the people fled; at the lifting up of thyself the nations were scattered." (Isaiah xxxiii. 3.) In which place for *tumult* Isaiah gives הָמוֹן *multitude;* from the noise or voice of the multitude the people fled (another coincidence with Joel's הֲמוֹנִים, הֲמוֹנִים *multitudes, multitudes*). But Zechariah says, "And it shall come to pass *in that day* that a great *tumult* from the Lord shall be among them." (Zech. xiv. 15.) Where for *tumult* Zechariah gives מְהוּמָה a *tumult* of the Lord, using a cognate word. A tumult of men like the raging of the sea. Read Ps. xciii., where the throne of "the King in his beauty" (p. 498, *suprà*) is represented as *lifted* up above the raging waves of the sea—*sea* being emblematical of the Gentiles. Our prophet expresses himself by the cause, viz., the *multitude;* the other prophet takes literally the *effect*, viz., the noise of that multitude. The predictions are the same. The tumult spoken of is that caused by terror, internal disorganization, and an actual struggle between comrades. (Zech. xiv. 13.) [10.] Each prophet predicts the taking of quantities of spoil: "And your spoil shall be gathered like the gathering of a caterpillar;" "then is the prey of a great spoil divided; the lame take the prey." (Isaiah xxxiii. 4, 23.) "And the wrath of all the heathen shall be gathered together, gold, and silver, and apparel, in great abundance." (Zech.

xiv. 14.) [11.] Each prophet predicts a peculiar effusion of the Spirit at that same time: "Until the Spirit be *poured upon us* from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest." (Isaiah xxxii. 13.) We dwell not now upon the word *until*, but merely note *the fact* that an effusion of the Spirit is promised. So Zechariah: "And I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and supplications." (Chap. xii. 10.) Just as Joel had said before, "And it shall come to pass *afterwards* I will pour out my Spirit upon all flesh." (Joel ii. 28.) Joel and Zechariah using the same word for *pour*, but Isaiah using a word (יֵעָרֶה) more indicative of the *source* of that blessing; Zechariah and Joel having reference to the people who shall *receive* the Spirit, but Isaiah looking to Him who gives it; and therefore he alludes to the dwelling-place of the Spirit; מִמָּרוֹם *from on high*: "Until the Spirit be poured upon us from on high;" and, being thus by Divine love *effused, descend upon us* (עָלֵינוּ). [12.] Each prophet predicts reformation of religion and reconciliation to God. Such reformation of religion being so extraordinary as to be illustrated by purgation from *idolatry*: "In that day every man shall cast away his idols of silver and his idols of gold which your own hands have made unto you for a sin." (Isaiah xxxi. 7.) So Zechariah: "In that day, saith the Lord of hosts, I will cut off the names of the idols out of the land." (Chap. xiii. 2.) Of which passages we have given explanations. (See p. 524, *suprà*.)

Here, then, are no fewer than *twelve* parallel predictions in the two prophecies of Isaiah and Zechariah. These parallels are not constrained, but very peculiar and significant, and they answer two important purposes. First, running, as they do, respectively through the whole of the two prophecies—of which one consists of *five*, the other of *three* chapters—they show the close connexion between *the several chapters of each prophecy, i.e.*, they show that the five chapters in one case, and the three in the other, form severally one inseparable and connected prophecy in Isaiah, and one such prophecy also in Zechariah. Second. These parallelisms show that the two prophecies are the same, and describe but one יוֹם, or *day*, or series of events; and from this an important consequence follows; for the first, viz., Isaiah's, is applied to the Assyrians under Sennacherib; the second, or Zechariah's, either to the Maccabees or the Romans. Now, it is clear and undenied that the first cannot refer to the Maccabees nor to the

Romans; and equally so, that the second does not refer to the Assyrian. But the two are proved, by collating them, to refer to the *same* events. Hence, neither of them refers to the Assyrians under Sennacherib, nor either of them to the Maccabees or the Romans; but each has yet to be fulfilled.

[VI.] Without detaining the reader to show at any length the literal and unconditional character of this, Zechariah's prophecy, I would observe generally that various arguments already applied to other prophecies for such purpose are equally applicable here, *e.g.*, the *inseparable* intermixture with the context of prophecies relating to Messiah, the predictions of judgments upon Gentiles, the minute specifications of places by name, and the predictions with which the chapters close, of the universal establishment of Christianity. Such arguments are available to show the literal and absolute nature of Zechariah's xii.—xiv. I rather pass on to collate as a conclusion to the present chapter, the several prophecies, Ezek. xxxviii., xxxix.; Zech. ix., x.; Joel's Book, Isaiah xxviii., xxxiii.; and the present, Zech. xii.—xiv., each of which, I submit it has been proved, relate to the same order of events; for each has been proved to be unfulfilled, and to predict certain military commotions yet to be exerted against restored sons of Israel within the Holy Land; to result, according to each prophecy, in irreparable disaster to the assailants and complete victory and triumph to the Jews; and in each case it has been shown that such overthrow of their enemies is to be accompanied with the bestowal upon the rescued people of certain religious advantages, described in such language as, applied to the times of Christianity, can denote nothing less than *conversion* to that true religion. Either, therefore, we are constrained to acknowledge that these prophecies do refer to the *same* events, or else we must admit that, in times yet to come, similar events resulting in similar religious blessings to Israel have to take place *more than once* within the Holy Land against the restored people. I do not think that this latter conclusion will be chosen; and I shall therefore proceed to collate these prophecies, upon the belief that they all relate to the same events.

The first of them is Isaiah's. He predicts a siege of Jerusalem by a numerous host, described as "the multitude of all the nations," and

individualized typically as "the Assyrian;" during which siege the city shall be reduced to the greatest distress, but out of which she shall be miraculously delivered; the besiegers are to prove as the dream of a night vision that vanisheth away. This deliverance of Jerusalem he specifically attributes to the miraculous interposition of the Most High, and fixes the scene of it in Tophet or the Vale of Hinnom, which lies between Mount Olivet and Zion. He describes Jerusalem figuratively as the altar of the Lord, upon which these besieging nations are offered up as a holocaust; and depicts Jehovah as defending Jerusalem as He did their dwellings in Egypt at the institution of passover. So that the very moment of their deliverance from the Assyrian, as from the Egyptian, is the precise moment of instituting the covenant in the blood of the Lamb. Accordingly, upon close examination of the prophecy, it is observed that the time of temporal rescue is also the time of peculiar spiritual favour. Blessings of the highest temporal and spiritual import are there assured to them—spiritual blessings especially assured to them in such language, as all Christians admit, are indicative of Gospel blessing. And throughout the prophecy it is proved that the deliverance from the Assyrian and the gift of such spiritual blessings are equally from the Lord. But the same blessings being also in the same prophecy promised from the King, it is proved that throughout the prophecy the Lord who smites is the King who reigns, viz., Christ Jesus. So that Isaiah predicts the deliverance of Judah and Jerusalem from siege and straitness by *Christ Jesus*, and therefore implies the previous restoration of Judah to Jerusalem as *masters* of it in the days of Christianity. It further appears that the *spiritual* blessings, conveyed in language which all admit to be expressive of *Gospel* blessings, are assured to the rescued Jews precisely *when* the Lord thus smites the Assyrian: "In the day of great slaughter, when the towers fall;" in the *night* of their deliverance: so that these religious blessings, which in times of Christianity must mean *conversion*, are given at the day of rescue, and not before. In other words, restored Judah at Jerusalem is brought to recognise the Lord the King when thus delivered from the typical Assyrian, and not before; so that his conversion is *after* the restoration. And Isaiah has these remarkable passages: "*Thine eyes shall see* Jerusalem a quiet habitation" (chap. xxxiii. 20), where there is no reason to doubt that he means to say the *natural* eye of Judah shall look upon the *literal* Jerusalem

recovered to a state of peacefulness and prosperity, temporal and spiritual. But he took up this expression from his previous verse 17, "*Thine eyes shall see* the King in his beauty;" where there seems as little reason to doubt that he meant, as in the other case, to predict that the *natural* eye of Judah should *literally* look upon the King, viz., the Lord Jesus, in the beauty of his exaltation in Judah's deliverance and redemption. So that even Isaiah thus early justifies the expectation of a literal appearance of Messiah which shall effect the deliverance and conversion of restored *Judah*. For it remains to be noted that Isaiah was prophesying for Judah and Jerusalem alone.

Now Joel confirms, and to a great extent repeats, Isaiah's predictions. His prophecy consists of two leaves, one of which (viz., chaps. i., ii.) is by some believed to have been fulfilled; but the other, viz., chap. iii., is for the more part, by general admission, unfulfilled. And if we regard the first of these as unfulfilled, Joel, prophesying peculiarly for Judah and Jerusalem, like Isaiah, predicts not only a siege, but also a capture of Jerusalem by storm; predicts also affirmatively the national repentance and humiliation under their legal priesthood of Judah at Jerusalem; predicts also the Lord's supernatural rescue of the people by overthrowing on the east and west the victorious army of the invaders. These Isaiah had only intimated would come from the north, calling them "*the Assyrian*," who in Holy Scripture is frequently represented as coming from the north. But Joel does more. He not only says the invaders will *come* into Judea from the north, but also that they will be *natives-born* of the north, which the Assyrians were not. He describes these invading northerners as overthrown in the midst of victory *after* they have captured Jerusalem, while Judah is calling upon God in penitence, in conformity with the terms of the Levitical covenant. And "after these things," he promises the outpouring of the Holy Ghost, accompanying deliverance in Mount Zion and in Jerusalem, with the recovered fertility and beauty of all the land. The relative positions of which two events, viz., the gift of the Holy Spirit, and the restoration of the land to fruitfulness and beauty, Isaiah had already fixed, declaring that briars, and thorns, and desolations should, comparatively speaking, characterize the whole land *until* the Spirit was wakened from on high. (Chap. xxxii. 15.) So that, putting the two together, we are assured of this, that (not laying undue stress upon the word *until*) the gift of the

Holy Spirit and the recovery of Palestine to fruitfulness will take place about the same time; but that probably the complete and most extraordinary fructification of the land will succeed, and not be witnessed before, the outpouring of the Holy Spirit upon the people, which, moreover, is the *natural* order of things. For the great ingathering of numbers to nationality succeeds the gift of the Holy Ghost to Jews at Jerusalem, and this accession of numbers would, in the natural order of events, induce the increasing fertility of the land.

But if any decline to acknowledge that Joel i. and ii. are yet unfulfilled, we are limited for our deductions to chap. iii., and they amount to this,—that in times yet to come, "multitudes, multitudes" of Gentile people will be gathered together for purposes of war against Jerusalem, whither they will be brought judicially in the providence of the Most High, and where the Lord will visit them with condign overthrow and disgrace. This will occur in a place termed, "The Valley of the Judgment of God," or otherwise, "Valley of Jehoshaphat," fixed by tradition by the Vale of Hinnom, next Tophet, between Olivet and Zion, the very scene where Isaiah had placed the destruction of the Assyrian. But if we cannot *prove* this from Joel with certainty, he at least gives us good cause to infer that such is his meaning, for he describes the Lord as uttering "his voice from Jerusalem," and "roaring out of Mount Zion,"—the very part of Jerusalem adjoining this vale, and opposite Olivet. Just as Isaiah had said before him, when describing the overthrow of the Assyrian, "So shall the Lord of hosts come down to fight for Mount Zion, and *for the hill thereof*. As birds flying, so will the Lord of hosts defend *Jerusalem*." (Chap. xxxi. 5.) Joel, too, like Isaiah, associates peculiar religious blessing with the deliverance of Judah in the valley of Judgment; and as the *consequence* of it, "So shall ye know," &c., &c. (Chap. iii. 17.) So that, remembering this prophecy (chap. iii.) is yet unfulfilled, Joel predicts the deliverance at Jerusalem of *restored Judah* from an armed host of enemies, and his *conversion* as the consequence of that deliverance. This from chap. iii.; but if the whole Book be taken, as we believe it might, then he predicts blessings for *restored* Judah in this order. The siege and capture of Jerusalem after their restoration and in the midst of their national repentance, but at that moment the complete overthrow *on the east and on the west* of the victorious besiegers, by the

special interposition of the Lord; at that same moment the outpouring of the Holy Spirit, the *consequent* conversion of the people, and henceforward the complete possession and enjoyment of their land in its fruitfulness; for "Judah shall dwell for ever, and Jerusalem from generation to generation." (Chap. iii. 20.)

Joel also particularly describes the day of these events as when the Lord "shall bring again the captivity of Judah and Jerusalem" (chap. iii. 2), and extends the consequence of their deliverance to *all the tribes:* I "will plead with them there for my people, and for my heritage Israel." (Chap. iii. 2.)

Now, Zechariah was one of the last prophets. He, too, delivers a prophecy specifically for Judah and Jerusalem, but extends its effects to *all the tribes*, calling it "the burden of the Word of the Lord for *Israel*." This prophecy is contained in his chaps. xii.—xiv., and, like Joel's, is part (viz., chap. xii.), admitted to be *unfulfilled;* and part (viz., chap. xiv.), to be, in some respects, fulfilled, in others, not. Confining ourselves, first, to chap. xii. (to which chap. xiii. 1—6 is granted to belong), Zechariah predicts, in times yet to come, a siege of *Jerusalem held by Judah*, so disastrous to the besiegers, that she is termed a "cup of trembling," "a burdensome stone," "a hearth of fire" to them. During this siege, not only is *Judah* represented as being *masters* of Jerusalem, but also as being under the governorship of the *house of David* (vers. 5—8); also as accompanied by the rightful representatives of the *tribe of Levi* (ver. 13); and also the adjoining country, then overrun by the besiegers, as then inhabited by the common people of the tribe of Judah. At this precise time, Zechariah predicts (ver. 9) that "the Lord will seek to destroy *all the nations* that come against Jerusalem," and at the same time will pour out the spirit of grace and supplication, and cause them to "look upon *me* whom they have pierced;" where the reading, "upon *me*," is proved correct by the highest criticism; so that "upon *me*" refers to "*I* will seek to destroy," and refers to *the Lord* that will save the tents of Judah first; where the *tents* of Judah mean the people *outside* of Jerusalem, contrasted with the *inhabitants* of that city. (Ver. 7.) How exactly this would be fulfilled if the Lord, Messiah, who was pierced, was *looked upon* at some place *beyond the walls of Jerusalem*, at the moment when besieged Judah is delivered, when the spirit of grace is given, and, by so looking, and by that deliverance, and by the influence of that spirit of grace, is converted! for

conversion does follow that gift of the Spirit (vers. 10—14). And how exactly, under this aspect, would Zech. xii. correspond with the prophecies of Isaiah and Joel already referred to, marking this additional fact—that He who delivers is the Lord, the King, *Christ Jesus, as He was pierced,* the Lord in manhood, the *Redeemer* come to Zion, with the proofs of his redemption-price!

But Zechariah, in the corresponding chap. xiv., does say this precisely. He describes Jerusalem as besieged, as taken, as rifled, and half the people (doubtless the most important) carried out of it; at *which time* "His feet stand on the *Mount of Olives,*" the very mount facing "the Vale of Hinnom," probably Joel's "Valley of Judgment," facing Isaiah's "Tophet," facing "Mount Zion, and the hill thereof," for which, says Isaiah, "the Lord comes down to fight." By which Judah is converted, and, through Judah, all other people, "one Lord, and his name one;" and the same temporal and spiritual mercies are granted to Judah and Jerusalem, reaching also to all the world, as had been previously described by Isaiah and Joel. There seems no just room for doubting that Zech. xiv. refers to the same events as chap. xii., and, like that, should be admitted to be unfulfilled.

Joel also had predicted that, after the success of the besiegers, part of the besieging army would be drawn towards the eastern, or *Dead* sea, and part towards the western, or Mediterranean; and Zechariah foretels that, after the same success, half the city shall be carried away captive, but the rest of the people shall remain in the city (chap. xiv. 2), whence it seems that part of the besiegers will have departed with their prey, and this retirement of part of the besiegers, with part of the besieged, for the purpose of carrying them away captive, may assist us in understanding Joel's prediction of the overthrow towards the Mediterranean, and may also, if the interpretation placed by many upon Rev. xvi. 16 be correct, enable us to identify two divisions of this overthrow of Judah's enemies, viz., one at Tophet, on the east of Jerusalem, driven towards the eastern sea, and another westward, of the part of the army retiring, driven towards the Mediterranean, in the plain of Megiddo or Esdraelon, and may tend to explain Hosea's allusion to these times (chap. i. 11), "for great shall be the day of Jezreel;" the plain of Jezreel and the valley of Megiddo being different names for the same place. (Paxton's "Sacred Geog.," p. 335.) Zechariah, too, prophesying of the same day as Hosea, יוֹם אֶחָד, one day, one great day, one *unique* day

(Henderson's "Minor Proph.," p. 438):—"But it shall be *one day*, which shall be known to the Lord," &c., &c. (Chap. xiv. 7.) Just as it is said, in Rev. xviii. 8, of the destruction of mystical Babylon (which synchronises with these events), "her plagues come in *one day*."

Moreover, Ezekiel also had prophesied of these events in his chaps. xxxviii., xxxix. He had depicted the entire invasion of the Holy Land, limited specifically to *the latter days;* an invasion to issue in the most marvellous destruction of the invaders, and known, *therefore*, never to have been yet fulfilled. Of which destruction the most marvellous part he places in the vale *east of Tiberias;* and thus the whole plain of Megiddo, or valley of Jezreel, from Tiberias, by Bysan or Scythopolis, to the mountains of Samaria, and from this line north-westward to the Mediterranean, appears to be marked out as the scene where the great body of Israel's invaders are to be overthrown; while an especial destruction is also foretold eastward of Jerusalem, between Olivet and Zion. But not only does Ezekiel, like the others, predict the complete and miraculous overthrow of the invaders, he also assures us that, at that time, all Palestine will be in possession of the sons of Israel; not only of sons of Judah, whom the other prophets specifically place in possession of Jerusalem, but of the other tribes besides; and he does this, as already explained, p. 393, *suprà*, by the employment of the most general national titles; so that we learn from him this especial fact, that when this assault upon the restored people takes place, they will comprise sons of *both houses*, Judah and Ephraim, alike restored; a restoration of all, nationally described.

And Ezekiel appears to have been commissioned to indicate, in a peculiar manner, the nations of whom this great confederacy would be formed: he limits his description *in chief* to the sons of Japhet; and, speaking as he does of "the latter days," bids us look for the chief of the confederates to the nations of the west and north—to Europe. But, while including the nations of Europe generally, he particularizes their leader as being peculiarly of *the north;* thus, in addition to Isaiah and to Joel, not only directing us to the north for the confederacy, but especially to the north of Europe for the *leaders* of it, and describing them by such titles as we believe enable us sufficiently to identify them. He, too, like the other prophets, associates Israel's conversion with the destruction of their enemies,

saying distinctly they shall know the Lord "from that day and forward."

These predictions Zechariah, in a distinct prophecy, viz., chaps. ix., x., singularly strengthens and corroborates. In these chapters, unlike chaps. xii.—xiv., above mentioned, he prophesies for "all the tribes of Israel," depicts Judah and Ephraim as fighting against their common foe at Jerusalem (chaps. ix. 12—17, and x. 5—8), Judah's being the directing power; and with the overthrow of these enemies, whom he describes as "sons of Greece," he associates, as its consequence, the conversion of the people to Christianity. So that thus, putting all these prophecies together, it appears that Holy Scripture permits us to anticipate a time yet coming when Judah and Ephraim, sons of both houses, shall be restored, unconverted, to the Holy Land; being so restored, shall possess Jerusalem in their right, as masters of it, shall be under the governorship of the house of Judah, with the lawful priesthood of Levi, asserting a national existence and independence; that being thus restored, in considerable numbers, and with *national* coincidents, possessing Jerusalem and the villages of Israel, "having gotten cattle and much goods," their country will be invaded, and themselves be unable to resist the storm. Jerusalem will be invested, and its people, in reliance upon "the Lord their God," induced, though almost hopelessly, to resist the siege (Zech. xii. 5); but Jerusalem will be taken, and Israel's hope lost, when the Lord Jesus himself will stand on Olivet, rescuing his people temporally and spiritually, their conversion being effected by that epiphany. "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments; He hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more. In that day it shall be said of Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty: He will save, He will rejoice over thee with joy: He will rest in his love, He will joy over thee with singing," &c., &c. (Zeph. iii. 14—20.)

CONCLUDING CHAPTER.

"I WILL BLESS THEM THAT BLESS THEE."—GEN. XII. 3.

MR. BICKERSTETH assures us, "It would not have been difficult to have accumulated here testimonies from all ages. Fathers, and their successors, Protestants, Reformers of different countries, Puritans, Church of England writers, and Dissenters, and men of vast variety of opinions on other parts of Christian theology, who have agreed in expounding the prophecies of the Old Testament as declaring a yet future national conversion and restoration of the Jews; but let us rest on the simple and full testimony of Scripture. Let the reader's faith be in God's Word, and not in man's. My friend, Mr. Brooks, in his valuable work entitled 'Elements of Prophetical Interpretation,' has brought together much of this voice of the Church. Bishop Prideaux states:—'Astruunt hoc, inter Patres, Origines, Chrysostomus, Ambrosius, Hieronymus, et è recentioribus quàm plurimi, qui alias inter se in nimium multis degladiantur.'" ("Rest. of Jews," Introd., p. 10.) And Bishop Horsley had long before observed, in the same vein—"Amongst ourselves it has long been the persuasion of our best Biblical scholars and ablest divines that the restoration of the Jews is a principal article of prophecy, being, indeed, a principal branch of the great scheme of general redemption." (On Hosea, p. 27, preface.) Let those, therefore, whose attention, contrary to previous prepossessions, is now invited to the examination of this subject, be careful lest they should adopt the error of supposing that conclusions of correct divinity, or of sound and extensive learning, are against it; for the very contrary is the case. We have the evidence not only of the plain letter of Holy Scripture, but of its letter and spirit also, after being subjected to the severest test of critical examination. Unfortunately it is too often the custom to consider those who advocate certain well-known views, as remarkable for other gifts than those of solid attainments, calm judgment, and close reading. Even Dr. Lee falls into this vulgar error, and more than once makes the singular mistake of calling "the national restoration and conversion of Israel"

a *popular* subject. (See "Inquiry," Introd., p. 119.) We regret to state that at present it is not popular, nor generally understood; but we have the assurance of God's own Word that, in proper time, it is destined to become so. "Thou shalt arise and have mercy upon Zion; for the time to favour her, yea, the set time, is come. *For thy servants take pleasure in her stones, and favour the dust thereof.*" (Ps. cii. 13.) Time will be when all that concerns the Israelites will be matter of absorbing moment to the world at large, and to the nations of Europe first of all; meanwhile, we take comfort in the correct theology and sound learning of our cause.

[1.] The question has hitherto been the reverse of popular; the Church at large seems to have laboured under a deep and strange prejudice against every suggestion favourable to the future hopes and elevation of the Jews. Perhaps it may be considered one part of that curse which the Almighty has laid upon them that it should be so; that not only Christians of great learning and eminence should disregard the manifest literal import of God's Word on this subject, while asserting it as a first great principle upon others, but also should invent a false and pernicious system of interpretation which in effect perverts that Word; and that such a process, so opposed to correct divinity, and the dictates of solid learning, should have become popular in the Christian Church. The following extract from Bishop Horsley's notes on Hosea will show that the ruling idea of Lee's "Inquiry" is by no means new or original, written as it was forty-five years before the great Professor's book:—"A prejudice which for a long time possessed the minds of Christians against the literal sense of the prophecies relating to the future exaltation of the Jewish nation, gave occasion to a false scheme of interpretation, which, assuming it as a principle that prophecy, under the old dispensation, looked forward to *nothing beyond* the abrogation of the Mosaic ritual, and the dispersion of the Jews by the Romans, either wrested everything to the history antecedent to that epoch, and generally as near as possible to the prophets' times (as if it were not the gift and business of a prophet to see far before him), or by figurative interpretations, for the most part forced and unnatural, applied what could not be so wrested to the Christian Church, and rarely to the Christian Church on earth, but to the condition of the glorified saints in heaven." (P. 26.) This is precisely the principle of those interpreters, even

the oldest of them, who have denied either the future restoration, or the conversion, or both, of the people Israel. And, as observed at the commencement of this book, Dr. Lee's work must be considered precisely of this distorted caste, unless, by reason of his unequalled attainments as a Gentile Hebraist, he has succeeded in placing this dilapidated mode of exposition upon a new and better principle. This an examination of his work will show he has not done; and we, who venerate his memory, cannot fail to perceive that the cause of Israel was not attacked by the Regius Professor of Hebrew, but merely by the Rector of Barley.

[2.] They who desire to read the recorded opinions of the Fathers in favour of Israel's *conversion* will consult Whitby's "Discourse on the Calling of the Jews," being "An Appendix to Romans xi.," in his Commentary. He will there see the sentiments of Chrysostom, Theodoret, Gennadius, Photius, Theophylact, Origen, Hilary, Primasius, Sedulius, Haymo, Augustine, Jerome, and Cyril, either specifically quoted or referred to; so that the commentator observes, "This doctrine hath the suffrages of all the ancient Fathers:" and whoever will carefully read that appendix cannot fail of observing two things:—1. That the conversion spoken of is always *national*, *i.e.*, of Israel in a mass, and after the fulness of the Gentiles is come in; and 2. That arguing for the conversion, *irrespective* of the restoration, involves the commentator in this inconsistency, viz., that in one breath he interprets the same verse of Holy Scripture partly in a *literal* and partly in a *figurative* sense. I shall give an extract or two in proof. First,—The conversion spoken of is *national*. Chrysostom:—"When the fulness of the Gentiles is come in, then *all Israel* shall be saved, at the time of Christ's second coming, and the consummation of all things." Origen:—"If the fulness of the Gentiles be come in, then *all Israel* shall be saved, and there shall be one fold and one shepherd." Augustine:—"The carnal *Israel*, who now will not believe, shall hereafter do so." Jerome:—"This is the blindness that happened to *Israel* in part, that the fulness of the Gentiles might come in, and *all Israel* be saved, and after a long time might return and seek the Lord. Some do interpret this (Hosea iii. 4, 5) of the captivity of Babylon, but others, with us, refer it to a time yet future." Cyril:—"Here is a manifest declaration of what shall hereafter happen to the adulterous *synagogue*, and

that she should be received again; that *Israel* should not always be rejected, but being recalled and converted to the faith, should own Christ according to the flesh to be King of all, and that this glorious grace should be afforded to *her* at the end of the world." Nothing can be plainer than that the Fathers, following closely the language of Scripture, were constrained, when advocating the future conversion of Israel, to use *national* terms; and that, therefore, the conversion they held is, by implication, *national*, although some of them—*e.g.*, Origen—did not maintain a future national restoration. But, second, maintaining the national conversion, *without* admitting a restoration, involved Whitby (and it will any other commentator) in inconsistency of interpretation. A few examples. "That there is still to be a glorious *conversion of the Jewish nation*," he quotes, among others, the following Scriptures:—"Everlasting joy shall be unto *them*, and I will make an everlasting covenant with *them*" (Isa. lxi. 7, 8); "*Thou* shalt be no more termed Forsaken, neither shall *thy land* be any more termed Desolate: but *thou* shalt be called Hephzi-bah, and *thy land* Beulah: for the Lord delighteth in *thee*, and *thy land* shall be married" (Isa. lxii. 4, 12); "I will rejoice in *Jerusalem*, and joy in my *people;* and the voice of weeping shall no more be heard in *her*, nor the voice of crying" (Isa. lxv. 19); "For as the new heavens and new earth which I will make shall remain before me, saith the Lord, so shall *your seed and your name* remain." (Isa. lxvi. 22.) The argument becomes unanswerable. If the words *thee, thou, thy*, &c., &c., are to be understood (as Whitby and the Fathers took them) *literally* of the nation Israel, then consistency demands that *Jerusalem, thy land, her*, &c., &c., be understood of the city and land of the literal Israelites, to whom, it is admitted, these promises belong. If the promises in these verses be to the *literal* Israel, then the promises to the land, in the same verses, belong to the *literal* land; and the restoration and conversion are predicted in the same breath. So in the following, also quoted by Whitby:—"And *they* shall dwell in the *land* that I have given unto Jacob my servant, wherein *your* fathers have dwelt, and *they* shall dwell therein, even *they and their* children, and their children's children for ever; and my servant David shall be *their* prince for ever." (Ezek. xxxvii. 35.) If it be admitted (as Whitby does admit) that this refers to *literal* Israel, then it is to *literal* Israel in their *literal* land, and David (Messiah) their prince over them *there*.

It is, indeed, an extraordinary perversion of Scripture to deny, like Dr. Lee and such writers, that Israel has any *national* recognition, or specific promises of *national* spiritual blessings during Christian times; but to admit that Israel is nationally recognised, and nationally promised to be converted, and yet to deny the *national restoration*, is an inconsistency of some (it seems to me) far exceeding the perversion of others. And I wish to call attention to this fact that, in all the prophecies which we have considered, Israel is ever prophesied of *in mass*. Branch is manifested before assembled *people;* the King rules over the two houses united into one; Zion is an unity struggling against Greece; the armies of Antichrist come up into the *land* to war against *Israel; Jerusalem* receives her sister *Samaria;* the assembled two receive the assembled ten; the people is described as one Church or body, under the emblem of one once adulterous but then purified wife, brought into marriage as an unity into one place, which place itself is, by another prophet, said to be married: "thy land Beulah." And promises of blessing, relating beyond contradiction to Messiah's times, are addressed directly to the land, the hills and valleys, the rivers and brooks, the villages and cities,—blessings of corn and wine, and increased flocks and people, which could have no sense or significance only that they imply blessings to people *upon that land—i.e.*, they imply national *restoration* as well as national *conversion*. I can see no middle place between spiritualizing entirely and unsparingly, as Dr. Lee and such interpreters who deny anything peculiar to Israel during the Christian age, and admitting that Israel is to be *nationally* both restored and converted. But which of these two great events shall first occur may, of course, be open to disputation.

[3.] And the New Testament contains distinct prophecies, not only of their conversion, but also of their restoration. I take first our blessed Lord's soliloquy upon Jerusalem. (Matt. xxiii. 27; Luke xiii. 24.) He beholds Jerusalem in the occupation of her own people, and predicting the desolation which commenced with the destruction of the city by the Romans and has continued to our times, declares—"Ye shall not see me until the time come when ye shall say, Blessed is He that cometh in the name of the Lord." This is a prophecy; and I infer that three particulars are *essential* to its fulfilment:—1. That a time shall come when Jesus shall be thus hailed as Messiah.

2. That when so hailed, He shall be seen *literally* in the flesh, as He was seen in that day. 3. Shall be so seen by sons of Judah, inhabitants of that same Jerusalem. "Ye (inhabitants of this Jerusalem) shall not see me (Christ Jesus, God manifest in flesh) until ye shall say, Blessed," &c., &c. (but then *ye shall so see me*). The *national* character of the language should be carefully borne in mind. Our Lord is not contemplating those individual inhabitants of Jerusalem at that time, but the future of the sons of Judah as identified with Jerusalem. As to critical efforts to evade this passage, I refer to Bloomfield's note on Matt. xxiii. 39. ("Gr. Test.," vol. i., p. 140.) That the phrase "Blessed be he," &c., &c., &c., implies the hailing of Christ as Messiah, is clear by a collation of the following passages:— "Hosanna to the *son of David:* Blessed is He that cometh in the name of the Lord; Hosanna in the highest" (Matt. xxi. 1—11); "Hosanna; Blessed is He that cometh in the name of the Lord: Blessed be *the kingdom of our father David*, that cometh in the name of the Lord: Hosanna in the highest" (Mark xi. 1—11); "Blessed be *the King* that cometh in the name of the Lord: peace in heaven, and glory in the highest" (Luke xix. 28—40); "Hosanna: Blessed be *the King of Israel* that cometh in the name of the Lord." (John xii. 12—19.) Thus, then, our blessed Saviour, alluding to his triumphal entry into Jerusalem, so offensive to the chiefs of the people, predicts, in Matt. xxiii., the desolation and dispersion of the nation, but affirms that *a time shall come* when, at the same Jerusalem, the sons of Judah shall similarly again behold Him, and hail Him with all their souls as the real Messiah. I maintain that this conclusion is *essential* to our Saviour's language, and that He in effect predicts the restoration of Judah to Jerusalem, and his visible presence before them, acknowledged as Messiah.

[4.] Or, again, those places alluding to the coming of Elias (Matt. xvii. 11; Mark ix. 12; Acts i. 6, and iii. 21); for I consider these two passages in the Book of the Acts of the Apostles as referring to our Lord's declaration, well known to the apostles, that Elias would *restore* all things; the same word, or its derivatives, being used in each; and that word invariably carrying in the New Testament the force *restore, i.e.*, to replace in former integrity or completeness, as proved by Mr. Birks at p. 335 of his "Four Prophetic Empires." Our Saviour's declaration is, "Elias truly shall first come, and restore

all things; but I say unto you that Elias is come already, and they knew him not:" where the allusion to John the Baptist does not controvert the distinct assurance that Elias also shall first come, and restore all things, though some have struggled hard to explain the whole passage of John the Baptist. Those who desire to see that the idea of a coming Elias is not novel, nor confined to a few individuals in our times only, can consult Whitby's "Appendix to Romans xi.:" but our subject is not so much concerned with that disputed question as with the two passages in the Book of the Acts. The apostles inquire of our Blessed Lord, just before his ascension, "Lord, wilt thou at this time *restore again* the kingdom to Israel?" (Acts i. 6); where it is clear they meant a temporal kingdom to *literal* Israel. Our Saviour by no means *denies* that such a kingdom has to be restored to *literal* Israel, but the very contrary. He indirectly asserts that such a kingdom has to be restored; He speaks of certain times and seasons, viz., *of such restoration.* "Lord, wilt thou at *this time?*" &c., &c. Answer—"It is not for you to know *the times,*" &c., &c.; *i.e.*, the times about which you have now inquired —viz., the times of such *temporal* kingdom's restoration to *literal* Israel. Our Lord indirectly predicts the restoration of literal Israel to a temporal kingdom—a temporal kingdom which (by the consent of all investigators) *synchronises* with the destruction of Antichrist and the end of the 1260 days, but the times of which events our blessed Lord expressly declares it is not even for Apostles to know, but "the Father hath put in his own power." So that all attempts to *fix the date* of the Antichristian confederacy, and its destruction, and of Israel's *consequent* conversion—*i.e.*, the epiphany of Messiah —and Israel's institution as a kingdom, must *certainly fail.* Our Lord, I say, directly asserts this, but indirectly predicts the *restoration of all literal Israel* in a kingdom, as of old. For the scriptural force of the word here rendered *restore,* as explained above from Mr. Birks and justified by Bloomfield ("Gr. Test.," vol. i., p. 100), should be carefully borne in mind. Bloomfield's remark is,—"By ἀποκ. is properly meant to restore a thing to *its original state,* and, by implication, to reform and amend it." The temporal kingdom of *literal* Israel has to be restored to its original state.

Similarly with regard to the other passage (Acts iii. 21)—"Whom the heavens must receive *until* the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since

the world began." Upon which I accept Mr. Birks' observation :— "Two things appear evidently from this inspired statement. First, that the *national* conversion of Israel is linked, by Divine promise, with the return of the Lord Jesus Christ. And next, that the same return of our Lord will introduce the period foretold by all the prophets of the restitution of all things." "The restitution of all things," addressed to Jewish ears, had a peculiar significance, which seems explained by the passages under consideration, where the same word is employed. Elias "restoreth all things;" "Wilt thou at this time restore the kingdom unto Israel?" There is predicted, both by our Saviour and by St. Peter, such a restitution of all things; but not to *follow* Israel's national conversion, nor (so far as I can see) in language which implies the coming of the Son of man to judgment. He appears at that time not to judge, but to *convert*, and to institute his universal empire.

[5.] "Which God hath spoken by the mouth of his holy prophets since the world began," says St. Peter, using the same words as Zacharias in Luke i. 70. This parallelism directs peculiar attention to that first chapter of St. Luke's Gospel, and by it to all those passages in the New Testament where our blessed Lord permits himself to be recognised as King of *Israel*,—*e.g.*, Luke xxiii. 3; John i. 49; to which we may add, as similar, Acts v. 31. If the inspired songs of Mary and of Zacharias be attentively considered, I cannot think it will be denied that the New Testament gives us authority for these several conclusions :— 1. That the *spiritual* benefits of Messiah's coming are carefully extended to Israel *as a nation;* and that therefore, whether the conversion take place before or after the restoration, all Christians may, from the New Testament, anticipate the time when Israel—viz., the twelve tribes—will be *embodied* as one Christian people, distinct from the Gentiles: which embodiment implies, I submit, their national restoration. The passages which lay down this truth are—Luke i. 54, 55, 68, 69, 77, 78. I quote but one. "Blessed be the Lord God of *Israel*, for He hath visited and redeemed his people, and hath raised up a horn of salvation for *us* in the house of his servant David." 2. That the *temporal* elevation of all Israel, as a people distinct from Gentiles—*i.e.*, their *national restoration*—is also specified as part of the work which the covenant in Messiah assures them shall be done. The passages

asserting this truth are—Luke i. 71, 74, 75. "That *we* should be saved from our enemies, and from the hand of all that hate us. . . . . That He would grant unto us that we, being delivered out of the hand of our enemies, might serve Him without fear; in holiness and righteousness before Him, all the days of *our* life." It seems to me that no ingenuity can filch from these inspired assurances their *national* force. *We*, the sons of Israel, shall be delivered from all those that hate us; we shall be delivered out of the hand of our enemies; *we* shall serve Him in holiness all the days of *our* life —*i.e.*, our existence as a people. That such is the *national* force of the passage is clear from ver. 73:—"The oath which He sware to *our* father Abraham." Israel's rescue as a nation, his separation as a nation, his holiness as a nation, which mean his *national restoration and conversion*, are predictively asserted by Zacharias, "filled with the Holy Ghost." (Ver. 67.). 3. That thus Israel's *temporal* and spiritual recovery and constitution as a nation in the Holy Land is specifically limited to Messiah's times—viz., the times of Christianity,—and that Zacharias especially refers the complete fulfilment of the promise to Abraham, Isaac, and Jacob *to these times*. "To perform the mercy *promised to our fathers*, and to remember his holy covenant; the oath which He sware to our father Abraham, that He would grant us," &c., &c. (Vers. 72, 73.) So that, whatever the oath to Abraham and the promise to Isaac and Jacob included, *all that* is referred for its fulfilment to Messiah's times. But I showed abundantly, at p. 271—277, *suprà*, that the immutable Abrahamic covenant, confirmed with an oath, and repeated to Isaac and Jacob, included *three* articles, viz., the gift of Canaan, the gift of Messiah, and the enduring blessing, which heads this chapter. So that Zacharias, filled with the Holy Ghost, assures us that this *oath* had reference peculiarly to Messiah's coming; and that, by consequence, the full rescue of Israel as a people, and the complete possession of the land of Canaan, appertained to *Messiah's times; i.e.*, the three articles of the covenant were not only synchronically delivered, but were also to be *synchronically fulfilled to Israel*. This is what I referred to at p. 427, *suprà;* this is that which has never yet been accomplished; this oath has never yet been kept; and nothing remains to a believer but to anticipate the time when Israel as a nation shall be *temporally and spiritually* thus blessed in Messiah, *i.e.*, shall be *nationally* restored and converted, according to Zacharias' prophecy.

And upon this declaration of Zacharias, taken in connexion with the terms of the Abrahamic covenant; of Moses' song at Deut. xxxii. 43—"Rejoice, O ye nations, with his people; for He will avenge the blood of his servants, and will render vengeance to his adversaries; and will be merciful unto his *land*, and to his people;" and with Balaam's prediction, Numbers xxiv. 17—19; upon these Scriptures, limited, as they are, specially to Messiah's times, I ground the conviction that the *full* possession of Canaan was always intended to be limited to his days, according to the increasing light of prophecies treated of in this volume.

I said that to this head I should refer all those places in the New Testament where our Lord permits himself to be called the King of Israel, or wherever inspiration has assigned that title to Him. And I should do this because of the angel's declaration at Luke i. 32. Gabriel says, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him *the throne of his father David;* and He shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." To this same declaration I refer all the prophecies of "the King" considered in chap. iv. of this volume, and as inseparably connected with them (see p. 225, *suprà*), all the prophecies of "the Branch" in chap. iii. For the throne of David was over *all Israel*, as one people, *in the Holy Land.* The throne which the Lord Jesus is to have is *David's* throne: granted that his kingdom is spiritual; but for sons of Israel, all Israel, it must be *temporal* also, or it cannot be *David's* throne. It must be a throne over *literal* Israel, over *all* literal Israel, over all literal Israel *united within the Holy Land.* Such are the requisites of *David's* throne, and it is David's throne which is promised to Messiah. And to associate a spiritual empire with it does not controvert this great fact. It is a spiritual kingdom, temporally constituted, upon the face of this earth, of all Israel gathered into one in Palestine, a Christian people, acknowledged the chief of all by their Gentile brethren around. And the expressions, "over the house of Jacob *for ever*," and "of his kingdom there shall be *no end*," suggest no difficulty, for the Greek expression, εἰς τοὺς ἀιῶνας, is equivalent to the Hebrew לְעוֹלָם, so fully explained at p. 267, *suprà*, and means not eternity in the abstract, but the period of religious dispensation. (See also Lee's Appendix, p. 134, in his "Inquiry," where he treats of this phrase, and refers to Luke i. 33.) He shall thus spiritually reign over the whole house of Jacob, thus embodied in the Holy

Land, throughout the whole remaining periods of a probationary, and terrestrial, religion. And the expression "of his kingdom shall be no end" seems parallel to Daniel ii. 44, vii. 14, "It shall stand *for ever*"—לְעָלְמַיָּא; "His dominion is an *everlasting* dominion"—שָׁלְטָן עָלַם. Accordingly Whitby (Luke i. 33):—"And He shall reign over the house of Jacob for ever (*whilst He hath any seed in being*); and of his kingdom there shall be no end (*as there hath, and shall be, of the four great monarchies*)." And, in a note—"Whilst the house and the seed of Jacob, or the world lasts; his kingdom being never to give place to any other kingdom, as the four monarchies did (Dan. vii. 14); but yet when death, the last enemy of his Church, shall be dissolved, He shall give up this mediatory kingdom to *the Father*." (See note on 1 Cor. xv. 28.)

Thus Gabriel predicts, as a message to Christians immediately from heaven, that all Israel shall be restored and formed into one Christian kingdom, in their own land; and that this Christian kingdom shall last as long as time lasts; and Christ shall not resign it *till* He comes to judgment; when St. Paul says He will resign this kingdom (for it implies his mediatorial kingdom also):—"Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power; for He must reign *till* He hath put all enemies under his feet. The last enemy that shall be destroyed is death." (1 Cor. xv. 24.) From the inauguration of universal Christianity, commencing with the conversion of restored Israel, by the epiphany of Messiah, all through the thousand years, until Christ's coming to judgment, *all Israel* continues a firm and faithful Christian people, in the Holy Land, never to backslide again. And to this agrees Rev. xx., where the last great apostasy comes up against and compasses the camp of the saints, and the *beloved city;* then, as all through the thousand years, in the possession of *faithful* Israel. *Then* comes the end (Rev. xx. 10); the last judgment (ver. 12); the destruction of the last enemy, *death* (1 Cor. xv. 26; Rev. xx. 14).

[6.] The *national* character of the promises made to Israel in the New Testament may be especially seen in Romans ix.—xi. Proofs of this are evident in chaps. ix. 1—5; x. 1—21; xi. 1—2, 9—11, 15—23, 25—27, and 29—32. I quote only the following:—"I say then, have they stumbled that they should fall? God forbid; but

rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" Again:—"If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" "Blindness, in part, is happened unto *Israel* until the fulness of the Gentiles be come in. And so *all Israel* shall be saved." It is not my intention to enter at any length upon these Scriptures, upon which so much has at various times been said, but simply to mark the *national* character of St. Paul's discourse. It may be termed a discourse upon the national future of Israel, and of Israel specifically in a state of impenitence and unbelief during the age of Christianity. I see no way of avoiding the conclusion that the prophet here—for such St. Paul is as he writes—not only argues to the Romans upon God's *power* to graff all Israel, as a nation, into the Christian Church, but also asserts prophetically that He will; and this I take especially to be the meaning of chap. xi. 25—32. The national conversion is asserted so plainly as to seem scarcely deniable; but this national character of the context seems to me to assert, by implication, their national restoration also. It should be remembered that when St. Paul wrote, Israel yet existed as a separate people, and that the natural and necessary force of his language would be to convey to his readers ideas of Israel, as such separate people; they would form no other conception of them. The national polity of the sons of Judah was a real and visible fact, to which the minds of the Romans would naturally revert whenever that people was mentioned. This alone is an important consideration, apart from the grand fact that St. Paul uses language peculiarly national and comprehensive. He speaks of their past as a people whose history had been wrought out peculiarly in Canaan: he speaks of their present as a people still possessing a national polity in Canaan; he speaks of their future by implication *similarly*.

This *national* character of the prophecies affecting the future history of Israel should be carefully borne in mind; for, upon the assumption that they are to be fulfilled, it seems natural to expect their fulfilment will be signalised by events characteristically national, and that those events will have a national arena for their transaction. National prophecies, even if of conversion only, seem to involve national reconstruction. And accordingly we find, throughout all the prophecies we have considered, that this national character is everywhere

attached to predictions of the restoration. Israel is always spoken of as a people, and never otherwise.

[7.] When speaking of the Book of Joel, allusion was made, at p. 445, *suprà*, to the manner in which quotations are frequently made in the New Testament from the Old. On the particular passage, Joel ii. 28—32, it was remarked that St. Peter's intention, in Acts ii. 16—21, was not to quote or translate Joel verbally, but to give the spirit, and generally to fix the era, of the prophet's language. Just as at Matt. xxvii. 7—10, the evangelist's purpose is not to quote Zechariah verbally, or translate him word for word; but (in Dr. Henderson's language, "Minor Proph.," p. 423), "In producing the citation, the latter (Matthew) had his eye more intent upon the historical circumstances which he had just detailed, than upon the strict grammatical construction, and verbality of the language employed in the prophecy." This is precisely the principle upon which we maintained that St. Peter's ἐν ταῖς ἐσχάταις ἡμέραις, in Acts, was not to be taken as a verbal translation of Joel's אַחֲרֵי־כֵן. And it is clear, upon an examination of various quotations in the New Testament from the Old, that these quotations were frequently preceded by the phrases, "then was fulfilled that which was spoken by," &c., &c., or "this is that which was spoken by," &c., &c.; but that the intention of the sacred writers, in such cases, was not to imply that the entire predictions, of which such quotations formed a part, were then fulfilled, but merely that the part so quoted received then a fulfilment, either partial or complete. Thus, if Zech. xi. be read, and particularly the concluding verses 14—17, it seems sufficiently plain that the *whole* context, of which Matthew's quotation was part, was not fulfilled at the particular time when *that* particular event occurred in reference to which he wrote—"Then was fulfilled (τότε ἐπληρώθη τὸ ῥηθὲν) that which was spoken by the prophet. And they took the thirty pieces of silver," &c. (Matt. xxvii. 9.) Matthew is taught to select that quotation which marks the *era* of the whole context, without its being intended to imply that the whole context was then fulfilled.

Just so at Matthew ii. 17:—"Then was fulfilled (τότε ἐπληρώθη τὸ ῥηθὲν) that which was spoken by Jeremy the prophet, saying, In Rama there was a voice heard, lamentation, and weeping, and great mourning, Rachel weeping," &c., &c. Are we to understand that

that context of Jeremiah's prophecy, of which this prediction concerning Rachel was an inseparable part, was then completely fulfilled? The following is that context:—"Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not. Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; *and they shall come again from the land of the enemy.* And there is hope in thine end, saith the Lord, *that thy children shall come again to their own* BORDER"—גְּבוּל *territorial* border. (Jerem. xxxi. 17.) Most blessed promise yet remaining to be fulfilled! Herod's cruel slaughter of the children, *literally* fulfilling Jeremy's prediction, was *typical* of Gentile oppression of sons of Judah all through the days of Christianity, which did but commence in Herod's time. It pleased Almighty wisdom, by a singular *literal* accomplishment of one prediction, to enable us to *fix the era* of Jeremiah's prophecy, which (it is manifest) yet awaits its full completion; for Herod's time knew in no sense Israel's, or Judah's, coming again *from the land* of the enemy; in no sense, Rachel's children, Joseph and Benjamin, *i.e.*, Ephraim and the inseparable member of the two, coming "again to their OWN BORDER." When, then, Matthew said *then was fulfilled that which was spoken*, he did not mean to assert a *full* accomplishment of the prophecy from which he quoted, but a *primary or partial;* and thus directs our attention to that which is yet to come. So Peter (Acts ii. 16):—"*This is that which was spoken* by the prophet Joel" (*τοῦτό ἐστι τὸ εἰρημένον*); he does not intend to assert a full accomplishment of Joel's prediction, but a primary and partial; and he directs our attention to that which is yet to come.

I have recurred to this subject for the purpose of suggesting, what seems to me an important principle to be recognised in these quotations by evangelists and apostles from the Old Testament of prophecies which relate to a future restoration and conversion of Israel. For remembering that one Mind inspired both the original prophet and the writer who quotes him, and that such Divine Mind is perfect in knowledge, whether foreseeing, or retrospective, it seems to me we can hardly fail to understand that the Holy Spirit intended the quotation to prove an index, or directory, to the prophecy from which the quotation is taken. And that when the verse, or verses, quoted

are found, upon reference, to be essential parts of the Hebrew writer's context, we are required to believe that the Spirit of inspiration indicates to the reader that the whole prophecy (of which the quotation is but a fragment) is to be taken *in its integrity*. The fragmentary part was sufficient for the sacred writer's immediate purpose, and therefore only that part is taken; but the *era* of the whole is fixed, and devout attention challenged to its contents. Taking such a view, we have one or two very important allusions to the coming restoration and conversion of Israel made in the New Testament.

Thus, for instance, Matt. ii. 6 refers to Micah v. 2: "And they said unto him in Bethlehem of Judea, for thus it is written by the prophet, And thou, Bethlehem, in the land of Judah, art not the least among the princes of Judah, for out of thee shall come a *governor* that shall rule my people Israel." We know that this reply was scriptural and sound; for Scripture had said, "That Christ cometh of the seed of David, and out of the town of Bethlehem where David was." (John vii. 42.) Messiah of literal David in Bethlehem, a governor for *literal* Israel. The chief priests and scribes answered soundly. We refer to Micah v. 2, and find the context thus: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me that is to be ruler in *Israel*, whose goings forth have been of old from everlasting. Therefore will he give them up until the time that she that travaileth hath brought forth; then the *remnant of his brethren shall return unto the children of Israel*," &c., &c.: the connexion of the whole chap. v. being vigorously sustained. So that Matthew is made to direct us to a large context, and by a specific quotation to fix the *era* of its application, though that context contains in close connexion with the extract he gives, one prediction manifestly *unfulfilled*. For he fixes the *literal* meaning of the word "Israel" in Micah's prophecy, and it is certain that during Messiah's times, hitherto there has been in no sense, *spiritual or temporal*, any return of "the remnant of his brethren" unto the literal "children of Israel." So if we regard the whole context (which, I maintain, cannot be divided as to its *era* without violence to the Hebrew), we shall find Messiah predicted to be the peace of Israel, *i.e.*, his complete restoration to God's favour when the Assyrian in Messiah's days, *i.e.*, the *mystical* Assyrian (see chap. xi., p. 492, &c., *suprà*), comes into Israel's land. We shall find the separation of Israel from Gentile nations under God's immediate

hand in Messiah's days described as the disappearance of dew or rain from the grass under the influence of the solar rays. (Ver. 7.) We shall find the exploits of this same "remnant of Jacob," *i.e.*, remnant of all the tribes, against his adversaries in Messiah's days described as in the prophecies of Zechariah ix. 10, and 12—14, already considered. (Vers. 8, 9.) And also in Messiah's days the purgation of Israel and his land from all oppressors and means of oppression together (vers. 10, 11) (see p. 290, *suprà*), and also from all forms of false doctrine and means of apostatical corruption (vers. 12—14) (see p. 524, *suprà*); by the Lord's entire and *final* overthrow of apostasy at Jerusalem. (Ver. 14.) It being particularly manifest of all this context that vers. 8—15 are most inseparably connected; that vers. 10, 11, are to be fulfilled *in that day* of vers. 8, 9; and vers. 12—15 in the *same* day as vers. 10, 11.

So also Acts xv. 16 refers to Amos ix. 11, 12. In reference to the spiritual calling of the Gentiles St. James says, "And to this agree the words of the *prophets*, as it is written, After this I will return, and will build again the tabernacle of David which is fallen down, and I will build again the ruins thereof, and I will set it up; that the residue of *men might seek after the Lord*, and all the Gentiles upon whom my name is called, saith the Lord, who doeth *all these things*." St. James quotes a particular passage for his immediate purpose, and becomes an inspired director to a context, the grand features of which are not fulfilled; for, as may be seen by reference, the whole belongs to *that day* when "the house of Israel," *i.e.*, all the tribes, are sifted among all nations like corn in a sieve, "yet shall not the least grain fall upon the earth," *i.e.*, *be lost to him who sifts it*, and ends with a triumphant prediction of a *literal* restoration of all the house of Israel to the Holy Land. "It is impossible to conceive of a prophecy more distinctly or positively asserting the future and final restoration of the Jews to Canaan than that contained in these verses." (Henderson's "Min. Proph.," p. 183.) But, by such quotations and consequent references, the New Testament does not *ignore*, but through evangelists and apostles *reminds* us of the coming restoration of Israel.

And, I would add, that these two references to Micah and to Amos by Matthew and by James illustrate remarkably the mode of quotation adopted by Peter as to Joel, which is explained above and made an important use of at p. 445, *suprà*. They are not intended to be

verbal translations. Similarly Stephen, at Acts vii. 43, to Amos v. 25. *Damascus*, says the Hebrew; which Stephen explains by *Babylon*. *After these things*, says Joel; which Peter explains by *the last days*. And we might as well say that *Babylon* was a translation of *Damascus*, as ἐν ταῖς ἐσχάταις ἡμέραις a translation of אַחֲרֵי־כֵן.

[8.] The prophecy of Amos, just alluded to, which, containing so remarkable a prediction of Israel's national restoration, concludes with these words: "I will plant them upon *their land*, and they shall no more be pulled up out of their land *which I have given them*, saith the Lord God." (Amos ix. 15.)—I quote the passage merely as another of many instances pointed out in the course of these chapters, where the Holy Land is termed, in prophecy having reference undoubtedly to days not yet arrived, *Israel's* land; just as it is also called *God's* land. (See p. 276, &c., *suprà*.) Such passages remind us of the perpetuity of God's gift of Palestine to Israel, and that even in their days no nation but that has any claim to it or can expect to hold it except under chastisement from the Most High. This was proved in opposition to Professor Lee's scheme in chap. vi., p. 261. The Professor's system is to interpret "Canaan" and "the land" in these cases *spiritually*, as if the whole habitable world was intended, because possessed of Gentiles who from the first were covenanted to become the spiritual seed of Abraham. (See p. 184, *suprà*.) This ingenious device may probably be traced to a misconception of St. Paul at Rom. iv. 13: "For the promise that he should be *the heir of the world* was not to Abraham or *to his seed* through the law, but through the righteousness of faith;" and it, in fact, perpetrates the error of confusing the Lord's gift of a *literal* inheritance, viz., Palestine, with that of a *spiritual*, viz., the Gentiles. St. Paul's whole object in that chapter is to direct attention to the spiritual promises and spiritual seed, which by no means invalidate or interfere with the literal. And it would be as reasonable to say that Abraham has in these days no natural descendants *because* he has spiritual; as to say, a literal inheritance was never given because *from the first* a spiritual promise was given also. The literal promises and the spiritual go together. The way to test this scheme of explaining "Canaan," "the land," &c., &c. of a spiritual inheritance as soon as we arrive at Christian times is, 1. To examine the terms of the original grant, and to see whether a *literal* inheritance was ever given, and if so, whether there

was any limitation attached to the gift. This was fully done in chap. vi. And, 2. To examine specific prophecies, by general admission unfulfilled, to see if the land of Israel, &c., &c., are in such prophecies so specifically described, and by such designations as preclude any rational endeavour to interpret such passages spiritually. This has been done generally all through this volume.

St. Paul's whole context shows that his phrase, "heir of the world," is a figurative expression, having relation to the promise, "And in thy seed shall all the nations of the earth be blessed" (Gen. xxii. 18), repeated to Abraham peculiarly at that time, when, in all probability, the way of salvation through Messiah's blood and the extent of that salvation was especially revealed to him. (Compare John viii. 56.) But this by no means contradicts, nor must it be confused with that other promise, "And I will give unto thee and to thy seed after thee (*i.e.*, as long as thou hast seed), the land wherein thou art a stranger, all the land of *Canaan* for an everlasting possession; and I will be their God." (Gen. xvii. 8; or, again, Gen. xv. 18—21.) One promise is specifically spiritual, the other as specifically *literal*.

But it should be particularly remembered that the *spiritual* interpretation put by the New Testament upon certain passages in the Old is not by any means opposed to the literal, which we advocate. One might imagine from the language adopted by some persons on this subject that the evangelists and apostles (particularly St. Paul) had been commissioned to supply us with paraphrases or expositions of all the prophets and every part of them, and that such spiritual expositions of the prophets, and no other, were consistent with Christianity. But the fact is that these *spiritual* illustrations of parts of the Old Testament are, comparatively speaking, rare; but rare as they are, they perfectly permit and harmonize with the literal interpretation contended for. Instances of such spiritual interpretation may be found at Rom. ix. 6; Gal. iv. 24—27; also vi. 16; and the Epistle to the Hebrews at large: but particularly Heb. xii. 22. And it is certain that it has pleased the Almighty so to publish his Word that *every* part of it is capable of a highly spiritual exposition,—the historical Books as well as the Levitical and prophetical, and not least, the various incidents recorded concerning the life and actions of our blessed Lord and his apostles. But the power to extract the spiritual lessons, these "improvements," as they are sometimes called, does not take away from the literal meaning of such places. Thus,

as there was a literal meaning peculiar to the Levitical laws capable (as St. Paul shows) of a highly spiritual exposition, so there *was* a *literal* meaning for the language of the sacred *historians* capable of a similar; thus there *is* a *literal* meaning to the language of the *prophets* capable of the same. As, for instance, certain prophecies affecting Babylon and Tyre, which *have* been fulfilled, admitted also an exposition for spiritual purposes, so certain other prophecies affecting the Assyrian, the Idumean, the sons of Greece, Gomer and all his bands, &c., &c., which *have yet to be fulfilled*, admit also such spiritual exposition. But in neither case is the *literal* force of the language to be denied.

The people Israel were always a type of the Church; Canaan of the promised heaven; Jerusalem of the heavenly Zion. No one denies this. But when the apostles allude to the Church and her hopes under such titles, they do not intend to invalidate the literal meaning of the words so employed by the prophets, although they be used in reference to Christian times. It would be as *scriptural* and as *Christian* to say that the Book of Leviticus never had a literal meaning because the apostle puts a spiritual upon it, as to say that the prophecies concerning Israel yet manifestly unfulfilled, are not literal because they *may* be taken spiritually. The difference between the two cases lies here:—in the first we *know* (historically) that the words were literal; in the second we have unfulfilled prophecy, and, therefore, do not *know* it; and there poor Christians stumble. "Blessed are they who have *not* seen, and yet have believed." (John xx. 29.)

[9.] And of great importance to this part of the question are the abundance of passages contained in the prophets, and relating clearly to the Christian Church, where the Jews as a people, and Jerusalem as their city, are carefully *contradistinguished* from Gentiles as members of the Church, the spiritual Jerusalem. Reference to these passages I shall preface by one from the New Testament, which might serve as a type for all: "A light to lighten the *Gentiles*, and the glory (*i.e.*, to glorify or make renowned) of thy *people Israel*." (Luke ii. 32.) Where aged Simeon, especially inspired of the Holy Ghost, prophesying of the Christian Church, predicts that Israel *nationally*, viz., as "a people," and as a part of that Church, is still God's people, distinguished as a people from Gentile nations. Such passages are Isaiah xlix. 6, and 22, 23; also lx. 9—11, and 15, 16;

also lxi. 7—9; also lxvi. 19, 20; illustrative of prophecies considered in this volume, *e.g.*, Ezek. xvi., where *Sodom* is distinguished from Jerusalem and Samaria; and the prophecies relating to the great Antichristian confederacy generally, where Gentiles are the chastened, Israelites the rescued, but the spiritual consequences are afterwards extended to all. I shall quote but one of the above, being probably that to which Simeon alluded: "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth." (Isaiah xlix. 6.)

There are also passages which not only mention Gentiles, but also include the Jews and their *land* within the Christian Church in language so definite as to admit of no reasonable denial. Such are Isaiah xl. 1, 2; also xlii. 24, 25, *with* xliii. 1—3; also xliii. 18—21; also xlv. 14—17; also xlix. 13—19; also lxii. 5—9. I take from Isaiah for facility of reference; similar passages, though less frequently, may be found in other Books. And there is no controverting them with reason; the people and their land in various particulars are alluded to, their rebellions recounted, and God's chastisements, in such manner that the identification of *literal* Israel and his *literal* land cannot be denied. These promises of terrestrial fertility, national prosperity, and spiritual blessedness are made in such terms and so absolutely, that Israel's literal restoration and conversion,—I was almost about to say, becomes *an imperative article of Christian faith.* That passage in Isaiah xlv. 14—17 is so singular that I shall not hesitate to quote it: "Thus saith the Lord, the Holy One of Israel and his maker, Ask of me things concerning my *sons*, and concerning the work of my hands command ye me; I have made the earth and created man upon it; I, even my hands, have stretched out the heavens, and all their host have I commanded. I have raised *him* up in righteousness, and I will direct all his ways; *he* shall build my city, and *he* shall let go my *captives*, not for price nor reward, saith the Lord of hosts. Thus saith the Lord, The labour of Egypt and merchandise of Ethiopia, and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine; they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God. Verily thou art a God

that hidest thyself, O God of *Israel*, the Saviour. They shall be ashamed, and also confounded, all of them; they shall go to confusion together that are makers of idols. But *Israel* shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded *world without end.*"

It is, however, not only denied that Israel's restoration is predicted in the Holy Volume, but sometimes broadly asserted that there are passages which plainly state that Israel shall never be restored nor Jerusalem rebuilt. Passages referred to are Isaiah xxv. 2; Jerem. xxiii. 39, 40; Hosea i. 6; and Ezek. vii. 13. (See Lee's "Inquiry," pp. 44—47, 56, 63, 95, 102.) These are the only passages which deserve consideration; and it will be easily shown that such adverse predictions against Israel are apparent, not real. It is indeed surprising that Professor Lee should have alluded to them, and the manner of his doing so equally singular.

"For thou hast made of a city a heap, of a defenced city a ruin; a palace of strangers to be no city; it shall *never* be built." (Isaiah xxv. 2.) לְעוֹלָם לֹא יִבָּנֶה for a period *not defined*, but also *not unlimited*, it shall not be built. All depends upon the rendering of עוֹלָם, which means not *never* in the English sense, but is a variable term defined by its contexts, parallel places, necessity of the case, &c. (See p. 262, *suprà*, and Lee's "Lexicon," p. 453.) We see this prophecy of Isaiah being literally fulfilled in our day, commencing, as it did, with the Roman destruction of Jerusalem. But we know from other prophecies that עוֹלָם here has its limits. Precisely so with respect to Jerem. xxiii. 40: "I will bring an *everlasting* reproach upon you, and a *perpetual* shame which shall not be forgotten." The two words *perpetual* and *everlasting* here are עוֹלָם in the Hebrew. Not unsimilarly on Hosea i. 6: "I will *no more* have mercy upon the house of Israel, but I will utterly take them away;" לֹא אוֹסִיף עוֹד. But Hosea is speaking of the ten as distinguished from the two, and predicts that they should no more constitute a *separate* kingdom, like Judah; which is exactly shown by contrasting ver. 7 with ver. 6: "But I *will have mercy* upon the house of Judah," &c., &c. Just as Hosea says at chap. xi. 12, "Ephraim compasseth me about with lies, and the house of Israel with deceit; but Judah yet ruleth with God, and is faithful with the saints." This prophecy of Hosea we have seen literally fulfilled; Israel soon ceased to be a kingdom, and will never be such again. When

the restoration takes place, Joseph, *i.e.*, Israel, will be *added* to Judah (p. 174, *suprà*): and even in the first, or political restoration, the governing power will be Judah's. (See pp. 293, 514, on Zech. ix. 13 and xii. 5, 6.) Now, as regards Ezek. vii. 13, "the vision is touching the whole multitude thereof, which *shall not return.*" Let the context be examined. Ezekiel is predicting the devastation of Judea, and the scattering of her people by the Romans; and, among other predictions, says, "The time is come, the day draweth near; let not the *buyer* rejoice, nor the *seller* mourn; for wrath is upon all the *multitude* thereof. For the *seller* shall *not* return to that which is sold, although they were yet alive; for the vision is touching the *whole multitude* thereof, which shall *not return;* neither shall any strengthen himself in the iniquity of his life." Ezekiel's meaning is clear. He predicts a captivity very unlike that of Babylon, before which a man might buy that to which he might expect to return (see Jerem. xxxii. 6—15); and he speaks predictively of the multitude at Jerusalem then living when his prophecy should be fulfilled, and declares that neither seller nor buyer need care about his sale or purchase, for that the captivity he predicted would be so complete, and of such duration, that that whole multitude would perish before its termination, and at its termination the recovery of such purchased possessions, as *purchased*, would be impossible. The prediction has been literally fulfilled; and if we, who advocate Judah's literal restoration, maintained that Judah's sons would return to their own patrimonial lands, and demand of their Gentile oppressors arrears of rent and compound interest, it might be of some use to quote this prophecy of Ezekiel's against us, but not otherwise.

[10.] When considering the Scriptural probability, or otherwise, of a coming national restoration and conversion of Israel, we should carefully distinguish between those matters which are *essential* to the subject, and others which, though commonly associated with it, are not. Of this second kind are questions relating to the character of that period known generally as "the millennium;" the expectation earnestly entertained by some most Christian men of a literal "personal reign" of Christ our Lord on earth; the anticipation, undoubtedly scriptural, of a vast ingathering of the Gentiles to Christianity, through the conversion of the Jews; and, lastly, the manner in which Israel's conversion is associated with the Redeemer, whether by

a *personal* coming, or otherwise; for I wish it to be at once observed, as at p. 534, *suprà*, that a personal coming, or *appearance*, does not necessarily imply a personal continuance, or *reign*.

The extent of these notes precludes my entering at large upon these topics, as well as more especially insisting upon the important fact, that belief in conversion *subsequent to* restoration, by immediate interposition of the Most High, should by no means tend to check our zeal in prosecuting already missionary efforts for the conversion of the Jews; nor does it by any means controvert our duty to do so, than which, I suppose, nothing can be plainer. But, as regards the first two, viz., the millennium and the personal reign, I confess I am awed by perceiving how unsatisfactory upon these subjects have been the efforts of some to whose opinions generally one is disposed to pay the highest deference. I would only hazard two observations, viz., 1. That Christian friends of Israel may with equal earnestness and sincerity anticipate the coming redemption of Israel, and yet be allowed on these two topics to entertain different opinions; and, 2. That the smallest *spiritual* results so far surpass the powers of human conception, that the language of Holy Scripture, describing events, compared with heaven, and the presence of God, *earthly* and inconsiderable, are nevertheless taken by us to imply issues not only spiritual, but transcendently *heavenly*, and fraught with the unchangeableness of eternity.—Who that lived before it would have supposed that that part of the Christian dispensation which has already elapsed, and is now expiring, described in such language as Holy Scripture uses of it, would have proved such a fearful history of bloodshed and terror, of falsehood, hypocrisy, schism, and apostasy, as we know it to have been? Yet even from millennians apostasy is to be evolved. (Rev. xx. 7.) No doubt, could we fully appreciate the spiritual effects of the Christianity which has been developed, as well as of that which is yet to be exhibited after the conversion of Israel, we should find the language of Scripture literally justified, but we cannot. The exceeding sinfulness of sin, and the powers of spiritual wickedness in high places, as well as the strength and beauty of Divine love, and the spiritual might which effects our deliverance, and will at last consummate the whole scheme of redemption, are subjects which evade all human efforts to comprehend them; meanwhile, we have to guard against imaginations which would confound that whose scene is earth, and whose catastrophe is, by *revelation*, earthly and apostatic, with the inconceivable and unchangeful glories

of the heavenly rest, to which alone appertains the presence of the Lamb. (Rev. xxii. 1—6.)

But, as regards the manner in which our God and Saviour is associated with the work of Israel's conversion, I have undoubtedly presumed, at p. 531, *suprà*, to conclude that it will be a personal epiphany, or appearance, of Messiah, effecting Israel's conversion at Jerusalem; as St. Paul's, near Damascus. But acceptance of this opinion, or perception of the meaning of Holy Scripture on this head, is not essential to the chief parts of the subject. And the opinion may be dismissed as unceremoniously as, by some, I anticipate it will; and yet the main design of the chapters be admitted to have been attained, viz., the proof that a national restoration of Israel is yet to be expected before the conversion. Still I would urge that there is nothing in Holy Scripture opposed to the idea. I ground the conviction that there will be a *visible* manifestation of Messiah upon Isa. xxxiii. 17, *taken with* 20—"Thine eyes shall see;" upon Zech. xii. 10, *taken with* xiv. 4; *and* Rev. i. 7; upon Acts i. 11, *taken with* Acts iii. 21; in which last verse I understand "the restitution of all things" to be precisely the restoration of the kingdom inquired after by the apostles at Acts i. 6; the restoration of that kingdom involving the universal prevalence of Christianity, embracing the whole world. But this personal *appearance* of Messiah does not imply his continuance on earth to reign, nor does it in any way oppose the Scriptures which speak of Christ's second coming to judge the world, any more than the appearance of the same Saviour to St. Paul did; nor, if the corresponding Scriptures be examined, shall we find anything in them opposed to the idea. Now, such Scriptures are Dan. vii. 13, 14:—"I saw in the night visions, and, behold, one like the *Son of man* came with the clouds of heaven, and came," &c., &c.; Dan. xii. 1:—"And at that time shall Michael stand up, the great prince which standeth for the *children of thy people*," &c., &c.; Matt. xxiv. 30 (and corresponding places in the evangelists):—"And then shall appear the sign of the *Son of man* in heaven, and then shall all the tribes of the earth mourn, and they shall *see the Son of man* coming," &c., &c.; 2 Thess. ii. 8:—"And then shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the *brightness of his coming;*" and Rev. xix. 11—21:—"And I saw heaven opened," &c., &c., *as far as* Rev. xx. 6.

All these passages make for a visible personal presence of Messiah,

especially when taken in connexion with Isa. xxxiii. 17—20; Zech. xii. 10, and xiv. 4; Rev. i. 7; Acts i. 11, xxi., and iii. 21. But there are made two objections; First. Mr. Faber's, who maintains that the advent mentioned in such passages *must* be figurative, or we "violate the whole principle of prophetic symbolization" ("Sac. Cal.," vol. i., p. 184); an argument the force of which I do not see, for (in his own language, "Eight Dissert.," vol. i., p. 10), "The recorded appearance of the Lord to St. Paul, as he came near to Damascus, has never been deemed his second advent, nor has *this descent ever been thought to contravene*,"—we may say, "the whole principle of prophetic symbolization," where he puts "the broad general declaration" contained in Acts iii. 21. I cannot see that the expectation of a *personal* epiphany of Messiah, yet to happen, any more violates the prophetic symbolization than the *personal* epiphany which has happened did in St. Paul's days. But, however, if that principle was then violated, for St. Paul's sake, who should wonder if it were again violated for Israel's?

But, Second. There is the objection of those, or, rather, the misconception of those, who with this personal epiphany will associate Christ's *coming to judge*, which is quite a different event. At p. 532, *suprà*, I have already hinted at some reasons why this appearance of the Son of man cannot be the occasion of final judgment. I shall now briefly suggest a few more. 1. Of all the coincident Scriptures above referred to, those which suggest this idea of judgment are Dan. vii. 10:—"The judgment was set, and the books were opened," the *limited* character of which judgment is immediately defined; it is the judgment of *the beast*, and *the rest of the beasts*, parallel to Rev. xix. 17—21, parallel to (I venture to believe) the destruction of Gog, &c., &c., as in chaps. vi., vii., x., xi., xii., *suprà*; just as ver. 26:—"But the judgment shall sit, and they shall take away *his* dominion," &c., &c.; Dan. xii. 2, 3:—"And *many of them* that sleep in the dust," &c., &c.—וְרַבִּים מְיְשֵׁנֵי and *many from the sleeping ones*—showing again the *limited* character of this resurrection, even if we admit it to be *literal*; Rev. xx. 4, 5, where the expression, "And the *rest* of the dead lived not"—*οἱ δὲ λοιποὶ τῶν νεκρῶν, and the left of the dead*—shows again the *limited* character of that resurrection, admitting it to be *literal*. But, because it is so limited, *therefore* such passages cannot be descriptive of the final judgment; nor the coming of the Son of man, which is connected with them, be *that* coming which precedes his judging "the living

and the dead." But now, even supposing this resurrection to be *literal*, then the statement, "they lived and reigned with Christ a thousand years" (Rev. xx. 4—6), does not involve a *personal continuance* on earth, any more than the resurrection at Matt. xxvii. 52 :— "And the graves were opened, and many *bodies* of the saints which slept arose, and came out of the graves after his resurrection, and appeared unto many." I say that, even granting a *literal* resurrection of them "that were beheaded for the witness of Jesus," &c., &c. (Rev. xx. 4), this in no way involves their continuance on earth; while Scripture itself supplies a precedent against it.

But, further, the epiphany of Messiah which, as we maintain, effects Israel's conversion at Jerusalem is not his coming to judge, because in 2 Thess. ii. 8, "the brightness of the Lord's coming" which destroys "that wicked" is parallel to Dan. vii. 11, 12, and Rev. xix. 19, 20; and also because Matt. xxiv. 29—31 is parallel to Joel ii. 31; Dan. xii. 1; Zech. xii. 9—14; and Rev. i. 7; and xix. 15. Our Saviour had been predicting a siege and capture of Jerusalem which *has* taken place, but which was also emblematical of another yet to come; and he foretels for these days the overthrow of powers temporal and religious in the destruction of the powers of Antichrist, *temporal and spiritual*—delusive systems falling like stars from heaven; he foretels the mourning of such "tribes of the earth," and not least, of Israel, precisely as at Rev. i. 7, and Zech. xii. 11; and he foretels the ingathering of Israel from all quarters of the world, like Isaiah in so many places; only it is assumed that, "And he shall send his angels with a great sound of a trumpet, and they shall gather together his *elect* from the four winds, from one end of heaven to the other" (ver. 31), *must* mean the final judgment; whereas it may mean that, but also the ingathering of Israel, which typifies it precisely as at Dan. xii. 1: "And at that time thy people shall be delivered, every one that *shall be found written in the book;*" where "thy people," twice used in the same verse, must be in reason taken of the same people. So that, putting all these passages together, they harmonize well enough.

The "judgment set" is the judgment of the apostates, and limited to them; the mourning foretold is the mourning of the nations whose apostasy embodied in their armies is overthrown in Palestine; "the distress of nations" (Luke xxi. 25—28), when Israel's redemption draweth nigh; but not least, Israel's mourning also when they look on Him whom their fathers pierced; and the resurrection foretold, if

admitted to be *literal* (to which I do not object), a limited resurrection of privileged souls, eminent for the sufferings and witness of Jesus, and *limited* to them, but not *because* risen and reigning *therefore* confined to earth, any more than he with whom they reign ; or any more than they are confined to *the earth* who, *at the same time*, are represented as rising to "shame and everlasting contempt" (Dan. xii. 2); and the kingdom established (Dan. vii. 14 and 27) is the kingdom of universal Christianity. (Zech. xiv. 9, and Rev. xi. 15.) In none of which have we indications of the day of final judgment, but the contrary. The judgment predicted is limited, the resurrection predicted (even if literal) is limited ; the event of "the coming" foretold is attended with a repentance ending in conversion of Jews and Gentiles, and the whole with the institution of an universal Church, from which, however, arises in the lapse of ages once more, but finally, the errors of apostasy. How can Christian men ever confound such a "coming of the Son of man" with his coming to judge the world ? It is open to us to understand such "coming," such "judgment," and such "resurrection" figuratively, as Mr. Faber does ; or to conclude that the "coming" describes an epiphany not involving the personal presence or continuance of the Son of man ; but the doctrine of a premillennial coming of Christ to judge is by Scripture utterly untenable. "In fact, so long as Matt. xxv. 21—36 ; 1 Thess. iv. 13—18 ; and 2 Pet. iii. 3—13 are acknowledged to be *synchronical*, and to treat of *the literal second advent with its circumstantial concomitants*, it will be a hopeless task to fix *that* advent at the *close* of the 1260 years, and at the *commencement* of the thousand years." (Faber's "Eight Dissert.," vol. i., preface, p. 13.) It should be carefully noted that "the coming" associated with Israel's redemption is a coming to *convert* both Jews and Gentiles, and, therefore, not to *judge*.

[11.] But whatever Christian brethren may think of the sentiments here expressed respecting "the personal reign," or the manner in which I have ventured to deduce from Scripture the conversion of Israel will be effected, I trust they may not be indisposed to admit that the main subject of this inquiry, viz., the national restoration and conversion of Israel, has not been discussed altogether without success, but that it has upon the whole been proved that such literal restoration and such national conversion remain yet to be expected, and that this conversion will take place after the restoration. For,

As regards the restoration, it has been treated of from various Scriptures with respect to which we showed in each case that they had never been fulfilled, and, whenever necessary, that specifically they had not been fulfilled at the Babylonian restoration; so that no conclusion remained but either that their fulfilment must yet be anticipated, or else that no *literal* restoration is foretold at all. But we proved that by the very force of the language employed and by all Christian consistency of Scriptural interpretation, such passages demanded to be taken in their literal import. For that such *literal* force was clear from the minute designations of persons and places, by the contradistinction of parts of the people of Israel from other parts by families, or tribes, or houses, and their contradistinction also by such houses, or tribes, or families from the Gentile nations, so that it was impossible to interpret such places vaguely of the Christian Church. Similarly also as regards places, that the literal parts of the Holy Land, of Jerusalem, and other places, were so minutely and cautiously specified in prophecies evidently not yet fulfilled, that we could not attach spiritual meanings to such words and passages without incurring the risk of an absurdity almost profane, but certainly of such a sort that Christianity revolts from it. So that it became clear that such passages of Scripture, belonging manifestly to prophecy unaccomplished, predicted the literal restoration of all the house of Israel to all parts of their ancient Holy Land; settled by division of families and tribes known and recognised distinctly from each other. And this restoration under the governorship of the house of David. And this literal import of Scriptures predicting Israel's restoration becomes the more impressive when we perceive such passages placed in contrast, as they continually are, with others describing the chastisements they were literally to experience for their *national* transgressions; for the conclusion is thus made unavoidable that the same nation that underwent such chastisement was to become literally as *a nation* recipient of such covenanted blessings.

And as regards the conversion, and that it was to be *national*, these two important subjects of Christian faith are found clearly enjoined in the Word of God—1. Because the unfulfilled prophecies considered were full of spiritual promises of reconciliation and subsequent blessing, which, belonging, as they were proved to belong, to times yet to come, must of necessity imply conversion to Christianity—the only remaining means of reconciliation and peace; and because such

unfulfilled prophecies thus literally involving the nation Israel were in several instances specifically associated with the work of Messiah, the Branch, the King; in others as specifically limited to these "last days;" and in others described as the consequences of a covenant to be made with Israel specifically *not* the Levitical; so that no other inference remained but that it must be the Christian. In fact, it followed that such prophecies being proved to be unfulfilled, and to belong to Israel *literally*, the religious blessings predicted—predicted especially in connexion with Messiah's work and the teaching of the Holy Ghost—must import conversion to Christianity. And, 2. That such conversion must be *national*, *i.e.*, of Israel as a body, in a mass; for prophecy treats of Israel in no other way. The restoration foretold is national, and the conversion similar; so that as we recognise no national restoration until the parts of it are brought together and capable of designation before the world, we acknowledge no conversion as that described in Holy Scripture, which is ever by national terms, unless of such *embodied* people of the house of Israel. This consideration alone might lead us to expect that Israel's conversion would be effected, viz., effected of Israel *in a mass*.

Accordingly we find prophecy with an unvarying voice declaring that such will be the case. The conversion is described as the result of certain events, of which the scene is laid within the Holy Land and at Jerusalem. These events take place, according to prophecies, as already noticed, manifestly *unfulfilled* and limited to the latter days, or days of Messiah-Jesus, when the land generally is in possession of people of the house of Israel, and Jerusalem particularly in possession of the sons of Judah governed by the house of David, and ministered to by sons of Levi. The land is described as at that time having been for some period in possession of the people Israel, but yet a land of unwalled villages, and though possessed by those who have cattle and much goods, yet compared with its former condition and what it is to become again, thinly peopled and yet unfertile. Neither is it said distinctly that this inchoate restoration will be distinguished or settled by tribes, though it is said it will comprehend people both of Judah and Ephraim, and that at Jerusalem at least the restored people will be identified by *families*. This restoration, thus consisting of people of both houses, will also be strictly *national*—national in independence, independent possession of Jerusalem under rightful governorship and legal priesthood of their own, and recognised as independent in their resolve to maintain

Jerusalem against invading foes. It being also clear by reason as well as by precedent in the Babylonian restoration that the national or homely character of the predicted restoration does not depend on numbers. This restoration, considerable in numbers by possession of all the land, national by its being composed of people of both houses, by its possession of Jerusalem, and independent government under rightful governors, will be the national restoration which precedes these great events, by which instrumentality the conversion is effected.

The events thus foretold, the consequence of which is to be the public national conversion of Israel before the world, consist of the invasion of Palestine by a confederated army of northern powers, representing the two great apostasies of the Christian Church in conjunction with nations known to be comprised in the wide apostasy of Mahomet, although it is perfectly consistent with the expectation of these events to believe that the Mussulman Empire, as an *European* power, may previously have been wasted away; for a distinction should be drawn between the overthrow of the temporal power identified with that system, which takes place under the sixth vial (Rev. xvi. 12), and its final and entire extinction as an apostasy, which takes place, as a part of the great antichristian confederacy, under the seventh vial (Rev. xvi. 17); Persia and Togarmah, with Greece and Gomer. These confederated people under the leadership of Gog, thus invading Palestine, and composed in chief of the sons of Greece, will succeed in attaining entire possession of the land, and in the investment of Jerusalem, whither, in the extremity of Israel's last trouble, Messiah will come down to deliver them. This is proved by a collation of various Scriptures, and enlists in its service the criticism not of letters and words and phrases only (though, with characteristic force of the Hebrew tongue, not despising these), but also the peculiar force of *scenic* prophecy, depicting Messiah as displayed to the adoration of assembled Israel and his confederated foes; Israel as united in spiritual marriage to Messiah in that great day; all Israel as one recovered united body; but Israel peculiarly as the ten, added to Judah, to whom the leadership and priority especially appertains. They besiege Jerusalem, they take Jerusalem, they pillage Jerusalem, they lead half the city away into captivity, when Messiah, by his glorious appearing, overthrows these armed agents of the apostasies, at Tophet, at Tiberias, along the plain of Esdraelon, and displays himself as their deliverer come to Zion, to turn ungodliness from Jacob in that great day of Jezreel.

Israel looks upon Him whom their fathers pierced, and by that epiphany of Messiah, God in Christ, is converted; and Gentile apostates, too, perceive, and by that sight are stricken dumb in their apostasy. All false systems are then overturned, Judaism, Greece, and Rome, with all the deceptions of Mahomet and the abominations of Paganism; and there remains "one Lord, and his name One."

Henceforward the work and victory of grace advances unopposed. The restoration of Israel—a national and accomplished fact recognised of the Christian world before—is now completed as to numbers. From all quarters of the world a willing and expectant people hurries on to the glad sound of Messiah's coming. The shoulders of Philistines, the ships of Tarshish, the dromedaries of Midian and Ephah, litters and swift beasts and mules of the Gentile world,—all are subservient to Messiah's will in the rescue of his people, and none remain among them but those who being, like themselves, the faithful servants of the Redeemer, are the loved and honoured subjects of their Gentile rulers. Judea is established a kingdom by itself to the utmost limits of the land covenanted to Abraham, and Jerusalem becomes the metropolis of the universally Christian world, ruled by sons of David in the flesh, subordinate, like Zerubbabel, to the spiritual dominion of Messiah, acknowledged to be both King and Priest upon his throne. For the great event of the national conversion at Jerusalem is rapidly followed by the ingathering of others, though Scripture carries us no farther than that event itself, nor gives us any reason to believe that even this subsequent addition of numbers will be of *converted* people. We have no more reason for expecting that *all scattered* Israel will be suddenly metamorphosed into Christians, than we have for thinking that Gentile sons of Japheth, Shem, and Ham disseminated throughout the world, will so suddenly become believers. The overthrow of Antichrist in Palestine, and the conversion of the restoration there, is described as suddenly effected by an unexpected epiphany of the Lord; but for the rest—the ingathering both of Jews and Gentiles—though a rapid, is also a gradual and consecutive work, forming the first incidents of the millennial age. Except the passage (Jer. xxxi. 9), "They shall come with weeping, and with supplication will I lead them," there is none which so strongly favours the idea of a *previous* conversion; but that stands alone, and belongs only to part—viz., sons of the ten returning from the east, the land of their original captivity. There is nothing in

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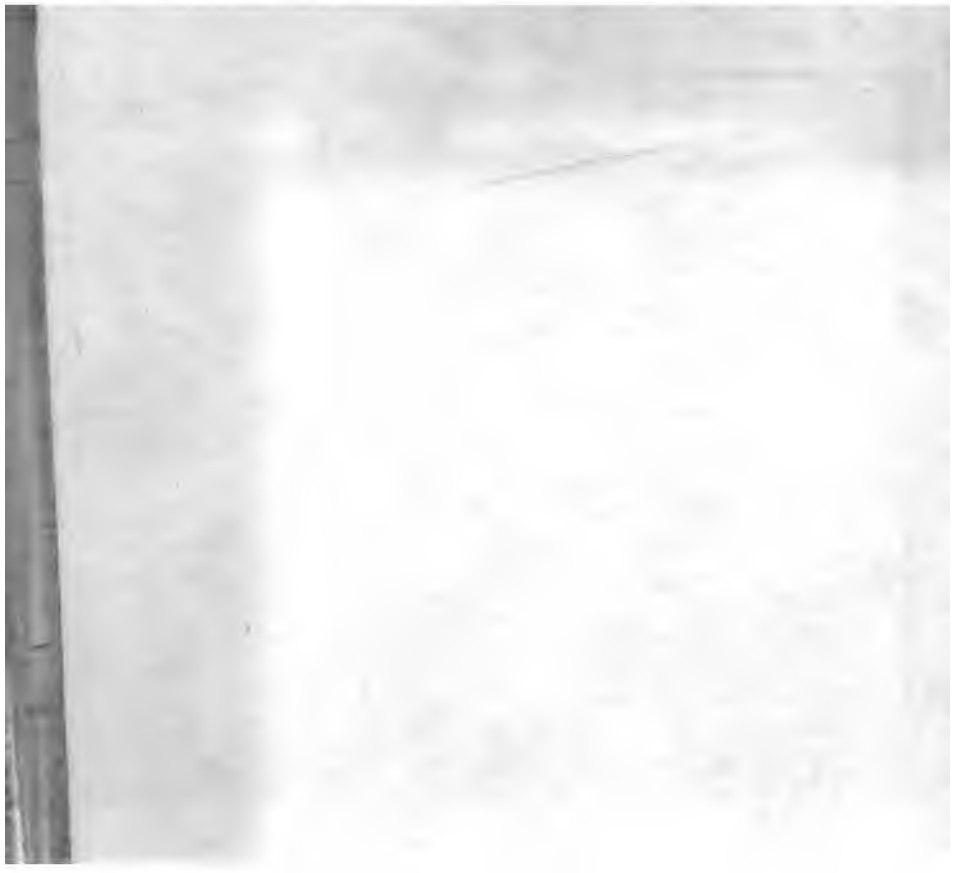

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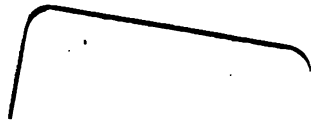

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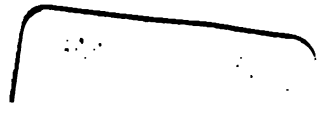

Scripture to indicate a *previous* conversion, for it quits the subject with the marvellous incidents at Zion; and even that return of people of the ten, thus described by Jeremiah, alludes to a return *after* these events at Jerusalem, viz., *after* the national restoration.

Nor is there anything unscriptural in this idea of restoration previous to conversion, but the contrary. For Israel possesses an eternal memorial to the God of his fathers. The gift of the land was perpetual, and has never been fulfilled; and Abraham's covenant was unchangeable. The Lord has sworn by himself, and will not repent for his truth's sake. All the promises are unconditional, and are delivered accordingly as prophecy without reserve affirmative. Israel's rebellions are contrasted with God's love, and the assurance stands the same for ever: "For my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God." God will vindicate his own truth, as He sware to "Abraham our forefather," and then all Israel shall be saved. The Scriptures considered in these chapters belong, without one exception, to prophecy, peculiarly so called; and in each case its unconditional character has been pointed out, and in some the fact that this character is specifically asserted; and this unconditional character would lead us to anticipate the restoration of Israel in the absence of any qualifications to fit him for such a blessing. It is after the Lord has vindicated his own truth and his own mercy that He visits Israel with deliverance and salvation in the midst of his last trouble and his extremest impenitence. And it is not surprising that, upon examining the arguments advanced by the two most able writers upon the *previous* conversion of Israel, we find they are entirely insufficient. Those writers are left, in fact, without grounds for that opinion; and we venture to assert, that, so long as Ezek. xxxviii., xxxix., form part of Holy Scripture, limited to "the latter days," declaring a religious reformation of all Israel in the Holy Land, associated with the influence of the Holy Spirit, and as the consequence of Gog's overthrow, and dated "from that day and forward," it will be a hopeless task to undertake the proof that Israel will be converted *before* restored. That prophecy is inevadably conclusive, and with that prophecy those of Zechariah's chapters ix., x., xii.—xiv. of Joel, and of Isaiah's chapters xxix.—xxxiii., entirely agree.

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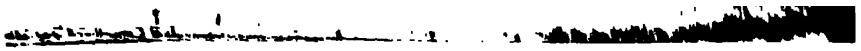
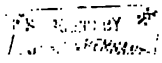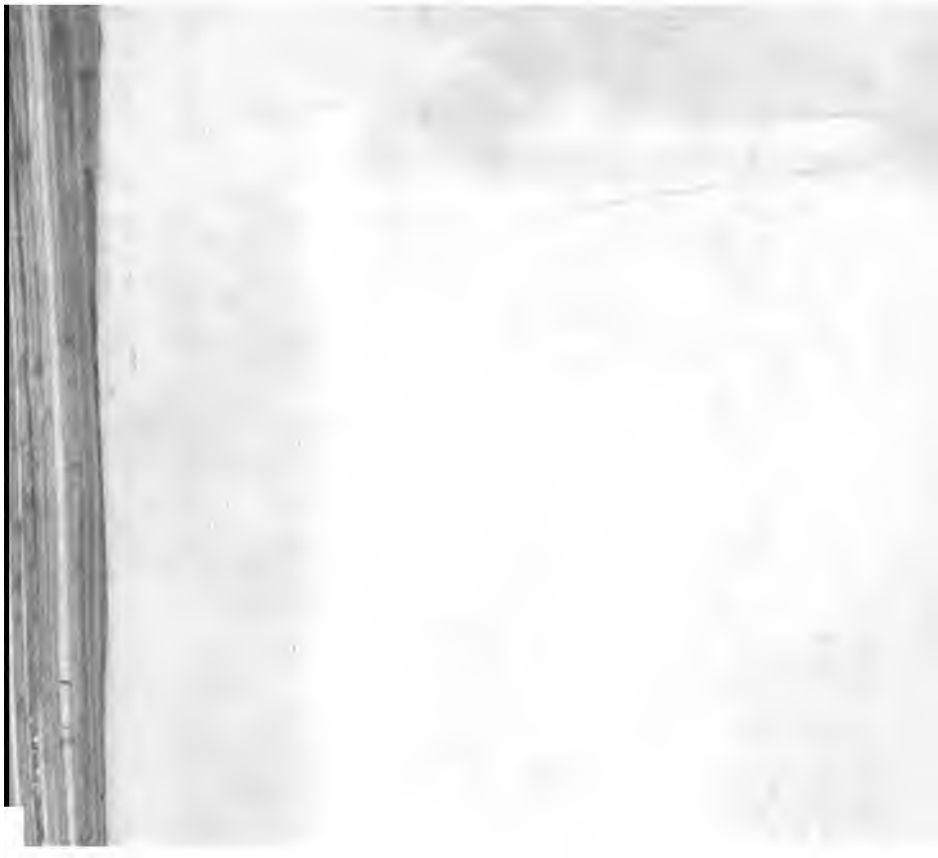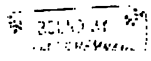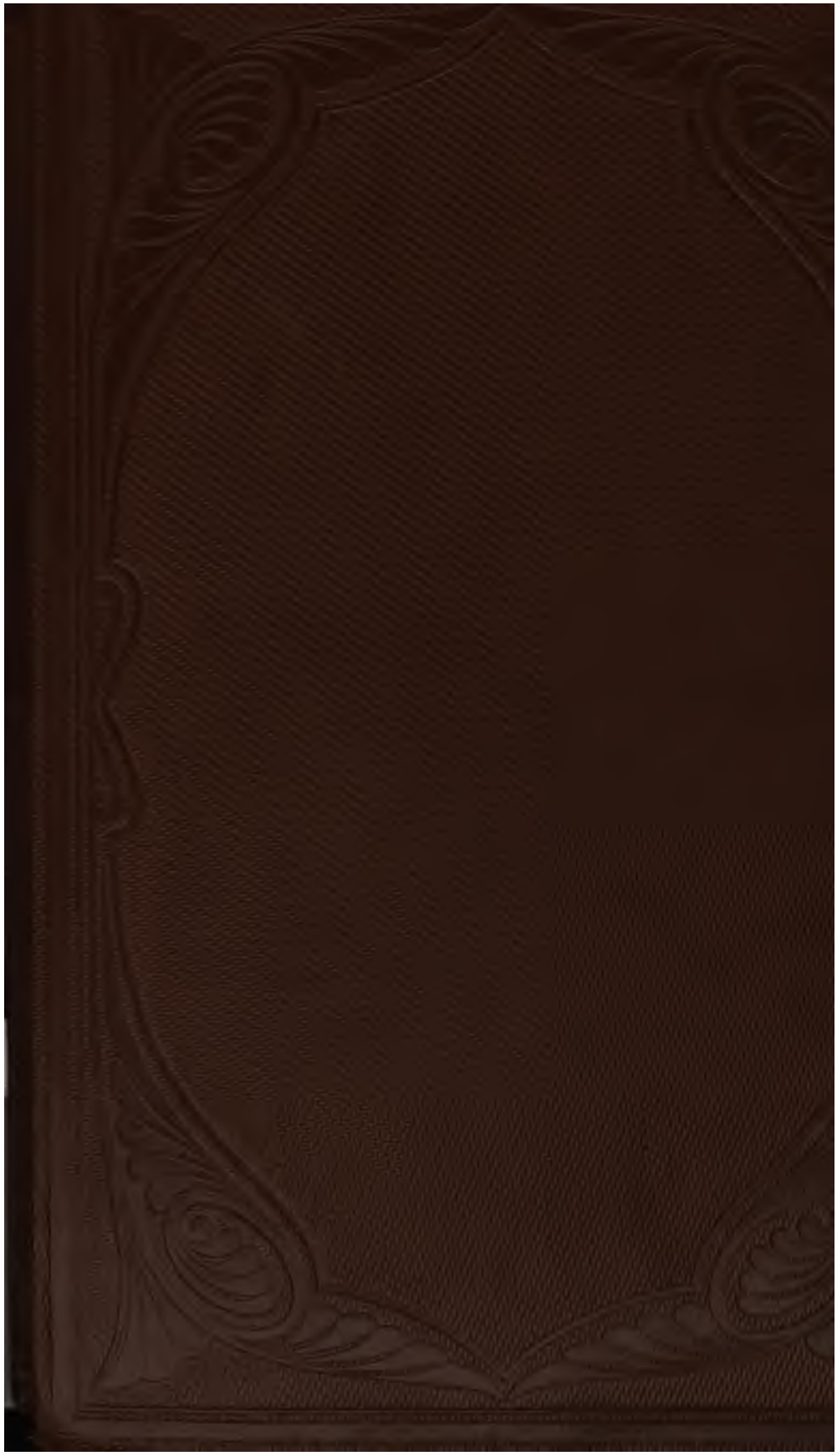
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